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THE

TRUE CHRISTIAN RELIGION

CONTAINING

THE UNIVERSAL THEOLOGY

OF

THE NEW CHURCH

FORETOLD BY THE LORD IN DANIEL VII. 13, 14; AND IN REVELATION XXI. 1, 2

BY

EMANUEL SWEDENBORG
SERVANT OF THE LORD JESUS CHRIST

TRANSLATED FROM THE ORIGINAL LATIN EDITION, PRINTED AT AMSTERDAM, IN THE YEAR 1771

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DANIEL VII. 13, 14.

I was seeing in the night visions; and behold there was coming with the clouds of the heavens, one like unto the Son of man. And unto Him was given dominion, and glory, and a kingdom; and all people, nations, and tongues shall worship Him. His dominion is the dominion of an age which shall not pass away, and His kingdom that which shall not perish.

REVELATION XXI. 1, 2, 5, 9, 10.

I John saw a new heaven and a new earth. And I saw the holy city, New Jerusalem, descending from God out of Heaven made ready as a bride adorned for her husband. And an angel spake with me, saying, Come, I will show thee the Bride, the Wife of the Lamb. And he carried me away in spirit upon a mountain great and high, and showed me a great city, the holy Jerusalem coming down out of heaven from God.

He who sitteth upon the throne said, Behold, I make all things new. And He said to me, Write, for these words are true and faithful.

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TRANSLATOR'S NOTE

To convey to the English reader the *meaning* of the original with the utmost attainable accuracy and fulness and clearness has been the aim and effort of the translator in this, as in his previous translations. In parts of this work he has had valuable suggestions from the Rev. Alfred Acton, from the Rev. Philip Cabell, and from Mr. Marston Niles; and the Rev. Edwin Gould has compared the entire translation with the original, and many of his suggestions have been adopted.

JOHN C. AGER.

12319

CONTENTS.

FAITH OF THE NEW HEAVEN AND THE NEW CHURCH IN ITS UNIVERSAL FORM AND IN ITS PARTICULAR FORM (n. 1–3).

CHAPTER I.

GOD THE CREATOR.

THE UNITY OF GOD.

(i.) The entire Holy Scripture, and all the doctrines therefrom of the churches in the Christian world, teach that there is a God and that He is one.....(n. 5–7).

(ii.) There is a universal influx from God into the souls of men of the truth that there is a God and that He is one....(n. 8).

(iii.) For this reason in all the world there is no nation possessing religion and sound reason, that does not acknowledge a God and that God is one.....(n. 9, 10).

(iv.) Respecting what the one God is nations and peoples have differed and still differ from many causes.....(n. 11).

(v.) Human reason can, if it will, perceive and be convinced from many things in the world, that there is a God, and that He is one .....(n. 12).

(vi.) If God were not one, the universe could not have been created and preserved.....(n. 13).

(vii.) Whoever does not acknowledge a God is excommunicated from the church and condemned.....(n. 14).

(viii.) With men who acknowledge several gods instead of one, there is no coherence in the things relating to the church...(n. 15).

THE DIVINE BEING, WHICH IS JEHOVAH.

(i.) The One God is called Jehovah from Esse, that is, because He alone Is, [Was], and is To Be, and because He is the First and the Last, the Beginning and the End, the Alpha and the Omega.....(n. 19).

(ii.) The One God is Substance itself and Form itself ; and angels and men are substances and forms from Him ; and so far as they are in Him and He is in them, are images and likenesses of Him.....(n. 20).

(iii.) The Divine Esse is at once Esse [*Being*] in itself and Existere [*Outgo*] in itself.....(n. 21, 22).

(iv.) It is impossible for the Divine Esse and Existere in itself to produce another Divine, which is Esse and Existere in it-

self ; therefore another God of the same Essence is impossible ..... (n. 23).

(v.) The doctrine of a plurality of gods, both in past ages and at the present day, sprang solely from a failure to understand the Divine Esse ..... (n. 24).

The Infinity of God, or His Immensity and Eternity.

(i.) God is Infinite because He is Being and Existence in Himself, and because all things in the universe have their being and existence from Him ..... (n. 28).

(ii.) God is Infinite because He was before the world was, that is, before times and spaces arose ..... (n. 29).

(iii.) Since the creation of the world, God is in space without space and in time without time ..... (n. 30).

(iv.) In relation to spaces God's infinity is called Immensity, while in relation to times it is called Eternity ; but although it is so related, there is nothing of space in His Immensity, and nothing of time in His Eternity ..... (n. 31).

(v.) The Infinity of God may be seen by enlightened reason from very many things in the world ..... (n. 32).

(vi.) Every created thing is finite, and the Infinite is in the finite, as in its receptacles, and is in men as in its images (n. 33,34).

The Divine Essence, Which is Divine Love and Divine Wisdom.

(i.) God is love itself and wisdom itself, and these two constitute His Essence ..... (n. 37).

(ii.) God is good itself and truth itself, because good is of love and truth is of wisdom ..... (n. 38).

(iii.) God, because He is love itself and wisdom itself, is Life itself, which is life in itself ..... (n. 39, 40).

(iv.) Love and wisdom in God make one ..... (n. 41, 42).

(v.) It is the essence of love to love others outside of oneself, to desire to be one with them, and to render them blessed from oneself ..... (n. 43–45).

(vi.) These essentials of the Divine love were the cause of the creation of the universe, and are the cause of its preservation (n. 46, 47).

The Omnipotence, Omniscience, and Omnipresence of God.

(i.) Omnipotence, omniscience, and omnipresence pertain to the Divine wisdom from the Divine love ..... (n. 50, 51).

(ii.) The omnipotence, omniscience, and omnipresence of God can be clearly understood only when it is known what order

is, and when it is known that God is order, and that He introduced order both into the universe and into each and all things of it at the time of their creation.....(n. 52–55).

(iii.) God's omnipotence in the whole universe, with each and all things of it proceeds and operates in accordance with the laws of His order.....(n. 56–58).

(iv.) God is omniscient, that is, He perceives, sees, and knows each thing and all things, even to the most minute, that take place according to order, and from these the things also that take place contrary to order.....(n. 59–62)

(v.) God is omnipresent from the firsts to the lasts of His order (n. 63, 64).

(vi.) Man was created a form of Divine order.....(n. 65–67).

(vii.) From the Divine omnipotence man has power over evil and falsity; and from the Divine omniscience has wisdom respecting what is good and true; and from the Divine omnipresence is in God, just to the extent that he lives in accordance with Divine order.....(n. 68–70).

The Creation of the Universe.

No one can gain a right idea of the creation of the universe, until his understanding is brought into a state of perception by some universal knowledges previously recognized (n. 75).

The creation of the universe described in five Memorable Relations.....(n. 76–80).

CHAPTER II.

THE LORD THE REDEEMER.

(i.) Jehovah God descended and assumed a Human that He might redeem men and save them.....(n. 82–84).

(ii.) Jehovah God descended as the Divine truth, which is the Word, although He did not separate from it the Divine good.....(n. 85–88).

(iii.) God assumed the Human in accordance with His Divine order.....(n. 89–91).

(iv.) The Human whereby God sent Himself into the world is the Son of God.....(n. 92–94).

(v.) Through the acts of redemption the Lord made Himself righteousness.....(n. 95, 96).

(vi.) Through the same acts the Lord united Himself to the Father and the Father united Himself to Him.....(n. 97–100).

(vii.) Thus God became Man, and Man became God, in one Person.....(n. 101–103).

(viii.) The progress towards union was His state of Exinanition [emptying Himself], and the union itself is His state of glorification.....(n. 104–106).

(ix.) Hereafter no one from among Christians enters heaven unless he believes in the Lord God the Saviour [and approaches Him alone].....(n. 107, 108).

(x.) Corollary on the state of the church before the Lord's coming, and its state after that.....(n. 109).

Redemption.

(i.) Redemption itself was a subjugation of the hells, a restoration of order in the heavens, and by means of these a preparation for a new spiritual church.....(n. 115–117).

(ii.) Without that Redemption no man could have been saved, nor could the angels have continued in a state of integrity (n. 118–120).

(iii.) In this wise not only man but the angels also were redeemed by the Lord.....(n. 121,122).

(iv.) Redemption was a work purely Divine.....(n. 123).

(v.) This Redemption itself could not have been accomplished except by God incarnated.....(n. 124, 125).

(vi.) The Passion of the cross was the last temptation which the Lord as the greatest prophet endured; and was the means whereby His Human was glorified, but it was not Redemption.....(n. 126–131).

(vii.) The belief that the Passion of the cross was Redemption itself is a fundamental error of the church; and this error, with the error respecting three Divine persons from eternity, has perverted the whole church to such an extent that there is nothing spiritual left in it.....(n. 132, 133).

CHAPTER III.

THE HOLY SPIRIT AND THE DIVINE OPERATION.

(i.) The Holy Spirit is the Divine Truth, and also the Divine Energy and Operation, proceeding from the one God in whom is the Divine Trinity—that is, from the Lord God the Saviour.....(n. 139–141).

(ii.) The Divine Energy and Operation, which are meant by the Holy Spirit, are in general reformation and regeneration; and in accordance with these, renovation, vivification, sanc-

tification, and justification ; and in accordance with these latter, purification from evils, forgiveness of sins, and finally salvation.....(n. 142–145).

(iii.) The Divine Energy and Operation, which are meant by the sending of the Holy Spirit, are, with the clergy specifically, enlightenment and instruction.....(n. 146–148).

(iv.) The Lord makes these energies operative in those who believe in Him .....(n. 149–151).

(v.) The Lord operates of Himself from the Father, and not the reverse.....(n. 153–155).

(vi.) The spirit of man is his mind and whatever proceeds from it.....(n. 156, 157).

A Corollary :—Nowhere in the Old Testament is it said that the Prophets spoke from the Holy Spirit, but from Jehovah God ; it is otherwise, however, in the New.....(n. 158).

The Divine Trinity.

(i.) There is a Divine Trinity, which is Father, Son and Holy Spirit.....(n. 164, 165).

(ii.) These three, Father, Son, and Holy Spirit, are the three essentials of the one God, and they make one, as the soul, body, and operation make one in man.....(n. 166–169).

(iii.) Before the world was created this Trinity was not ; but after creation, when God became incarnate, it was provided and brought about, and then in the Lord God the Redeemer and Saviour, Jesus Christ.....(n. 170, 171).

(iv.) In the ideas of thought a Trinity of Divine persons from eternity, thus before the world was created, is a Trinity of Gods ; and these ideas cannot be effaced by a lip-confession of one God.....(n. 172, 173).

(v.) A Trinity of persons was unknown in the Apostolic church, but was hatched by the Nicene Council, and from that was introduced into the Roman Catholic church, and from that again into churches separated from it.....(n. 174–176).

(vi.) From the Nicene Trinity and the Athanasian Trinity together a faith in three Gods arose by which the whole Christian church has been perverted.....(n. 177, 178).

(vii.) This is the source of that abomination of desolation, and that tribulation such as has not been nor ever shall be, which the Lord foretold in *Daniel*, and in the *Gospels* and in the *Apocalypse* .....(n. 179–181).

(viii.) So, too, unless a new heaven and a new church were established by the Lord there could no flesh be saved....(n. 182).

(ix.) From a Trinity of persons, each one of whom singly is God, according to the Athanasian Creed, many discordant and heterogeneous ideas respecting God have arisen, which are fantasies and abortions .....(n. 183, 184).

CHAPTER IV.

THE SACRED SCRIPTURE OR WORD OF THE LORD.

I. The Sacred Scripture or the Word is Divine Truth Itself .....(n. 189–192).

II. In the Word There is a Spiritual Sense Hitherto Unknown .....(n. 193).

(i.) What the spiritual sense is .....(n. 194).

From the Lord the Divine Celestial, the Divine Spiritual, and the Divine Natural go forth one after the other....(n. 195).

(ii.) The spiritual sense is in each and every part of the Word (n. 196–198).

The Lord when in the world spoke by correspondences; that is, when He spoke naturally He also spoke spiritually (n. 199).

(iii.) It is because of the spiritual sense that the Word is Divinely inspired and holy in every word .....(n. 200).

(iv.) Hitherto the spiritual sense of the Word has been unknown; although it was known to the ancients. Of correspondence among them .....(n. 201–207).

(v.) Henceforth the spiritual sense of the Word will be given only to such as are in genuine truths from the Lord....(n. 208).

(vi.) Some wonderful things respecting the Word from its spiritual sense .....(n. 209).

III. The Sense of the Letter of the Word is the Basis, the Containant, and the Support of its Spiritual and Celestial Senses .....(n. 210–213).

IV. In the Sense of the Letter of the Word Divine Truth is in its Fulness, its Holiness, and its Power (n. 214–216).

(i.) The truths of the sense of the letter of the Word are meant by the precious stones of which the foundations of the New Jerusalem consisted (which is described in the *Apocalypse*); and this on account of the correspondence.....(n. 217).

(ii.) The goods and truths of the sense of the letter correspond to the Urim and Thummim on the ephod of Aaron...(n. 218).

(iii.) Goods and truths in outmosts, such as are in the sense of the letter of the Word, are signified by the precious stones in the garden of Eden where the king of Tyre is said to have been (in *Ezekiel*) ..... (n. 219).

(iv.) The same were represented by the curtains, veils, and pillars of the tabernacle ..... (n. 220).

(v.) Likewise by the externals of the temple at Jerusalem (n. 221).

(vi.) The Word in its glory was represented in the Lord when He was transfigured ..... (n. 222).

(vii.) The power of the Word in its outmosts was represented by the Nazarites ..... (n. 223).

(viii.) The inexpressible power of the Word ..... (n. 224).

V. The Doctrine of the Church Should be Drawn from the Sense of the Letter of the Word and Confirmed Thereby ..... (n. 225, 229, 230).

(i.) Without doctrine the Word is not understood ... (n. 226–228).

(ii.) Doctrine should be drawn from the sense of the letter of the Word and confirmed by it ..... (n. 229–230).

(iii.) The genuine truth of which doctrine must consist can be seen in the sense of the letter of the Word only by those who are in enlightenment from the Lord ..... (n. 231–233).

VI. By Means of This Sense of the Letter of the Word There is Conjunction with the Lord and Affiliation with the Angels ..... (n. 234–239).

VII. The Word is in All the Heavens and Angelic Wisdom is from It ..... (n. 240–242).

VIII. The Church is from the Word, and with Man it is Such as His Understanding of the Word is ..... (n. 243–247).

IX. In Every Particular of the Word There is a Marriage of the Lord and the Church, and in Consequence a Marriage of Good and Truth ..... (n. 248–253).

X. Heresies may be Drawn from the Sense of the Letter of the Word, but to Confirm Them is Hurtful (n. 254–260).

Many things in the Word are appearances of truth, which conceal within them genuine truths ..... (n. 257).

Fallacies arise through the confirmation of appearances of truth ..... (n. 258).

The sense of the letter of the Word is a guard for the genuine truths concealed within it ..... (n. 260).

The sense of the letter was represented by cherubs and is signified by cherubs in the Word ..... (n. 260).

XI. The Lord When in the World Fulfilled All Things of the Word, and Thereby Became the Word, that is, Divine Truth, Even in Things Last.....(n. 261–263).

XII. Before the Word that is Now in the World, There was a Word That was Lost.....(n. 264–266).

XIII. Through the Word There is Light also to Those who are Outside of the Church and do not Possess the Word (n. 267–272).

XIV. If There Were no Word There Would be no Knowledge of God, of Heaven and Hell, or of a Life After Death, Still Less of the Lord.....(n. 273–276).

CHAPTER V.

THE CATECHISM OR DECALOGUE EXPLAINED IN ITS EXTERNAL AND ITS INTERNAL SENSE.

I. In the Israelitish Church the Decalogue was Holiness Itself. The Holiness of the Ark which Contained the Law.....(n. 283–286).

II. In the Sense of the Letter the Decalogue Contains the General Precepts of Faith and Life; but in the Spiritual and Celestial Senses it Contains all Precepts Universally.....(n. 287–290).

III. The First Commandment: "Thou shalt have no other Gods before My Faces".....(n. 291–296).

IV. The Second Commandment: "Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh His name in vain".....(n. 297–300).

V. The Third Commandment: "Remember the Sabbath day to keep it holy; six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of Jehovah thy God" (n. 301–304).

VI. The Fourth Commandment: "Honor thy father and thy mother; that thy days may be prolonged, and that it may be well with thee upon the earth".....(n. 303–308).

VII. The Fifth Commandment: "Thou shalt not kill"..(n. 309–312).

VIII. The Sixth Commandment: "Thou shalt not commit adultery" (n. 313–316).

IX. The Seventh Commandment: "Thou shalt not steal" (n. 317–320).

X. The Eighth Commandment: "Thou shalt not bear false witness against thy neighbor".....(n. 321–324).

XI. The Ninth and Tenth Commandments: "Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's" (n. 325–328).

XII. The Ten Commandments of the Decalogue Contain All Things that Belong to Love to God, and All Things that Belong to Love Toward the Neighbor" (n. 329–331).

CHAPTER VI.

FAITH.

Preface: Faith is first in time, but charity is first in end (n. 336).

I. Saving Faith is Faith in the Lord God the Saviour Jesus Christ.....(n. 337–339).

Because He is a visible God in whom is the invisible (n. 339).

II. The Sum of Faith is, that He who Lives Well and Believes Rightly is Saved by the Lord.....(n. 340–342).

The first principle of Faith in Him is an acknowledgment that He is the Son of God.....(n. 342).

III. Man Acquires Faith by Going to the Lord, Learning Truths from the Word, and Living According to Them (n. 343–348).

(i.) The Being of faith; the Essence of faith; the Existence of faith; the State of faith; and the Form of faith (n. 344, *seq.*).

(ii.) Merely natural faith, that it is a persuasion counterfeiting faith.....(n. 345–348).

IV. An Abundance of Truths Cohering as if in a Bundle, Exalts and Perfects Faith.....(n. 349–354).

(i.) The truths of faith may be multiplied to infinity.....(n. 350).

(ii.) The truths of faith are disposed into series, thus, as it were, into bundles.....(n. 351).

(iii.) According to the abundance and coherence of truths, faith is perfected.....(n. 352, 353).

(iv.) However numerous the truths of faith are, and however diverse they appear, they make one from the Lord..(n. 354).

(v.) The Lord is the Word, the God of heaven and earth, the God of all flesh, the God of the vineyard or church, the God of faith, Light itself, the Truth, and Life eternal.....(n. 354).

V. Faith Without Charity is not Faith, and Charity Without Faith is Not Charity, and Neither has Life Except from the Lord .....(n. 355–361).

(i.) Man can acquire for himself faith.....(n. 356).

(ii.) Man can acquire for himself charity.....(n. 357).

(iii.) Man may also acquire for himself the life of faith and charity (n. 358).

(iv.) Yet nothing of faith, or of charity, or of the life of either, is from man, but from the Lord alone .....(n. 359).

(v.) The distinction between natural faith and spiritual faith, the latter being inwardly within the former, from the Lord (n. 360, 361).

VI. The Lord, Charity, and Faith Make One, Like Life, Will, and Understanding in Man; and if They are Divided, Each Perishes Like a Pearl Reduced to Powder (n. 362–367).

(i.) The Lord with all of His Divine love, with all of His Divine wisdom, thus with all of His Divine life, flows into every man.....(n. 364).

(ii.) Consequently the Lord, with the whole essence of faith and charity flows into every man .....(n. 365).

(iii.) What flows in from the Lord is received by man according to his state and form.....(n. 366).

(iv.) But the man who divides the Lord, charity, and faith, is not a form that receives, but a form that destroys them..(n. 367).

VII. The Lord is Charity and Faith in Man, and Man is Charity and Faith in the Lord.....(n. 368–372).

(i.) It is by conjunction with God that man has salvation and eternal life .....(n. 369).

(ii.) Conjunction with God the Father is not possible, but only conjunction with the Lord, and through Him with the Father (n. 370).

(iii.) Conjunction with the Lord is a reciprocal conjunction, that is, that man is in the Lord and the Lord in man.....(n. 371).

(iv.) This reciprocal conjunction of the Lord and man is effected by means of charity and faith.....(n. 372).

VIII. Charity and Faith are Together in Good Works (n. 373–377).

(i.) Charity is willing well, and good works are doing well from willing well.....(n. 374).

(ii.) Charity and faith are only mental and perishable things, unless they are determined to acts and coexist in them when it is possible .....(n. 375, 376).

(iii.) Good works are not produced by charity alone, still less by faith alone, but by charity and faith together.....(n. 377).

IX. There is a True Faith, a Spurious Faith, and a Hypocritical Faith.....(n. 378–381).

From its cradle the Christian church began to be infested and divided by schisms and heresies..(respecting which n. 378).

(i.) True faith is the one only faith, which is a faith in the Lord God and Saviour Jesus Christ, and this is held by those who believe Him to be the Son of God, the God of heaven and earth, and one with the Father .....(n. 379).

(ii.) Spurious faith is all faith that departs from the true faith, which is the only one faith; and this is the faith that is held by those who climb up some other way, and regard the Lord not as God but as a mere man .....(n. 380).

(iii.) Hypocritical faith is no faith.....(n. 381).

X. With the Evil There is No Faith ....(n. 382–384).

(i.) The evil have no faith, since evil belongs to hell and faith to heaven.....(n. 383).

(ii.) Those in Christendom who reject the Lord and the Word have no faith although they live morally, and even speak, teach, and write rationally about truth.....(n. 384).

CHAPTER VII.

CHARITY OR LOVE TO THE NEIGHBOR, AND GOOD WORKS.

I. There are Three Universal Loves—the Love of Heaven, the Love of the World, and the Love of Self (n. 394–396).

(i.) The will and understanding.....(n. 397).

(ii.) Good and truth .....(n. 398).

(iii.) Love in general .....(n. 399).

(iv.) Love of self and love of the world in particular .....(n. 400).

(v.) The external and internal man.....(n. 401).

(vi.) The merely natural and sensual man.....(n. 402).

II. These Three Loves, When Rightly Subordinated, Perfect Man; but When Not Rightly Subordinated They Pervert and Invert Him.....(n. 403–405).

III. Every Man Individually is the Neighbor who is to be Loved, but According to the Quality of His Good (n. 406–411).

IV. The Collective Man, that is, a Community Smaller or Greater, and the Composite Man Formed of Communities, that is, One's Country, is the Neighbor that is to be Loved.....(n. 412–414).

V. The Church is the Neighbor that is to be Loved in a Still Higher Degree, and the Lord's Kingdom in the Highest Degree.....(n. 415, 416).

VI. To Love the Neighbor, Viewed in Itself, is Not to Love the Person, but the Good that is in the Person (n. 417–419).

VII. Charity and Good Works are Two Distinct Things, Like Willing Well and Doing Well.....(n. 420, 421).

VIII. Charity Itself is Acting Justly and Faithfully in the Office, Business, and Employment in Which a Man is Engaged, and with Those with Whom He has any Dealings.....(n. 422–424).

IX. The Benefactions of Charity are Giving to the Poor and Relieving the Needy, but with Prudence (n. 425–428).

X. There are Duties of Charity, Some Public, Some Domestic, and Some Private.....(n. 429–432).

XI. The Diversions of Charity are Dinners, Suppers, and Social Gatherings.....(n. 433, 434).

XII. The First Thing of Charity is to Put Away Evils, and the Second is to do Good Works That are of Use to the Neighbor.....(n. 435–438).

XIII. In the Exercise of Charity Man Does Not Place Merit in Works so Long as He Believes that All Good is from the Lord.....(n. 439–442).

XIV. When a Moral Life is also Spiritual it is Charity (n. 443–445).

XV. A Friendship of Love, Contracted with a Man Without Regard to His Spiritual Quality is Detrimental After Death.....(n. 446–449).

XVI. There is Spurious Charity, Hypocritical Charity, and Dead Charity.....(n. 450–453).

XVII. The Friendship of Love Among the Evil is Intestine Hatred of Each Other.....(n. 454, 455).

XVIII. The Conjunction of Love to God and Love Towards the Neighbor.....(n. 456–458)

THE

TRUE CHRISTIAN RELIGION;

CONTAINING

THE UNIVERSAL THEOLOGY OF THE NEW HEAVEN AND OF THE NEW CHURCH.

THE FAITH OF THE NEW HEAVEN AND OF THE NEW CHURCH.

1. This faith is first set forth in a universal and in a particular form, that it may serve as a preface set before the work that follows, also as a gate giving entrance to a temple, and as a summary, containing in their own mode the particulars that succeed. It is called the faith of the New Heaven and of the New Church because heaven which is the abode of angels, and the church which is made up of men, act as a one, like the internal and the external man; consequently the man of the church who is in the good of love from the truths of faith and in the truths of faith from the good of love, is, in respect to the interiors of his mind, an angel of heaven; and being such he after death enters heaven and there enjoys happiness in proportion to the state of conjunction of his love and faith. Let it be known that in the New Heaven, which the Lord is now establishing, this faith is its preface, gate, and summary.

2. The Faith of the New Heaven and of the New Church in its universal Form is as follows:—

The Lord from eternity, who is Jehovah, came into the world to subjugate the hells and to glorify His Human; and without this no mortal could have been saved; and those are saved who believe in Him.

[2] This is called the faith in its universal form, because this is the universal principle of faith; and the universal prin-

ciple of faith must be in each thing and in all things of it. It is a universal principle of faith that God is one in essence and in person, in whom is a Divine trinity, and that He is the Lord God the Saviour Jesus Christ. It is a universal principle of faith that no mortal could have been saved unless the Lord had come into the world. It is a universal principle of faith that He came into the world to remove hell from man, and that He did remove it by means of contests with it and victories over it, and thereby He subdued it and reduced it to order and made it obedient to Himself. It is a universal principle of faith that He came into the world to glorify His Human which He took on in the world, that is, to unite it with the Divine from which [are all things], and thereby He eternally holds hell in order and under obedience to Himself. As this could be accomplished only by means of temptations admitted into His Human, even to the last of them, which was the passion of the cross, He endured even that. These are the universal principles of faith relating to the Lord.

[3] The universal principle of faith on man's part is that he should believe in the Lord; for by believing in Him there is conjunction with Him and thereby salvation. To believe in the Lord is to have confidence that He saves; and as only those who live rightly can have this confidence, this, too, is meant by believing in Him. And this the Lord teaches in *John*:—

> This is the Father's will, that every one that believeth in the Son may have eternal life (vi. 40);

and again:—

> He that believeth in the Son hath eternal life; but he that believeth not in the Son shall not see life, but the wrath of God abideth on him (iii. 36).

3. The Faith of the New Heaven and of the New Church in a particular Form is as follows:—

Jehovah God is love itself and wisdom itself, or is good itself and truth itself; and in respect to Divine truth, which is the Word, and which was God with God, He came down and took on the Human for the purpose of reducing to order all things that were in heaven, and all things in hell, and all things in the church; because at that time the power of hell

prevailed over the power of heaven, and upon the earth the power of evil over the power of good, and in consequence a total damnation stood threatening at the door. This impending damnation Jehovah God removed by means of His Human, which was Divine truth, and thus He redeemed angels and men, and thereupon He united, in His Human, Divine truth with Divine good or Divine wisdom with Divine love; and so, with and in His glorified Human, He returned into His Divine in which He was from eternity. All this is meant by these words in *John*:—

The Word was with God, and God was the Word. And the Word became flesh (i. 1, 14);

and in the same:—

I came out from the Father and am come into the world; again I leave the world and go unto the Father (xvi. 28);

and also by these words:—

We know that the Son of God is come, and has given us understanding that we may know the True; and we are in the True, in His Son Jesus Christ. He is the true God and life eternal (1 *John* v. 20).

From these words it is clear that without the Lord's coming into the world no one could have been saved. It is the same to-day; and therefore without the Lord's coming again into the world in Divine truth, which is the Word, no one can be saved.

[2] The particulars of Faith on Man's part are:—

(1) God is one, in whom is a Divine trinity, and the Lord God the Saviour Jesus Christ is that one.

(2) Saving faith is to believe in Him.

(3) Evils should not be done, because they are of the devil and from the devil.

(4) Goods should be done, because they are of God and from God.

(5) These should be done by man as if by himself; but it should be believed that they are done by the Lord in man and through man.

The first two are matters of faith, the next two of charity, and the fifth of the conjunction of charity and faith, thus of the conjunction of the Lord and man.

CHAPTER I.

GOD THE CREATOR.

4. Since the Lord's time the Christian Church has passed through the several stages from infancy to extreme old age. Its infancy was in the lifetime of the apostles, when they preached throughout the world repentance and faith in the Lord God the Saviour. That this is what they preached is evident from these words in the *Acts of the Apostles*:—

> Paul testified, both to the Jews and to the Greeks, repentance toward God and faith in our Lord Jesus Christ (xx. 21).

It is a noteworthy fact that some months ago the Lord called together His twelve disciples, now angels, and sent them forth throughout the spiritual world, with the command to preach the gospel there anew, since the church that was established by the Lord through them has at this day become so far consummated that scarcely a remnant of it survives; and this has come to pass, because the Divine trinity has been divided into three persons, each one of whom is God and Lord. [2] Because of this a sort of frenzy has invaded not only all theology, but also the church that from the Lord's name is called Christian. It is called a frenzy because men's minds have been made so demented by it as not to know whether there is one God or three. On the lips there is one God; but in the thought of the mind there are three; consequently the mind and lips, that is, the thought and speech, are at variance; and the result of this variance is that there is no God at all. The naturalism that prevails at this day is from no other source. Consider, if you will, with the lips speaking of one and the mind thinking of three, whether one of these statements does not, when they meet within, cancel the other. Consequently when a man thinks about God, if he thinks at all it is nothing more than thought from the mere name God, unaccompanied by any sense of the meaning of the name that involves any knowledge of God. [3] The idea of God, with all conception of Him, having been thus rent asunder, it is

my purpose to treat, in their order, of God the Creator, of the Lord the Redeemer, and of the Holy Spirit the Operator, and lastly of the Divine trinity, to the end that what has been rent asunder may be again made whole; which is done when the reason of man is convinced by the Word and by light therefrom that there is a Divine trinity, and that the trinity is in the Lord God the Saviour Jesus Christ, like the soul, the body, and what goes forth from these, in man; and that thus this article in the Athanasian Creed is true:—

In Christ God and man, or the Divine and the Human, are not two, but are in one person; and as the rational soul and the flesh are one man, so God and man are one Christ.

THE UNITY OF GOD.

5. As the acknowledgment of God from a knowledge of God is the very essence and soul of the entire contents of theology, it is necessary that the unity of God should be the first thing treated of. This shall be set forth in order in the following sections:—

(1) The entire Holy Scripture, and the doctrines therefrom of the churches in the Christian world, teach that God is one.

(2) There is a universal influx [from God] into the souls of men of the truth that there is a God, and that He is one.

(3) For this reason there is in all the world no nation possessing religion and sound reason that does not acknowledge a God, and that God is one.

(4) Respecting what the one God is, nations and peoples have differed and still differ, from many causes.

(5) Human reason can, if it will, perceive and be convinced, from many things in the world, that there is a God, and that He is one.

(6) If God were not one, the universe could not have been created and preserved.

(7) Whoever does not acknowledge a God is excommunicated from the church and condemned.

(8) With the man who acknowledges several Gods instead of one, there is no coherence in the things relating to the church.

These propositions shall be unfolded one by one.

6. (1) *The entire Holy Scripture, and all the doctrines therefrom of the churches in the Christian world, teach that there is a God and that He is one.* The entire Holy Scripture teaches that there is a God, because in its inmosts it is nothing but God, that is, it is nothing but the Divine that goes forth from God; for it was dictated by God; and from God nothing can go forth except what is God and is called Divine. This the Holy Scripture is in its inmosts. But in its derivatives, which are below and from these inmosts, the Holy Scripture is adapted to the perception of angels and men. The Divine is likewise in these derivatives, but in another form, in which it is called the celestial, spiritual, and natural Divine. These are simply the draperies of God; for God Himself, such as He is in the inmosts of the Word, cannot be seen by any creature. For He said to Moses, when Moses prayed that he might see the glory of Jehovah, that no one can see God and live. This is equally true of the inmosts of the Word, where God is in His very Being and Essence. [2] Nevertheless, the Divine, which forms the inmost and is draped by things adapted to the perceptions of angels and men, beams forth like light through crystalline forms, although variously in accordance with the state of mind that man has formed for himself, either from God or from himself. Before every one who has formed the state of his mind from God the Holy Scripture stands like a mirror wherein he sees God; but every one in his own way. This mirror is made up of those truths that man learns from the Word, and that he appropriates by living in accordance with them. From all this it is evident, in the first place, that the Holy Scripture is the fulness of God. [3] That the Holy Scripture teaches not only that there is a God, but also that God is one, can be seen from the truths which, as before stated, compose that mirror, in that they form a coherent whole and make it impossible for man to think of God except as one. In consequence of this, every person whose reason is imbued with any sanctity from the Word knows, as if from himself, that God is one, and feels it to be a sort of insanity to say that there are more. The angels are unable to open their lips to utter

the word Gods, for the heavenly aura in which they live resists it. That God is one the Holy Scripture teaches, not only thus universally, as has been said, but also in many particular passages, as in the following :—

Hear, O Israel, Jehovah our God is one Jehovah (*Deut.* vi. 4 ; also *Mark* xii. 29).

Surely God is in thee, and beside Me there is no god (*Isa.* xlv. 14).

Am not I Jehovah ? and there is no god else beside Me (*Isa.* xlv. 21).

I am Jehovah thy God and thou shalt acknowledge no god beside Me (*Hosea* xiii. 4).

Thus saith Jehovah, the king of Israel, I am the First and the Last, and beside Me there is no god (*Isa.* xliv. 6).

In that day Jehovah shall be king over all the earth ; in that day Jehovah shall be one and His name one (*Zech.* xiv. 9).

7. It is known that the doctrines of the churches in the Christian world teach that God is one. This they teach because all their doctrines are from the Word, and so far as one God is acknowledged both with the lips and the heart these doctrines are consistent. To those who confess one God with the lips only, but in heart accept three, as is true of many at this day in Christendom, God is nothing but a word on the lips ; and all their theology is a mere idol of gold enclosed in a shrine, the key to which the priests alone hold ; and when such read the Word they perceive no light in it or from it, not even that God is one. To such the Word appears blurred with blots, and in regard to the unity of God entirely covered with them. It is these who are described by the Lord in *Matthew* :—

In hearing ye shall hear and shall not understand ; and seeing ye shall see and not discern. Their eyes they have closed, lest haply they should see with their eyes and hear with their ears and understand with their heart, and should turn themselves and I should heal them (xiii. 14, 15).

All these are like men shunning the light, and entering chambers without windows, and groping about the walls, searching for food or money, and at length acquiring a vision like that of birds of the night, seeing in darkness. They are like a woman having several husbands, who is not a wife but a lascivious courtesan ; or they are like a virgin who accepts rings from several suitors, and after the nuptials bestows her favors not upon one only, but also upon the others.

8. (2) *There is a universal influx from God into the souls of men of the truth that there is a God, and that He is one.* That there is an influx from God into man is evident from the universal confession that all good that is in itself good, and that exists in man and is done by him, is from God; in like manner every thing of charity and every thing of faith; for we read:—

A man can take nothing except it be given him from heaven (*John* iii. 27);

and Jesus said:—

Without Me ye are unable to do anything (*John* xv. 5);

that is, anything that pertains to charity and faith. This influx is into the souls of men because the soul is the inmost and highest part of man, and the influx from God enters into that, and descends therefrom into the things that are below, and vivifies them in accordance with reception. The truths that are to constitute belief flow in, it is true, through the hearing, and are thus implanted in the mind, that is, below the soul. But by means of such truths man is simply made ready to receive the influx from God through the soul; and such as this preparation is, such is the reception, and such the transformation of natural faith into spiritual faith. [2] There is such an influx from God into the souls of men of the truth that God is one, because everything Divine, regarded most generally as well as most particularly, is God. And as the entire Divine coheres as one, it cannot fail to inspire in man the idea of one God; and this idea is strengthened daily as man is elevated by God into the light of heaven. For the angels in their light cannot force themselves to utter the word Gods. Even their speech closes at the end of every sentence in a oneness of cadence; and there is no other cause of this than the influx into their souls of the truth that God is one. [3] In spite of this influx into the souls of men of the truth that God is one, there are many who think that the Divinity of God is divided into several possessing the same essence; and the reason of this is that when the influx descends it falls into forms not correspondent, and influx is varied by the form that receives it, as takes place in all the subjects of the three kingdoms of nature. It is the same God who vivifies

man and who vivifies every beast; but the recipient form is what causes the beast to be a beast and man to be a man. The same is true of man when he induces on his mind the form of a beast. There is the same influx from the sun into every kind of tree, but the influx differs in accordance with the form of each; that which flows into the vine is the same as that which flows into the thorn; but if a thorn were to be engrafted upon a vine the influx would be inverted and go forth in accordance with the form of the thorn. [4] The same is true of the subjects of the mineral kingdom; the same light flows into limestone and into the diamond; but in the diamond it is transmitted, while in the limestone it is quenched. In human minds these differences are in accordance with the forms of the mind, which become inwardly spiritual in accordance with faith in God, together with life from God, such forms being made translucent and angelic by a faith in one God, and on the contrary, made dark and bestial by a faith in more than one God, which differs but little from a faith in no God.

9. (3) *For this reason, there is in all the world no nation possessing religion and sound reason that does not acknowledge a God, and that God is one.* As a consequence of the Divine influx into the souls of men, treated of just above, there is in every man an internal dictate that there is a God and that He is one. And yet there are some who deny God, and some who acknowledge nature as god, and some who acknowledge more gods than one, and some who worship images as gods; which is possible because such have blocked up the interiors of their reason or understanding with worldly and corporeal things, thereby obliterating their first or childhood idea respecting God, and at the same time rejecting religion from their breasts and casting it behind their backs. Christians acknowledge one God; but in what manner is evident from their established creed, which is as follows:—

The Catholic faith is this: That we worship one God in trinity, and trinity in unity. There are three Divine persons, Father, Son, and Holy Spirit, and yet there are not three Gods, but there is one God. There is one person of the Father, another of the Son, and another of the Holy Spirit, and their divinity is one, their glory equal, and their majesty coeternal.

Thus the Father is God, the Son is God, and the Holy Spirit is God. But like as we are compelled by Christian verity to confess each person singly to be God and Lord, so we are forbidden by the Catholic religion to say there be three Gods or three Lords.

Such is the Christian faith respecting the unity of God. But that the trinity of God and the unity of God in that creed are inconsistent with each other will be shown in the chapter on the Divine trinity. [2] The other nations in the world possessing a religion and sound reason agree in acknowledging that God is one; all the Mohammedans in their empires; the Africans in many kingdoms of that continent; the Asiatics in their many kingdoms; and finally the Jews to this day. Of the most ancient people in the golden age, such as had any religion worshiped one God, whom they called Jehovah. The same is true of the ancient people in the succeeding age, until monarchical governments were established, when worldly and afterwards corporeal loves began to close up the higher regions of the understanding, which previously had been open, and had been like temples and sacred recesses for the worship of one God. In order to reopen these and thus restore the worship of one God, the Lord God instituted a church among the posterity of Jacob, and made this the first of all the commandments of their religion:—

Thou shalt have no other gods before Me (*Exod.* xx. 3).

[3] Moreover, the name Jehovah, which He at this time restored, signifies the supreme and only Being, the Source of everything that is or exists in the universe. Jove, a name derived possibly from Jehovah, was worshiped as a supreme god by the ancient heathen; and many other gods who composed his court they also clothed with divinity; while in the following age wise men, like Plato and Aristotle, confessed that these were not gods, but were so many properties, qualities, and attributes of the one God, being called gods because there was something Divine in each of them.

10. All sound reason, even when it is not religious, sees that every composite thing would of itself fall to pieces unless it depended upon some one thing; as in the case of man, com-

posed of so many members, viscera, and organs of sensation and motion, unless they all depended on one soul; or the body itself, unless it depended on one heart. The same is true of a kingdom unless it depends on one king; a household, unless on one master; and every office, of which there are many kinds in every kingdom, unless on one officer. What would an army avail against the enemy unless it had a leader having supreme power, and officers subordinate to him, each of them having his proper command over the soldiers? So would it be with the church if it did not acknowledge one God, or with the angelic heaven, which is like a head to the church on earth, in both of which the Lord is the very soul. This is why heaven and the church are called His body; and when these do not acknowledge one God they are like a dead body, which being useless is carried away and buried.

11. (4) *Respecting what the one God is, nations and peoples have differed and still differ, from many causes.* The first cause is that knowledge and consequent acknowledgment of God are not possible without revelation; nor are a knowledge of the Lord, and a consequent acknowledgment that "in Him dwelleth all the fulness of the Godhead bodily" possible except from the Word, which is the crown of revelations; for it is by the revelation given to man that he is able to approach God and to receive influx, and thereby from being natural to become spiritual. The primeval revelation extended throughout the world; but it was perverted by the natural man in many ways, which was the origin of religious disputes, dissensions, heresies, and schisms. The second cause is that the natural man is not capable of any perception of God, but only of the world and adapting this to himself. Consequently it is among the canons of the Christian Church that the natural man is opposed to the spiritual, and that they contend against each other. This explains why those who have learned from the Word or other revelation that there is a God have differed and still differ respecting the nature and the unity of God. [2] For this reason those whose mental sight depended on the bodily senses, but who nevertheless had a desire to see God, formed for themselves images of gold, silver, stone, and wood, under which as visible objects they might worship God; while others who discarded

idols from their religion found for themselves representations of God in the sun and moon, in the stars, and in various objects on the earth. But those who thought themselves wiser than the common people, and yet remained natural, from the immensity and omnipresence of God in creating the world acknowledged nature as God, some of them nature in its inmosts, some in its outmosts; while others, that they might separate God from nature, conceived an idea of something most universal, which they called the Being of the universe (*Ens universi*); and because such have no further knowledge of God this Being becomes to them mere rational abstraction (*ens rationis*) which has no meaning. [3] Every one can see that a man's knowledge of God is his mirror of God, and that those who know nothing about God do not see God in a mirror with its face toward them, but in a mirror with its back toward them; and as this is covered with quicksilver, or some dark paste, it does not reflect the image but extinguishes it. Faith in God enters into man through a prior way, which is from the soul into the higher parts of the understanding; while knowledges about God enter through a posterior way, because they are drawn from the revealed Word by the understanding, through the bodily senses; and these inflowings meet midway in the understanding; and there natural faith, which is merely persuasion, becomes spiritual, which is real acknowledgment. Thus the human understanding is like a refining vessel, in which this transmutation is effected.

12. (5) *Human reason can, if it will, perceive and be convinced, from many things in the world, that there is a God, and that He is one.* This truth may be confirmed by innumerable things in the visible world; for the universe is like a stage, upon which evidences that there is a God and that He is one are continually exhibited. To illustrate this I will cite this Memorable Relation from the spiritual world:—

Once while I was talking with angels, certain spirits that had recently arrived from the natural world were present. Seeing them, I bade them welcome, and told them many things they had not known before about the spiritual world.

After this I asked them what knowledge about God and about nature they had brought with them from the world.

"This," they said, "that nature is the operative power in all things that are done in the created universe; and that God, after creation, endowed nature with and impressed upon it that capability and power; and that God merely sustains and preserves that power lest it perish; consequently, all things that spring forth or are produced and reproduced upon the earth are now ascribed to nature."

But I replied that in nothing is nature of itself the operative power, but God through nature. And when they asked for proof I said, "Those who believe the Divine operation to be in every least thing of nature find in very many things they see in the world much more evidence in favor of a God than in favor of nature. [2] For those who find evidences in favor of the Divine operation in every least thing of nature observe attentively the wonderful things that are seen in the production of plants and of animals. *In the Production of Plants*, they observe that from a little seed sown in the ground there goes forth a root, and from the root a stem, and successively branches, buds, leaves, flowers, and fruits, even to new seeds, just as if the seed knew the order of succession or development by which to renew itself. What rational person can imagine that the sun, which is pure fire, knows this, or that it can impart to its heat and light the power to produce such effects and to have such uses in view? Any man whose reason looks upward, when he sees these things and properly considers them, must needs conclude that they are from one whose wisdom is infinite, that is, from God. In this conclusion those who recognize a Divine operation in all the particulars of nature confirm themselves when they observe these things. On the other hand, those who do not recognize such an operation in nature behold these things with the eyes of their reason in the back of the head, and not in the front. These are such as derive all the ideas of their thought from the bodily senses, and confirm the fallacies of the senses, saying, 'Do you not see the sun accomplishing all these things by means of its heat and light? Is that which you do not see of any account?' [3] Those who confirm themselves in favor of the Divine carefully observe the wonderful things they see in the *Production of Animals;* as in regard to eggs (speaking first of these), the

chick in its seminal state lies concealed in them with every thing requisite for its formation, and also for its entire development after it is hatched until it becomes a bird in the form of the parent. Moreover, to any mind that thinks deeply, things which excite wonder are presented whenever winged creatures in general are observed; as that both the smallest and largest of them, both the invisible and the visible, that is, both minute insects and great birds and beasts, possess organs of sense, namely, sight, smell, taste, and touch; also organs of motion, which are muscles, for they fly and walk; also viscera connected with the heart and lungs which are moved by the brains. All these things are seen also by those who ascribe everything to nature; but such merely notice their existence, and claim that they are products of nature. This they claim because they have turned away their minds from all thoughts of the Divine; and those who have done this, when they behold the wonderful things in nature, are unable to think about them rationally, still less spiritually; but they think sensually and materially; thus they think in nature from nature, and not above nature; and such differ from beasts only in being endowed with rationality, that is, only in an ability to understand if they wish to. [4] Those who have turned themselves away from all thought of a Divine, and have thereby become corporeal-sensual, never consider that the sight of the eye is so gross and material that it sees many small insects as a single obscure object; and yet each one of these is organized for sensation and motion, and is consequently endowed with fibers and vessels, with a minute heart and pulmonic tubes, with minute viscera and with brains; and these are composed of nature's purest elements, these textures corresponding to life in its lowest degree whereby their least parts are severally actuated. Considering the grossness of our bodily vision, to which many such insects, with the innumerable parts in each, appear as a single minute indistinct object, while yet it is from this vision that sensual men think and draw conclusions, it is evident how gross their minds must be, and in what darkness they must be respecting spiritual things.

[5] "Any man is able, if he will, to find evidences in favor of a Divine in the visible things of nature; and this he does when-

ever he thinks of God and of His omnipotence in the creation of the universe, and of His omnipresence in the preservation of it; as, for instance, when he sees that among the birds of heaven each species knows its own food and where to find it, recognizes its companions by sight and sound, and among other species knows which are friends and which enemies; that they know how to mate, to form marriages, construct their nests skillfully, place their eggs in them and hatch them, also the period of incubation; and when the young have been hatched they love them most tenderly, shelter them beneath their wings, feed and nourish them, and this until they are able to provide for themselves and to perform like offices. If any one is willing to think about a Divine influx through the spiritual world into the natural he can see it in these creatures; and can also, if he will, say from his heart that the sun through its heat and light cannot be the source of such knowledge, for the sun from which nature has its rise and essence is pure fire, and consequently its effluent heat and light must be utterly dead; and thus he may reach the conclusion that these knowledges are from a Divine influx through the spiritual world into the outmosts of nature.

[6] "Any one can find evidences in favor of a Divine in the visible things of nature when he observes those worms which are moved by the joy of a peculiar love to aspire after a change of their earthly state into one somewhat analogous to a heavenly state. For this purpose they crawl into suitable places, enclose themselves in a covering, and thus place themselves in a womb from which to be born again; and there they become chrysalids, aureliæ, nymphs, and finally butterflies; and having undergone this transformation and been decked with beautiful wings according to their species, they fly forth into the air as into their heaven, and there disport themselves merrily, marrying, laying eggs, and providing for themselves a posterity, meanwhile nourishing themselves with sweet and pleasant food from flowers. Who that sees evidences in favor of a Divine in the visible things of nature can help seeing in these as worms an image of man's earthly state, and in these as butterflies an image of his heavenly state? Those who have confirmed themselves in favor of nature behold the same things, but having re-

jected man's heavenly state from their thought they call them mere operations of nature.

[7] "Any one can find evidences in favor of a Divine in the visible things in nature when he gives thought to what is known of bees, their knowing how to collect wax from roses and blossoms, to suck out honey, to build cells like little houses, to arrange them like a city, with streets for going in and out; their smelling from a distance the flowers and herbs from which they collect wax for their houses and honey for food, being loaded with which they fly back straight to their hive. Thus they provide themselves with food for the coming winter as if they foresaw it. They also appoint a mistress over themselves as queen, and through her they propagate a posterity; and for her they build a sort of palace above themselves, and place guards around it. When the time for propagation arrives, accompanied by her guards, which are called drones, she goes from cell to cell, and lays her eggs, which her retinue seal up lest they be injured by the air. Thus a new generation is born; and when this generation has reached the proper age to be able to repeat the process it is expelled from the hive, and the new swarm, after gathering into a body to prevent separation, flies forth to find itself a home. About the time of autumn, as the drones have added nothing to the supply of wax or honey, they are led out and deprived of their wings to prevent their returning and consuming the food on which they had spent no labor. From this and other facts it can be seen that on account of the use they perform for the human race these insects receive by influx from the spiritual world a form of government similar to that which is formed among men on the earth, and even among the angels in the heavens. [8] What man of sound reason does not see that the natural world cannot be the source of all this? What has the sun, from which nature springs, in common with a government which so vies with and closely resembles heavenly government? From these and like facts exhibited among animals, one who acknowledges and worships nature confirms himself in favor of nature; while he who acknowledges and worships God confirms himself from the same facts in favor of God; for the spiritual man sees in them spiritual things, and the natural man sees in

them natural things, thus each in accord with his character. For my own part, such things have been to me evidences that from God there is an influx of the spiritual world into the natural. Consider, moreover, whether you are able to think analytically of any form of government, of any civil law, or any moral virtue, or any spiritual truth, except on the supposition that there is an inflow of the Divine from its own wisdom through the spiritual world. As to myself, I am not able to do so, and never have been. I have now for twenty-six years continually observed that influx perceptibly and sensibly; I therefore speak from what I know.

[9] "Can nature pursue use as an end, and arrange uses in order and in forms? Only a wise being is able to do this; and God alone, whose wisdom is infinite, is able so to order and form the universe. Who else can foresee and provide food and clothing for man—food from the products of the field, from the fruits of the earth, and from animals; and clothing from the same sources? It is among these marvelous facts that those petty worms called silkworms clothe with silk and magnificently adorn both women and men, from queens and kings even to maidservants and menservants; and that a petty insect like the bee supplies the wax for the tapers that make temples and palaces brilliant. All these and more are conclusive proofs that God from Himself through the spiritual world operates all things that take place in nature.

[10] "To all this let me add the fact that I have seen in the spiritual world those who from things visible in the natural world had confirmed themselves in favor of nature until they had become atheists; and that in spiritual light the understanding of such appeared to be open below, but closed above, for the reason that in their thought they had looked down toward the earth, and not up toward heaven. Above their sensual faculties, which form the lowest part of the understanding, a kind of covering flashing with infernal fire was seen, in some cases like soot, and in others livid like a corpse. Let every one therefore beware of these confirmations in favor of nature; and let him confirm himself in favor of God; there is no lack of means."

13. (6) *If God were not one, the universe could not have been created and preserved.* The unity of God may be inferred from

the creation of the universe, because the universe is a work coherent as a unit from things first to things last, and dependent upon one God as a body upon its soul. The universe was so created that God might be omnipresent, and hold each and all of its parts under His direction, and keep its parts together as one body perpetually, which is to preserve it. Moreover, because of this Jehovah God declares :—

That He is the First and the Last, the Beginning and the End, the Alpha and Omega (*Isa.* xliv. 6 ; *Rev.* i. 8, 17).

And elsewhere :—

That He maketh all things, spreadeth forth the heavens above, and stretcheth forth the earth by Himself (*Isa.* xliv. 24).

This vast system which is called the universe is a work coherent as a unit from things first to things last, because in creating it God had a single end in view, which was an angelic heaven from the human race ; and all things of which the world consists are means to that end ; since he who seeks an end seeks also the means. [2] Consequently, whoever regards the world as a work containing means to that end is able to look upon the created universe as a work coherent as a unit, and to see that the world is a complex of uses, existing in a successive order, looking to the human race (from which is the angelic heaven) as its end. The Divine love can be intent upon no other end than the eternal blessedness of men, having its source in the Divine ; and its Divine wisdom can bring forth nothing but uses that are means to that end. Surveying the world from this most general idea, every wise man can comprehend that the Creator of the universe is a One, and that His essence is love and wisdom ; consequently there can not be in it the smallest particular in which there does not lie hidden some use, more or less remote, for man—food from the fruits of the earth and from animals, and clothing from the same sources. [3] How wonderful it is that the insignificant silkworm should clothe with silk and magnificently adorn both women and men, from queens and kings to maidservants and menservants ; and that a petty insect like the bee should supply wax for the tapers which make temples and palaces brilliant. Those who study in minute detail a few things in

the world, and not all things in their most general relations, including ends, mediate causes, and effects, and who, furthermore, do not deduce creation from Divine love through the Divine wisdom, are unable to see that the universe is the workmanship of one God, and that He dwells in every particular use because He dwells in the end. For in every case one who is in an end must be in the means also, since the end is inmostly in all the means, actuating and directing them. [4] Those who do not regard the universe as the workmanship of God and the dwelling-place of His love and wisdom, but as the workmanship of nature and the dwelling-place of the sun's heat and light, close the higher regions of their mind against God, and open its lower regions for the devil, and consequently put off their human nature and put on a bestial nature, and not only think themselves to be like the beasts but actually become so. For they become foxes in cunning, wolves in fierceness, panthers in treachery, tigers in cruelty, and crocodiles, serpents, owls, and other birds of night, in the several characteristics of these. Moreover, in the spiritual world those who are such do at a distance actually appear like these wild beasts. Thus does their love of evil portray itself.

14. (7) *Whoever does not acknowledge a God is excommunicated from the church and condemned.* Whoever does not acknowledge a God is excommunicated from the church, because God is the all of the church; and Divine things which are called theological are what constitute the church; consequently a denial of God is a denial of all things pertaining to the church; and this denial is what excommunicates the man; thus he is excommunicated not by God, but by himself. And he stands condemned because he who is excommunicated from the church is also excommunicated from heaven; since the church on earth and the angelic heaven make one, like the internal and the external or the spiritual and the natural in man; and man was so created by God that in respect to his internal he might be in the spiritual world and in respect to his external in the natural world; consequently he was created a native of both worlds, in order that the spiritual which belongs to heaven might be implanted in the natural, which belongs to the world, just as seed is planted in the ground; and that man might thus

become fixed and endure to eternity. [2] The man who has excommunicated himself from the church and thus from heaven by a denial of God has closed up in himself his internal man in respect to his will and its genial love; for man's will is the receptacle of his love, and becomes its dwelling-place. But he cannot close up his internal man in respect to its understanding, for if he could and did he would be man no longer. Nevertheless, his will's love infatuates with falsities the higher faculties of the understanding; and in consequence the understanding becomes closed to the truths pertaining to faith and the goods pertaining to charity, thus more and more against God, and also against the spiritual things of the church. Thus man is shut out from communion with the angels of heaven, and when so shut out he enters into communion with the satans of hell, and thinks as they think; and all satans deny God, and think foolishly about God and the spiritual things of the church; and in the same way does the man think who is conjoined with them. [3] When such a man is in his spirit, as he is when left privately to himself, he suffers his thoughts to be led by the delights of evil and falsity which he has conceived and brought forth in himself; and he then thinks that God has no existence, but is merely a word uttered from the pulpit to hold the common people in obedience to the laws of justice, which are the laws of society. He also thinks the Word, from which ministers proclaim a God, to be a mass of visionary tales, which have been made holy by authority, and the Decalogue or catechism to be merely a little book to be thrown aside when it has been well worn by the hands of little boys, since it teaches that parents ought to be honored, forbids murder, adultery, theft, and false witness; and who does not learn the same things from civil law? He thinks of the church as an assembly of simple, credulous, and weak-minded people, who see what they see not. He thinks of man, and of himself as a man, as being like a beast, and of life after death as of the life of a beast after death. [4] Thus does his internal man think, however differently his external man may speak. For, as just said, every man has an internal and an external; and it is the internal that makes the man, that is, the spirit, which is what lives after death; while the external, in which by a semblance of morality

he plays the hypocrite, is laid in the grave; and on account of his denial of God the man then stands condemned. In respect to his spirit every man is associated in the spiritual world with his like, and becomes as one of them. It has frequently been granted me to see there in societies the spirits of men still living,—some in angelic and some in infernal societies,—and also to converse with them for days; and I have wondered how the man himself while still living in the body could be wholly ignorant of this. Thus was it made clear that he who denies God is even now among the damned, and that after death he is gathered to his own.

15. (8) *With men who acknowledge several Gods instead of one there is no coherence in the things relating to the church.* He who in his belief acknowledges and in his heart worships one God is both in the communion of the saints on earth and in the communion of the angels in heaven. These are called "communions," and are communions, because such are in the one God and the one God is in them. Moreover, they are in conjunction with the entire angelic heaven, and, I might venture to say, with all and each of its inhabitants, for they are all like the children and descendants of one father, whose dispositions, manners, and features are similar, whereby they recognize each other. The angelic heaven is harmoniously arranged in societies in accordance with all the varieties of the love of good, and these varieties center in one universal love, which is love to God; from which love all are born who in belief acknowledge and in heart worship the one God, who is both the Creator of the universe and the Redeemer and Regenerator. [2] But it is a wholly different matter with those who approach and worship several gods instead of one, and with those who talk of one and think of three, as do those in the church at this day who divide God into three persons, and declare that each person by himself is God, and attribute to each one special qualities or properties that do not belong to the others. From this arises a disintegration not only of the unity of God but of theology itself, and still further of human thought, to which theology belongs. And what can follow from this but perplexity and incoherency in things of the church? That such is the state of the church at this day will be shown

in the Appendix to this work. The truth is that the division of God, or of the Divine essence, into three persons, each one of whom by Himself or singly is God, induces a denial of God. It is as if a man should enter a temple to worship, and see painted on a tablet over the altar one God as the Ancient of days, another as the great High Priest, and the third as a flying Æolus, with the inscription: "These three are one God;" or like seeing there the unity and trinity depicted as a man with three heads on one body, of three bodies under one head, which would be monstrosities. If any one should enter heaven with such an idea he would certainly be cast out headlong, even if he should declare that the head or heads mean the essence, and the body or bodies its different properties.

16. To this I will add the following Memorable Relation:—

I saw some who had recently come from the natural world into the spiritual world talking together about three Divine persons from eternity. They were dignitaries of the church, and one of them was a bishop.

They came up to me; and after some talk about the spiritual world, respecting which they had before known nothing, I said, "I heard you speaking of three Divine persons from eternity; I beseech you to disclose to me this great mystery according to the conception you had formed of it in the natural world from which you have lately come."

Then the bishop, looking at me, said, "I see that you are a layman, therefore I will set forth my ideas on this great mystery, and will instruct you. My conception of the matter was, and still is, that God the Father, God the Son, and God the Holy Spirit sit in the center of heaven upon magnificent and lofty seats or thrones—God the Father on a throne of pure gold, with a scepter in His hand; God the Son at His right hand on a throne of the purest silver, with a crown on His head; and God the Holy Spirit near them, on a throne of dazzling crystal, holding a dove in His hand; and that round about them in triple order are hanging lamps glittering with precious stones; while at a distance from this circle stand innumerable angels, all worshiping and singing praises; and furthermore, that God the Father is continually talking with His Son about those who are to be justified, and they together judge and determine who

on earth are worthy to be received by them among the angels, and crowned with eternal life; while God the Holy Spirit, on hearing the names of such, hastens to them throughout the earth, carrying with Him gifts of righteousness as so many tokens of salvation for the justified; and the instant He approaches and breathes upon them He disperses their sins, as a ventilator drives the smoke from a furnace and makes it white. He also takes away the stony hardness of their hearts, and imparts the tenderness of flesh, and at the same time renews their spirits or minds, and regenerates them, giving them infantile faces; and finally He seals them in the forehead with the sign of the cross, and calls them 'the elect' and 'sons of God.'" Having finished this speech the bishop said, "Thus did I in the world elucidate this great mystery; and as most of our order there applauded my utterances, I am persuaded that you also, who are a layman, will assent to them."

[2] When the bishop had ceased speaking I looked at him, and also at the dignitaries with him, and I noticed that they all gave full assent to what he had said. I therefore began to reply, and said, "I have given close attention to the statement of your belief, and from it I gather that you have conceived and cherish an idea of the triune God that is wholly natural, sensual, and even material, and that there inevitably follows from it the idea of three Gods. Is it not thinking sensually of God the Father to conceive of Him as seated on a throne with a scepter in His hand; and of the Son on His throne with a crown on His head; and of the Holy Spirit on His with a dove in His hand, and as hastening over the world in accordance with what He hears? And as such an idea results from your statements, I cannot assent to them; for from my childhood I have not been able to admit into my mind any other idea than that of one God; and since I have accepted and hold no other idea, all that you have said has no weight with me. I also saw that 'the throne' on which Jehovah is said in Scripture to sit means His kingdom, the 'scepter' and 'crown,' government and dominion; the 'sitting at the right hand,' God's omnipotence through His Humanity; also that by what is attributed to the Holy Spirit the operations of the Divine omnipresence are meant. Assume, sir, if you please, the idea of

one God, and rightly dwell upon that in your reasonings, and you will at length clearly apprehend that this is so. [3] Furthermore, you admit that God is one, in that you make the essence of these three persons one and indivisible; while yet you do not allow any one to say that this one God is one person, but he must say that there are three persons; and this you do lest the idea of three Gods, such as you entertain, should be lost; also you ascribe to each person a property different from those of the others. In all this do you not divide your Divine essence? And this being so, how can you say and also think that God is one? I could excuse you if you had said that the Divine is one. How can any one on hearing that 'The Father is God, the Son is God, and the Holy Spirit is God, and singly each person is God,' possibly think of God as one? Is it not a contradiction, to which assent is utterly impossible? That they cannot be said to be one God, but only to have a like Divinity, may be thus illustrated. A number of men forming one senate, assembly, or council, cannot be called one man; although when each and all have the same opinion they may be said to be one in thought. Neither can three diamonds of the same substance be called one diamond; although they may be called one in substance. Moreover, each diamond would differ from the others in value according to its weight, which would not be true if they were one instead of three. [4] But I perceive the reason why three persons, each one of whom is by Himself singly God, are called by you one God, and why you enjoin upon every one in the church so to speak, namely, because all sound and enlightened reason in the world acknowledges God to be one, and in consequence you would be covered with shame if you too did not speak in like manner. And yet when you utter the words 'one God' while in your thoughts there are three, that shame does not prevent your giving utterance to both of these ideas."

After this conversation the bishop with his clerical companions withdrew, and as he departed he turned and tried to say, "There is one God;" but he could not say it, because this thought restrained his tongue, and with open mouth he gasped out, "Three Gods!" At this strange sight the bystanders laughed derisively and departed.

17. Afterwards I asked where I could find those of the learned with the keenest minds who stood for a Divine trinity divided into three persons. Three of these presented themselves; and I said to them, "How can you divide the Divine trinity into three persons, and assert that each person, by Himself or singly, is God and Lord? Is not a confession of the mouth that God is one thus made as remote from the thought as the south from the north?"

To this they replied, "It is not at all remote, since the three persons possess one essence, and the Divine essence is God. In the world we were guardians of a trinity of persons, and the ward under our charge was our faith; in that faith each Divine person had his office—God the Father to impute and bestow, God the Son to intercede and mediate, and God the Holy Spirit to carry out the work of imputation and mediation."

[2] But I asked, "What do you mean by the 'Divine essence?'"

They said, "We mean omnipotence, omniscience, omnipresence, immensity, eternity, and equality of majesty."

I replied, "If that essence makes one God of several you might add more yet, for example, a fourth, mentioned by Moses, Ezekiel, and Job, under the name of 'God Schaddai.' Something of this kind was done in Greece and Italy by the ancients, who ascribed equal attributes and a like essence to their gods, for example, to Saturn, Jove, Neptune, Pluto, Apollo, Juno, Diana, Minerva, and even Mercury and Venus; although they could not say that all these were one God. Moreover, yourselves, who are three persons, and as I apprehend alike in learning and therefore in that respect of a similar essence, are not able to combine yourselves into one learned man."

They laughed at this, and said, "You are joking. With the Divine essence it is different: it is not tripartite, but one; not divisible, but indivisible; partition and division do not apply to it."

[3] Hearing this I said, "Let us come down to this ground and discuss the matter." And I asked, "What do you mean by a 'person?' and what does the term signify?"

They said, "The term 'person' signifies that which has no part or quality in another, but subsists by itself. Thus do

all the heads of the church define it, and we agree with them."

I said, "Is this the definition of 'person'?"

They replied, "It is."

To this I answered, "There is then no part of the Father in the Son, or of either in the Holy Spirit. From this it follows that each is at His own disposal, and possesses His own rights and powers, and therefore there is nothing that joins them together except the will, which is proper to each, and thus communicable at pleasure. Does not this make the three 'persons' three distinct Gods? Listen again: You have also defined 'person' as that which subsists by itself; consequently there are three substances into which you divide the Divine essence; and yet you say that this is incapable of division, since it is one and indivisible. Furthermore, to each substance, that is, to each person, you attribute properties that do not exist in the others, and even cannot be communicated to the others, namely, imputation, mediation, and operation. What can follow from this except that the three 'persons' are three Gods?"

At these remarks they withdrew, saying, "We will canvass these statements and then answer you."

[4] There was present a wise man who, hearing the arguments, said, "I do not care to view this lofty subject through such fine network; but apart from these subtleties I see clearly that in your thought you have the idea of three Gods; but as you would incur disrepute by publishing this idea openly to all the world (for if you did so you would be called madmen and fools), it is expedient for you, in order to avoid that ignominy, to confess with your lips one God."

But the three, tenacious of their opinions, paid no attention to this; and as they went away they muttered some terms culled from metaphysical lore: from which I saw that metaphysics was their tripod from which they wished to give responses.

THE DIVINE ESSE, WHICH IS JEHOVAH.

18. Let us first consider the Divine *Esse*, and afterwards the Divine essence. In appearance the two are one and the same; but *esse* is more universal than essence; for essence implies

esse, and is derived from *esse*. The *Esse* of God (or the Divine *Esse*) it is impossible to define, because it transcends every idea of human thought, since this can take in only what is created and finite, and not what is uncreate and infinite, and therefore not the Divine *Esse*. The Divine *Esse* is *Esse* itself, from which all things are, and which must be in all things in order that they may have being. A fuller conception of the Divine *Esse* may be gained by the following propositions :—

(1) The one God is called Jehovah from *Esse*, that is because He alone Is, Was, and Is To Be, and because He is the First and the Last, the Beginning and the End, the Alpha and the Omega.

(2) The one God is Substance itself and Form itself, and angels and men are substances and forms from Him, and so far as they are in Him and He is in them are images and likenesses of Him.

(3) The Divine *Esse* is at once *Esse* [Being] in itself and *Existere* [Manifestation] in itself.

(4) It is impossible for the Divine *Esse* and *Existere* in itself to produce another Divine which is *Esse* and *Existere* in itself; therefore another God of the same Essence is impossible.

(5) The doctrine of a plurality of gods, both in past ages and at the present day, sprang solely from a failure to understand the Divine *Esse*.

But these propositions must be elucidated one by one.

19. (1) *The one God is called Jehovah from Esse, that is, because He alone Is, Was, and Is To Be, and because He is the First and the Last, the Beginning and the End, the Alpha and the Omega.* It is known that "Jehovah" signifies I Am and To Be (*Esse*); and that God has been so called from the most ancient times is clear from the Book of Creation, or *Genesis*, where in the first chapter He is called "God," and in the second and subsequent chapters "Jehovah God," and afterwards, when the children of Abraham through Jacob, during their long sojourn in Egypt, forgot the name of God, it was recalled to their remembrance; of which as follows :—

Moses said unto God, What is Thy name? God said unto Moses, I am who I Am, thus shalt thou say unto the children of Israel, I Am hath sent Me unto you; and thou shalt say, Jehovah God of your fathers hath sent Me unto you: this is My name to eternity, and this is My memorial from generation to generation (*Exod.* iii. 13–15).

Since God alone is the I Am and *Esse*, or Jehovah, nothing can exist in the created universe that does not derive its *esse* from Him; but how will be seen below. The words:—

I am the First and the Last, the Beginning and the End, the Alpha and the Omega (*Isa.* xliv. 6; *Rev.* i. 8, 11; xxii. 13),

have the same meaning, signifying, Who is the Itself and the Only from things first to things last, the source of all things. [2] God is called "the Alpha and the Omega, the Beginning and the End," because Alpha is the first letter in the Greek alphabet and Omega the last; and therefore the two signify all things in the complex. This is because each letter in the alphabet in the spiritual world signifies a thing. And as the vowels furnish the tone, they signify something belonging to affection or love. This is the origin both of spiritual or angelic speech and of writing there. But it is an arcanum hitherto unknown; for there is a universal language which is the language of all angels and spirits, and which has nothing in common with any language of men in the world; into this language every one comes after death, for it is inherent in every man from his creation; consequently in the spiritual world every one can understand every other. I have frequently been permitted to hear that language; and I have compared it with languages in the world, and have found that in no respect whatever does it agree with any natural language on earth. It differs from them in its initial element, which is that each letter in each word has its special meaning. It is for this reason that God is called Alpha and Omega, which means that He is the Itself and the Only from things first to things last, the source of all things. But regarding this speech and form of writing, which flows from the spiritual thought of the angels, see the work on *Conjugial Love* (n. 326–329); also in the following pages.

20. (2) *This One God is Substance itself and Form itself, and angels and men are substances and forms from Him, and so far as they are in Him and He in them are images and likenesses of Him.* As God is *Esse* He is also Substance; for unless *Esse* is substance it is a figment of the reason; for substance has subsistent being. Moreover, one who is a substance is also a form; for unless a substance is a form it is a figment of the rea-

son. Wherefore both substance and form may be predicated of God, but in the sense that He is the only, the very, and the primal Substance and Form. That this Form is the verily Human Form, that is, that God is verily Man, infinite in every respect, has been shown in *Angelic Wisdom concerning the Divine Love and Divine Wisdom*, published at Amsterdam in 1763; where it is also shown that angels and men are substances and forms created and organized for receiving what is Divine flowing into them through heaven. For this reason they are called in the Book of Creation "images and likenesses of God" (*Gen.* i. 26, 27); and elsewhere "His sons," and "born of Him." In the course of this work it will be fully shown that so far as man lives under Divine direction, that is, suffers himself to be led by God, so far he becomes an image of God more and more interiorly. Unless an idea is formed of God as the primal Substance and Form, and of His Form as the verily Human Form, the human mind may easily involve itself in spectral fancies about God Himself, the origin of man, and the creation of the world. It would then have no other conception of God than as the nature of the universe in its first principles, that is, as its expanse, or else as emptiness or nothingness; nor any other conception of man's origin than as a flowing together of elements into that form by mere chance; nor of the creation of the world than that its substances and forms originated in points, and afterwards in geometrical lines, which are essentially nothing, because nothing can be predicated of them. In such minds everything belonging to the church is like the Styx or like Tartarean darkness.

21. (3) *The Divine Esse is at once Esse* [*Being*] *in itself and Existere* [*Manifestation*] *in itself.* Jehovah God is *Esse* in itself, because He is the I Am, the Only, and the First, from eternity to eternity, the source of everything that is, without whom it could not be. In this way and not otherwise He is the Beginning and the End, the First and the Last, the Alpha and Omega. It cannot be said that His *Esse* is from Itself, because the expression *from itself* implies something prior, and therefore time; and time is not applicable to the Infinite, which is called *infinite from eternity;* it also implies another God who is God in Himself, thus it implies God from God, or that God

formed Himself; in which case He would neither be uncreate nor infinite, for He would thus have made Himself finite, either from Himself or from another. From the fact that God is *Esse* in itself it follows that He is Love in itself, Wisdom in itself, and Life in itself, and that He is the Itself, the source of all things, to which each thing must have relation in order to be anything. That God is God because He is Life in itself is evident from the Lord's words in *John* (v. 26); and in *Isaiah*:—

I am Jehovah that maketh all things; that spreadeth forth the heavens alone; that stretcheth forth the earth by Myself (xliv. 24);

and that He alone is God, and beside Him there is no God (*Isa.* xlv. 14, 15, 21, 22; *Hos.* xiii. 4). God is not only *Esse* [Being] in itself, but also *Existere* [Manifestation] in itself, because *Esse* without *Existere* is nothing, equally so *Existere* unless it is from *Esse;* therefore where the one is the other must needs be. The same is true of substance and form. Unless a substance is also a form nothing can be predicated of it, and for the reason that having no quality it is in itself nothing. The terms *esse* and *existere* are here used, and not essence and existence, because a distinction must be made between *esse* and essence, and between *existere* and existence, like that between the prior and the posterior, the prior being more universal than the posterior. To the Divine *Esse* infinity and eternity are applicable; while to the Divine Essence and Existence, Divine love and wisdom are applicable, and through these two omnipotence and omnipresence, which will be considered in their order.

22. That God is the Itself, the Only, and the First, which is called *Esse* and *Existere* in Itself, the source of all that has being and existence, the natural man is wholly unable to discover by his own reason; for by his own reason the natural man can apprehend only what belongs to nature, since that agrees with the essential nature of his reason, because from his infancy and childhood nothing else had entered into his reason. But because man was so created as to be spiritual as well as natural, since he is to continue to live after death, and then to live among those who are spiritual in their world, God has provided the Word, in which He has revealed not only Himself but also that there is a heaven and a hell, and that in one or the other

of these every man is to live to eternity, in accordance both with his life and his faith. Moreover, God has revealed in the Word that He is the I Am or *Esse* and the Itself and Only, which in itself Is, and thus the First or Beginning, the source of all things. [2] By this revelation the natural man is enabled to raise himself above nature, thus above himself, and to see such things as pertain to God, yet only as if at a distance, although God is nigh to every man, for in His essence He is in man; and being in man He is very nigh to those who love Him; and those love Him who live according to His commandments and believe in Him; these as it were see Him. What is faith but to see spiritually that God is? And what is a life according to His commandments but an acknowledgment in act that from Him are salvation and eternal life? But those whose faith is not spiritual but natural, which is mere knowledge, and whose life is therefore natural, do indeed see God, but from afar off, and this only when they speak of Him. The difference between these two classes is like the difference between those who stand in a clear light and see men near by and touch them, and those who stand in a thick mist in which they are unable to distinguish between men and trees or stones. [3] Or it is like the difference between men on a high mountain on which there is a city, who are going about there having intercourse with their fellow-townsmen, and men looking down from the top of that mountain who are unable to tell whether the objects they see below are people, beasts, or statues. Or it is like the difference between men standing upon some planet and seeing those about them, and men on another planet looking at these through telescopes, and saying that they see people there, when in fact they see nothing but a most general outline of the land as lunar brightness, and the watery parts as spots. Such is the difference in seeing God and the Divine things in the mind that go forth from Him, between those who are both in faith and in a life of charity, and those who merely know about faith and charity; and such consequently is the difference between natural and spiritual men. But those who deny the Divine holiness of the Word, and yet carry their religion about as in a sack upon the back, do not see God at all, but only utter the word "God," almost like parrots.

23. (4) *It is impossible for the Divine Esse and Existere in itself to produce another Divine which is Esse and Existere in itself; therefore another God of the same Essence is impossible.* It has been shown already that the one God who is the Creator of the universe, is *Esse* and *Existere* in itself, that is, God in Himself; and from this it follows that God from God is impossible, because in such a being the verily essential Divine, which is *Esse* and *Existere* in itself, is impossible. It is the same whether you say "begotten of God" or "proceeding from God;" it means, in either case, produced by God, and this differs but little from being created. Therefore, to introduce into the church a belief in three Divine persons each of whom singly is God, and of the same essence, one of them born from eternity, and a third proceeding from eternity, is to destroy utterly the idea of God's unity, and with it every idea of Divinity, and so cause all the spirituality of reason to be driven into exile. Then man is man no longer; but is so wholly natural as to differ from a beast only in the power of speech, and is opposed to all the spiritual things of the church, for these the natural man calls foolishness. This is the source and only source from which have sprung the monstrous heresies concerning God; and thus the division of the Divine trinity into persons has introduced into the church not night alone but death as well. [2] That the identity of three Divine Essences is an offense to reason was made evident to me by angels, who said that they could not even utter the words "three equal divinities;" and that if any one should come into their presence wishing to utter these words he could not but turn himself away; and after uttering them he would become like the trunk of a man, and would be hurled downward; and would afterwards betake himself to those in hell who do not acknowledge any God. The truth is that to implant in the mind of a child or youth the idea of three Divine persons, to which inevitably the idea of three Gods clings, is to deprive it of all spiritual milk, and then of all spiritual food, and finally of all ability to reason spiritually, and to bring spiritual death upon those who confirm themselves in that idea. The difference between those who in faith and heart worship one God as the Creator of the universe, and those who worship Him as both the Redeemer

and the Regenerator, is like the difference between the city of Zion in the time of David and the city of Jerusalem in the time of Solomon after the temple had been built; while a church that believes in three persons and in each as a distinct God, is like the city of Zion and Jerusalem after it had been overthrown by Vespasian and the temple burned. Furthermore, the man who worships one God in whom is a Divine trinity, and who is thus one Person, becomes more and more a living and angelic man; while he who confirms himself in a belief in a plurality of Gods from believing in a plurality of persons, gradually becomes like a statue with movable joints, within which Satan stands and speaks through its artificial mouth.

24. (5) *The doctrine of a plurality of gods, both in past ages and at the present day, has sprung solely from a failure to understand the Divine Esse.* It has been shown above (n. 8) that the unity of God is inmostly inscribed on the mind of every man, since it lies at the center of all that flows from God into the soul of man; and yet it has not descended therefrom into the human understanding, for the reason that the knowledges by which man must ascend to meet God have been lacking. For every one must prepare the way for God, that is, must prepare himself for reception; and this is done by means of knowledges. The knowledges that have been lacking, and that enable the understanding to penetrate far enough to see that God is one, and that not more than one Divine *Esse* is possible, and that from Him is every thing in nature, are as follows:—(1) Heretofore no one has known anything about the spiritual world, the abode of spirits and angels, which every man enters after death. (2) It is equally unknown that there is in that world a sun, which is pure love from Jehovah God, who is in the midst of it. (3) That from this sun a heat goes forth, which in its essence is love, and a light which in its essence is wisdom. (4) That in consequence all things in that world are spiritual, and affect the internal man, and constitute his will and understanding. (5) That Jehovah God from His sun has produced not only the spiritual world and all the spiritual things in it, which are innumerable and substantial, but also the natural world and all the natural things in it, which also are innumerable but are material. (6) Hitherto no

one has known what the distinction is between the spiritual and the natural, nor even what the spiritual is in its essence. (7) Nor has any one known that there are three degrees of love and wisdom, in accordance with which the angelic heavens are arranged. (8) Nor that the human mind is divided into that number of degrees, to the end that it may be raised after death into one of the three heavens, which takes place in accordance both with its life and its faith. (9) Finally, that not the least particle of any of these things could have had existence except from a Divine *Esse* which in itself is the Itself, and thus the First and the Beginning, the source of all things. Hitherto these knowledges have been lacking; and yet these are the means through which a man may rise to a knowledge of the Divine *Esse*. [2] It is said that the man rises; but the meaning is that he is raised up by God. For in acquiring knowledges for himself man exercises his freedom of choice; but as he acquires for himself knowledges from the Word by means of his understanding he prepares the way by which God comes down and raises him up. The knowledges by means of which the human understanding rises, God holding it in His hand and leading it, may be likened to the steps of the ladder seen by Jacob, which was set upon the earth with the top of it reaching to heaven, by which the angels ascended while Jehovah stood above it (*Gen.* xxviii. 12, 13). It is wholly different when these knowledges are lacking, or when man despises them. In that case the elevation of the understanding might be likened to a ladder reaching from the ground to the windows in the first story of a magnificent palace which is a dwelling-place of men, and not to the windows of the second story which is a dwelling-place of spirits, and still less to the windows of the third story which is a dwelling-place of angels. The result of this is that man remains in the atmospheres and material things of nature only, and confines his eyes and ears and nostrils to these, and from these he derives no other ideas of heaven and of the *Esse* and Essence of God than such as pertain to the atmospheres and to matter. Thinking from such ideas man can form no conclusions about God, as to whether He is or is not, or whether He is one or many; still less what He is in respect to His *Esse* and Essence. This is the origin

of the belief in the plurality of gods, both in past ages and at the present day.

25. To this I will add the following Memorable Relation:—

On one occasion, awaking from sleep I fell into a profound meditation about God; and looking up I saw above me in heaven an exceedingly bright light of oval form; and as I fixed my gaze upon it the light withdrew to the sides and formed a circle; and then, behold, heaven opened to me, and I saw magnificent scenes, and angels standing in a circle on the southern side of the opening talking together. As I greatly wished to hear what they were saying, I was permitted first to hear the sound of their voices, which was full of heavenly love, and afterwards what they said, which was full of wisdom from that love.

They were talking together about the *One God, and conjunction with Him, and salvation thereby.* They uttered things ineffable, most of which could not possibly be expressed in any natural language. But at different times I had been in company with the angels in heaven itself, and at such times had been in a state like theirs and in a similar language, and consequently I was now able to understand them, and select from what they said some things that can be rationally expressed in the words of natural language.

[2] They said that the Divine *Esse* is One, the Same, the Itself, and Indivisible. This they illustrated by spiritual ideas, saying that the Divine *Esse* could not separate itself into several, each of them possessing the Divine *Esse*, and still itself be One, the Same, and Indivisible; since each one from His own *Esse* would then think from Himself and by Himself separately; and even if the Divine *Esse* could so separate itself, and all should think unanimously, each from the others, there would still be several unanimous Gods, and not one God. For unanimity, which means the agreement of several, each for himself and by himself, is not consistent with the unity, but only with the plurality of God. The angels did not say "of Gods," because they could not; for such an expression would be strenuously resisted by the light of heaven, which is the source of their thought, and by the aura in which their words are conveyed.

They said furthermore, that when they wished to utter the word "Gods," meaning each one a person by himself, the effort to utter it fell at once into the expression "one God," and even "one only God." To this they added that the Divine *Esse* is Divine *Esse* in itself, not from itself; because the expression "from itself" implies *esse* in itself from another and prior *Esse;* and this implies a God from God, which is impossible. That which is from God is not called God, but is called Divine; for what is a God from God? Thus what is a God born from God from eternity? And is a God going forth from God through a God born from eternity anything else than words in which there is no light from heaven?

[3] They said still further, that the Divine *Esse*, which is in itself God, is the Same; not the Same simply, but infinitely, that is, the Same from eternity to eternity; the Same every where and the Same with every one and in every one; and that all variableness and change are in the recipient, caused by the state of the recipient.

That the Divine *Esse* which is God in Himself is the Itself, they illustrated thus:—God is the Itself because He is love itself and wisdom itself, that is, He is good itself and truth itself, and therefore life itself. Unless these in God were love and wisdom itself and were good and truth itself and therefore life itself, they would not be anything in heaven and in the world, because there would be nothing in them related to the Itself. Every quality is what it is from the fact that there is an Itself in which it originates, and to which it must be related in order to be what it is. This Itself, which is the Divine *Esse*, is not in place; but it is present with and in those who are in place in accordance with their reception of it, since place, or progress from place to place, cannot be predicated of love and wisdom nor of good and truth, nor of life therefrom, which are Itself in God, and are even God Himself. On this rests His omnipotence. So the Lord says that *He is in the midst of them*, and that *He is in them and they in Him.* [4] But as He can be received by no one as He is in Himself, what He is in His essence is made manifest as a sun above the angelic heavens, and what goes forth from that sun as light is Himself in respect to wisdom, and what goes forth as heat

is Himself in respect to love. That sun is not God Himself; but the Divine love and Divine wisdom as they most nearly proceed from Him, all about Him are seen by the angels as a sun. He Himself within the sun is a *Man*. *He is our Lord Jesus Christ, in regard both to the Divine* from which [He is] *and to the Divine Human*, because the Itself which is love itself and wisdom itself was His soul from the Father, that is, the Divine life, or life in itself. It is not thus in any man. In man the soul is not life, but is a recipient of life. This the Lord teaches, saying:—

I am the Way, the Truth, and the Life (*John* xiv. 6).

And again:—

As the Father hath life in Himself, so hath He given to the Son to have life in Himself (*John* v. 26);

"life in Himself" meaning God.

To this they added, that those who are in any spiritual light are able to perceive from these statements that the Divine *Esse*, because it is One, the Same, the Itself, and Indivisible, cannot exist in several; and if the opposite is asserted manifest contradictions must result.

26. When I had heard this the angels perceived in my thought those ideas of God that prevail in the Christian Church respecting a trinity of persons in unity and a unity of persons in a trinity; also respecting a birth of the Son of God from eternity; and they said, "What is your thought? Are you not thinking from natural light, which is not in accord with our spiritual light? Unless, therefore, you dismiss these ideas we must shut up heaven against you and depart."

But I said, "Enter, I pray you, more deeply into my thought, and you will see, perhaps, that there is an agreement between us." This they did; and they saw that by three persons I understood three Divine attributes going forth, Creation, Redemption, and Regeneration, and that these are attributes of one God; also that by the birth of the Son of God from eternity I understood His birth foreseen from eternity and provided in time; also that to think of the Son born of God from eternity would, to me, be not above nature and reason but contrary to nature and reason; while to think of the Son born of God

in time through the virgin Mary as the only Son of God, and the only-begotten, is very different; and to believe otherwise than this would be a monstrous error. I then told them that the source of my natural thought about a trinity and unity of persons, and the birth of a Son of God from eternity, was the doctrine of faith in the church which has its name from Athanasius.

Then the angels said, "Very well," and asked me to say from them that only those who approach the very God of heaven and earth can enter heaven, because heaven is heaven from that only God, and that *this God is Jesus Christ, who is the Lord Jehovah, from eternity the Creator, in time the Redeemer, and to eternity the Regenerator*, thus who is at once Father, Son, and Holy Spirit; and this, they said, is the gospel to be preached.

After this the heavenly light which had been seen before over the opening returned, and gradually descended and filled the interiors of my mind, and enlightened my ideas on the trinity and unity of God; and the ideas which I had first formed on these subjects, and which had been merely natural, I then saw separated as chaff is separated from wheat by winnowing, and carried away as by a wind to the north of heaven, and scattered.

THE INFINITY OF GOD, OR HIS IMMENSITY AND ETERNITY.

27. There are two properties of the natural world which cause all things of it to be finite; one is space, and the other time. And as the natural world was created by God, and space and time were created together with it and render it finite, it is necessary to treat of the two origins of these properties, namely, *Immensity* and *Eternity;* for the immensity of God relates to spaces and His eternity to times; while both immensity and eternity are included in *Infinity*. But because the infinite transcends the finite, and because a knowledge of the infinite transcends the finite mind, to render it in some measure conceivable it shall be carefully considered in the following order:—

(1) God is Infinite because He is Being and Existence in Himself, and because all things in the universe have their being and existence from Him.

(2) God is Infinite because He was before the world was, thus before spaces and times arose.

(3) Since the creation of the world God is in space without space, and in time without time.

(4) In relation to spaces God's Infinity is called Immensity, while in relation to times it is called Eternity; but although they are so related there is nothing of space in His Immensity and nothing of time in His Eternity.

(5) The Infinity of God can be seen by enlightened reason in very many things in the world.

(6) Every created thing is finite, and the Infinite is in finite things as in its receptacles, and is in men as in its images.

These propositions shall be explained one by one.

28. (1) *God is Infinite because He is Being and Existence in Himself, and because all things in the universe have their being and existence from Him.* It has been already shown that God is One, that He is the Itself, that He is the primal *Esse* of all things, and that all things in the universe that have being, existence, and subsistence, are from Him, and consequently that He is infinite. That human reason is able from very many things in the created universe to recognize this will be made clear hereafter. But although the human mind is able from all this to acknowledge that the primal Being or primal *Esse* is infinite, it is nevertheless unable to comprehend what that Being is, and therefore can only define it as the infinite All and the Self-subsistent, and hence as the very and the only substance; and since nothing can be predicated of substance unless it has form, it is the very and only Form. But what does this mean? It does not make clear what the infinite is; for the human mind itself, even when in the highest degree analytical and exalted, is finite; and its finiteness is inseparable from it; and for this reason the human mind is wholly incapable of seeing the infinity of God as it is in Itself, thus of seeing God; although it can from behind see God obscurely, as was said to Moses when he prayed to see God:—

That he should be placed in a cleft of the rock, and should see His back parts (*Exod.* xxxiii. 20–23) ;

"the back parts of God" meaning what is visible in the world, and especially what is perceptible in the Word. All this shows how vain it is to wish to comprehend what God is in His *Esse*, or in His substance; and that it is sufficient to acknowledge Him from finite things, that is, from things created, in which He is infinitely. The man who is not content with this may be likened to a fish out of water, or to a bird under an air-pump, which, as the air is withdrawn, gasps and finally dies. Or he may be likened to a vessel which, overcome by a storm and failing to obey its helm, is carried upon rocks and quicksands. So it is with those who wish to comprehend from within the infinity of God, and are not content with being able to acknowledge it in its manifest indications from without. It is related of a certain philosopher among the ancients that not being able to see or comprehend the eternity of the world in the light of his own mind he threw himself into the sea. What if he had wished to see or comprehend the infinity of God!

29. (2) *God is Infinite because He was before the world was, thus before spaces and times arose.* In the natural world there are spaces and times; but in the spiritual world these exist only apparently, and not actually. Time and space were introduced into these worlds for the purpose of distinguishing one thing from another, the great from the small, the many from the few, thus quantity from quantity, and so quality from quality; also to enable the bodily senses to distinguish between their objects, and the mental senses between theirs, and thereby to be affected, and to think and choose. In the natural world times were established by the rotation of the earth on its axis, and by the progression of these rotations from point to point along the zodiac, these movements being made apparently by the sun, from which the whole terraqueous globe derives its heat and light. From this come the divisions of the day, morning, noon, evening, and night; and the seasons of the year, spring, summer, autumn, and winter—the divisions of the day according to light and darkness, and the seasons of the year according to heat and cold. In the natural world spaces were established by an

earth's being formed into a globe, and filled with various kinds of matter; with its parts distinguished one from another, and also extended. But in the spiritual world there are no material spaces with corresponding times; but there are appearances of time and space; and these appearances vary according to differences of state in the minds of the spirits and angels there; thus times and spaces there conform to the affections of their wills, and the consequent thoughts of their understandings. But these appearances are real in that they are constant according to these states. [2] The common opinion about the state of souls after death, and therefore also about angels and spirits, is that they do not occupy any extension, and consequently are not in space and time. Owing to this idea souls after death are said to be in an indefinite somewhere, and spirits and angels are said to be mere puffs of air, which can be thought of only as ether, air, breath, or wind is thought of; when in fact they are substantial men, and like men in the natural world live together in spaces and in times, which, as just said, are determined in accordance with the states of their minds. If it were otherwise, that is, if they were without space and time, that universe into which souls are flowing, and in which angels and spirits dwell, might be passed through the eye of a needle, or be concentrated upon the end of a single hair. This would be possible if there were no substantial extension there; but as there is, angels dwell together as separately and distinctly as men who dwell in material extension, and even more distinctly. Nevertheless, times there are not divided into days, weeks, months, and years, since there the spiritual sun does not appear to rise and set, nor to move from east to west, but remains stationary in the east at a point midway between the zenith and the horizon. There are spaces there, because all things in that world are substantial which in the natural world are material. But this point will be further considered in the section of this chapter where Creation is treated of. [3] From all this it can be comprehended how spaces and times render each thing and all things in both worlds finite; and therefore men are finite not only in body but also in soul, and likewise angels and spirits. The conclusion to be drawn from all this is that God is infinite, that is, not finite;

since He Himself, as the Creator, Former, and Maker of the universe, gave finiteness to all things; and this He did by means of His sun, in the midst of which He is, and which is constituted of the Divine essence that goes forth from Him as a sphere. There, and from that, is the first of the finiting process, and its progress reaches even to the outmost things of the world's nature; consequently in Himself God is infinite because He is uncreated. To man, nevertheless, because he is finite, and thinks from things finite, the infinite seems to be nothing; and therefore he feels that if the finite which adheres to his thought should be taken away, what would be left would amount to nothing. And yet the truth is that God is infinitely all; and man of himself in comparison is nothing.

30. (3) *Since the creation of the world God is in space without space and in time without time.* That God, with the Divine that goes forth directly from Him, is not in space, although He is omnipresent, and is present with every man in the world, and with every angel in heaven and every spirit under heaven, is beyond the comprehension of merely natural thought, but may in some measure be comprehended by spiritual thought. It cannot be comprehended by merely natural thought because natural thought has space in it, being formed out of such things as are in this world, in each and all things of which that the eye rests upon, space is involved. Here every thing that is great and small, every thing that has length, breadth, and height, in a word every dimension, figure, and form, pertains to space. And yet this can be comprehended in some measure by natural thought, provided something of spiritual light is admitted into it. But first something must be said about spiritual thought. This derives nothing from space, but every thing from state. State is predicated of love, of life, of wisdom, of affections, of joys, and in general, of good and truth. A truly spiritual idea about these things has in it nothing in common with space; it is superior to ideas of space, and looks down upon them as heaven looks down upon the earth. [2] God is present in space without space, and in time without time, because He is always the same, from eternity to eternity; thus He is the same since the world was created as before; and as before creation there were in God and in His sight no spaces

and no times, but only since, and as He is always the same, so is He in space without space and in time without time. In consequence of this, nature is separate from Him, and yet He is omnipresent in nature; almost as life is present in every substantial and material part of man, and yet does not mingle itself with it; or it may be compared to light in the eye, or sound in the ear, taste in the tongue, or to the ether that prevades all solid and liquid matters, and holds the terraqueous globe together, and causes motion, and so on. If these agencies were withdrawn these substantialized and materialized forms would instantly collapse or fall asunder. Even the human mind, if God were not everywhere and always present in it, would burst like a bubble in the air, and both brains, in which the mind acts from first principles, would go off into froth, and thus every thing human would become dust of the earth, or an odor floating in the air. [3] As God is in all time without time so in His Word He speaks in the present tense of the past and the future, as in *Isaiah*:—

> Unto us a Child is born, a Son is given; and His name shall be called Mighty, the Prince of Peace (ix. 6);

and in *David*:—

> I will declare the decree; Jehovah hath said unto Me, Thou art My Son; this day have I begotten Thee (*Ps.* ii. 7).

This is said of the Lord who was to come; wherefore it is also said:—

> A thousand years in Thy sight are but as yesterday (*Ps.* xc. 4).

That God is everywhere present in the whole world, and yet there is in Him nothing proper to the world, that is, nothing pertaining to space and time, can be clearly seen from many passages in the Word by those who look with watchful eyes, as from this passage in *Jeremiah*:—

> Am I a God at hand, and not a God afar off? Can any hide himself in the secret places that I shall not see him? Do I not fill heaven and earth? (xxiii. 23, 24).

31. (4) *In relation to spaces God's Infinity is called Immensity, while in relation to times it is called Eternity; but although*

they are so related, there is nothing of space in His Immensity, and nothing of time in His Eternity. In relation to spaces God's infinity is called immensity, because "immense" is a term applied to what is great and large, and to extension and its spaciousness. But in relation to times God's infinity is called eternity, because "to eternity" is an expression applied to what is progressive, which is measured by time without limit. For example: Of the terraqueous globe, as such, things pertaining to space are predicated; while of its rotation and progression things pertaining to time are predicated. In fact, the latter are what make times, and the former are what make spaces, and in this way they are presented through the senses to the perception of reflecting minds. But in God, as has just been shown, there is nothing of space and time; nevertheless, the beginnings of these are from God; and from this it follows that by immensity His infinity in relation to space is meant, and by eternity His infinity in relation to times. [2] But to the angels in heaven the immensity of God means His Divinity in respect to His *Esse*, and His eternity His Divinity in respect to His *Existere*. Also immensity means His Divinity in respect to love, and eternity His Divinity in respect to wisdom. This is because angels abstract space and time from Divinity, and such conceptions then follow. But as man can think only from ideas drawn from such things as belong to space and time, he is unable to form any conception of God's immensity antecedent to space, or His eternity antecedent to time; and when he seeks to do this it is as if his mind were falling into a swoon, almost like a shipwrecked man in the water, or like one who is about to be swallowed up in an earthquake; and if one persists in penetrating further into the subject, he may easily fall into a delirium, and from this be led into a denial of God. [3] I was once myself in such a state, thinking about what God was from eternity, what He did before the world was created, whether He deliberated about creation, and thought out the order to be pursued; whether deliberative thought would be possible in a vacuum; with other vain things. But lest I should be driven to madness by such speculations I was raised up by the Lord into the sphere and light in which the interior angels dwell; and when the idea

of space and time in which my thought was dwelling had been somewhat removed, it was given me to comprehend that the eternity of God is not an eternity of time; and as there was no time before the world was created, it is utterly vain to think about God in any such way. Moreover, as the Divine from eternity, that is, abstracted from all time, does not involve days, years, or ages, but to God all these are present, I concluded that God did not create the world in time, but that times were introduced by God with creation. [4] To all this I will add this memorable fact:—

At one extremity of the spiritual world there are seen two statues in monstrous human form, with open mouths and gaping throats, and those who indulge in useless and senseless thoughts about God from eternity seem to themselves to be swallowed up by these; but they are the hallucinations into which those cast themselves who cherish absurd and improper thoughts about God before the creation of the world.

32. (5) *The Infinity of God can be seen by enlightened reason in very many things in the world.* Some things shall be enumerated in which human reason can see the infinity of God: (1) In the created universe no two things can be found that are identical. That no such identity can be found among things simultaneous has been rationally seen and proved by human learning, although the substantial and material objects of the universe, viewed singly, are infinite in number. And that no two effects can be found that are identical among things successive in the world may be inferred from the earth's revolution, in that the nutation of its poles forever prevents a return to any former position. This is also clearly evident in human faces, in that throughout the entire world there can be found no one face that is precisely like or the same as another, nor ever can be to eternity. This infinite variety would be impossible except from an infinity in God the Creator. [2] (2) No one person's disposition is precisely like that of another; from which comes the saying, "Many men, many minds;" and so no one's mind, that is, his will and understanding, is exactly like or the same as another's; and in consequence the tone of any man's speech, or the thought in which it originates, or any act in regard either to movement or affection, is never exactly like

another's; from which infinite variety again can be seen as in a mirror the infinity of God the Creator. [3] (3) In all seed, both of animals and vegetables, there is inherent a certain immensity and eternity—an immensity in its capacity to be multiplied to infinity, and an eternity in the continuance of this multiplication uninterrupted from the creation of the world until now, and its still unceasing continuance. In the animal kingdom take, for example, the fishes of the sea; if these were to multiply according to the abundance of their spawn they would in twenty or thirty years so fill the ocean that it would wholly consist of fishes, and in consequence its water would overflow and destroy all the land. But this does not happen, since God has provided that fish shall be food for each other. It would be the same with the seeds of plants. If as many seeds should be planted as one plant produces each year, in twenty or thirty years the surface not of one earth only, but even of many, would be covered. For there are shrubs, every seed of which produces others by hundreds and thousands. Try to calculate this, reckoning this product of one seed in a series of twenty or thirty terms, and you will see. In all these examples the Divine immensity and eternity become evident in a certain general aspect, an image of which must needs come forth. [4] (4) Enlightened reason can also see God's infinity in the possible infinite increase of all knowledge, and consequently of every one's intelligence and wisdom, both of which are capable of growing as a tree from seed, and as forests and gardens from trees, to which there is no limit. The soil of intelligence and wisdom is the memory of man, his understanding is where they germinate; and his will where they fructify. And these two capacities, understanding and will, are such that they may be cultivated and perfected in this world to the end of life, and afterwards to eternity. [5] (5) The infinity of God the Creator can also be seen in the infinite number of the stars, which are so many suns, and therefore so many systems. That there are other earths in the starry heavens upon which men, beasts, birds, and plants exist is shown in a little work describing things seen. [6] (6) The infinity of God has been made still more evident to me both from the angelic heaven and from hell, in that these are ordered and arranged in innumerable societies or

congregated bodies in accordance with all the varieties of the love of good or evil, each individual being allotted a place in accordance with his love; for there the whole human race from the creation of the world is gathered together, and to ages of ages will be gathered. And although each one has his own place or abode there, yet all are so joined together that the entire angelic heaven represents one Divine man, and the entire hell one monstrous devil. From these two, with the infinite marvels they contain, both the immensity and the omnipotence of God are clearly presented to view. [7] (7) Who is not able to understand, if he will elevate a little the reasoning faculty of his mind, that an eternal life, which is the lot of every man after death, can be granted only by an eternal God? [8] (8) In addition to all this there is a certain infinity in many things that fall within the range of the natural light and spiritual light in man. It is within the range of his natural light that there are various series in geometry which go on to infinity; that there is a progression to infinity in the three degrees of height, in that the first degree, which is called the natural degree, cannot be perfected and elevated to the perfection of the second, which is called the spiritual degree; nor this to the perfection of the third, which is called the celestial degree. It is the same with end, cause, and effect, in that the effect cannot be so perfected as to become like the cause, nor the cause so perfected as to become like its end. This may be illustrated by the atmospheres, of which there are three degrees. There is a supreme aura, under this the ether, and below this the air; and no quality of the air can be raised up to any quality of the ether, nor any quality of the ether to that of the aura; and yet in each there is an ascent of perfections to infinity. It is within the range of man's spiritual light that no natural love, which is an animal love, can be raised up to spiritual love, with which from creation man has been endowed. The same is true of the natural intelligence of the animal in relation to the spiritual intelligence of man. But as these things have been hitherto unknown they will be explained elsewhere. From all this it can be seen that the most general contents of the world are constant types of the infinity of God the Creator; but how the particular contents emulate the general, and represent the in-

finity of God, is an abyss or an ocean which the human mind may sail, as it were, but it must beware of a puff of wind that may arise from the natural man, which striking from aft, where he stands self-confident, may swamp the ship with its masts and sails standing.

33. (6) *Every created thing is finite; and the Infinite is in finite things as in its receptacles, and is in men as in its images.* Every created thing is finite because all things are from Jehovah God through the sun of the spiritual world, which most nearly encompasses Him; and that sun is composed of the substance that has gone forth from Him, the essence of which is love. From the sun, by means of its heat and light, the universe has been created from its firsts to its lasts. But this is not the proper place to set forth in order the process of creation, an outline of which will be given in subsequent pages. All that is important now is to know that one thing was formed from another, and thus degrees were constituted, three in the spiritual world and three corresponding to them in the natural world, and the same number in the passive materials of which the terraqueous globe is composed. The origin and nature of these degrees has been fully explained in the *Angelic Wisdom concerning the Divine Love and the Divine Wisdom* (published at Amsterdam in 1763), and a small work on *The Intercourse of the Soul and the Body* (published at London in 1769). Through these degrees all things posterior are made receptacles of things prior, and these again of things still prior, and so in succession receptacles of the primitive elements which constitute the sun of the angelic heaven; and thus have things finite been made receptacles of the infinite. This is in agreement with the wisdom of the ancients, according to which each thing and all things are divisible to infinity. It is a common idea that, because the finite cannot grasp the infinite, things finite cannot be receptacles of the infinite; but in what has been set forth in my works respecting creation it has been shown that God first rendered His infinity finite by means of substances emitted from Himself, from which His nearest surrounding sphere, which constitutes the sun of the spiritual world, came into existence; and that then through that sun He perfected the other surrounding spheres, even to the outmost, which con-

sists of passive materials; and in this manner, by means of degrees, He rendered the world more and more finite. This much has been said to satisfy human reason, which never rests until it perceives a cause.

34. That the infinite Divine is in men as in its images is evident from the Word, where we read:—

> And God said, Let us make man in Our image, after Our likeness. So God created man into His own image, into the image of God created He him (*Gen.* i. 26, 27).

From this it follows that man is an organic form recipient of God, and is an organic form that is in accordance with the kind of reception. The human mind, which makes man to be man, and in accordance with which man is man, is formed into three regions in accordance with the three degrees; in the first degree, in which also are the angels of the highest heaven, the mind is celestial; in the second degree, in which are the angels of the middle heaven, it is spiritual; and in the third degree, in which are the angels of the lowest heaven, it is natural. [2] The human mind, organized in accordance with these three degrees, is a receptacle of Divine influx; nevertheless, the Divine flows into it no further than man prepares the way or opens the door. If man does this as far as to the highest or celestial degree he becomes truly an image of God, and after death an angel of the highest heaven; but if he prepares the way or opens the door only to the middle or spiritual degree, he becomes an image of God, but not in the same perfection; and after death he becomes an angel of the middle heaven. But if man prepares the way or opens the door only to the lowest or natural degree, in case he acknowledges God and worships Him with actual piety he becomes an image of God in the lowest degree, and after death an angel of the lowest heaven. But if man does not acknowledge God and does not worship Him with actual piety he puts off the image of God and becomes like some animal, except that he enjoys the faculty of understanding, and consequently of speech; and if he then closes up the highest natural degree, which corresponds to the highest celestial, he becomes as to his loves like a beast of the earth; and if he closes up the middle natural degree, which corresponds to the middle spiritual degree, he becomes in his love

like a fox, and in his intellectual vision like a bird of night; while if he also closes up the lowest natural degree in its relation to his spiritual he becomes in his love like a wild beast, and in his understanding of truth like a fish. [3] The Divine life that actuates man by means of the influx from the sun of the angelic heaven may be compared to light from the world's sun and its influx into a transparent object—the reception of life in the highest degree to the influx of light into a diamond; the reception of life in the second degree to the influx of light into a crystal; and the reception of life in the lowest degree to the influx of light into glass or a transparent membrane; but when this degree in relation to his spiritual is wholly closed up, which is the case when God is denied and Satan is worshiped, the reception of life from God may be compared to the influx of light into the opaque things of the earth, as rotten wood, or marshy ground, or dung, and so on, for the man then becomes a spiritual corpse.

35. To this I will add this Memorable Relation:—

At one time I was in a state of amazement at the vast multitude of men who ascribe creation, and consequently every thing that is under the sun and every thing above the sun, to nature, saying with a hearty acknowledgment, when they see anything, "Is not this from nature?" And when asked why they say it is from nature and not from God, although they often say, in common with others, that God created nature, and might therefore just as well say that what they see is from God as that it is from nature, they answer with an inner tone that is scarcely audible, "What is God but nature?" All such, from this persuasion that nature created the universe, and from this insanity that appears like wisdom, seem to be elated to such a degree that they look down upon all those who acknowledge the creation of the universe by God as ants that creep upon the ground and keep the beaten track, and upon some as butterflies flying in the air; and the opinions of such they call dreams, because they see what they do not see; and they say, "Who has seen God, and who does not see nature?"

[2] While I was wondering greatly at the multitude of such, an angel stood at my side and said to me, "What are you meditating about?"

I replied, "About the great number of those who believe that nature exists of itself, and is thus the creator of the universe."

And the angel said to me, "All hell consists of such, and those who are there are called satans and devils—satans those who have confirmed themselves in favor of nature, and in consequence have denied God; devils those who have lived wickedly and have thus cast out from their hearts all acknowledgment of God. But I will conduct you to the schools which are in the southwest quarter, where those are who are not yet in hell."

He took me by the hand and led me away; and I saw small houses in which were the schools, and in the midst of them a building which served as headquarters for the rest. This was built of pitch-black stones overlaid with little glass-like plates, sparkling as it were with gold and silver, like what are called selenites, or like mica, with glittering shells here and there interspersed.

[3] We approached this building and knocked, and immediately a person opened the door and said, "Welcome." And he ran to a table and brought four books, and said, "These books are the wisdom that is at this day applauded by many kingdoms: this book or wisdom is applauded by many in France; this by many in Germany; this by some in Holland; this by some in Britain." He said also, "If you wish to see it I will cause these four books to shine before your eyes." And he poured forth the glory of his fame round about; and immediately the books beamed as if with light; but this light quickly vanished from our sight.

We then asked what he was now writing; and he answered that he was bringing out from his treasures and setting forth matters pertaining to the deepest wisdom, which in general are these: (1) *Whether nature is a property of life, or life of nature?* (2) *Whether the center is from the expanse, or the expanse from the center?* (3) *Respecting the center of the expanse and of life.*

[4] After these remarks he seated himself at the table, while we walked about the building, which was spacious. He had a candle on his table, because there was no light of the sun there, but only the nocturnal light of the moon; and what seemed

wonderful, the candle seemed to be carried round and round, and to give light; but not having been snuffed it gave but little light. While he wrote we saw images of various forms flying from the table to the walls, which appeared in the nocturnal moonlight there like beautiful eastern birds; but as soon as we opened the door these appeared in the light of day like those birds of night that have membranous wings; for they were resemblances of truth which through confirmations had become fallacies, and had been ingeniously woven by him into a series.

[5] After seeing this, we approached the table and asked him what he was then writing about.

He said about the first question, *Whether nature is a property of life, or life of nature?* And he said he could prove both sides of this and make them true; but as there was something lurking within that he feared, he dared only to prove that nature is a property of life, in other words, is from life, and not that life is a property of nature, in other words, is from nature.

We asked courteously what it was lurking within that he feared.

He replied that he was afraid of being called a naturalist, and thus an atheist, by the clergy, and a man of unsound reason by the laity, since both of these either believe from a blind faith or see only from the views of those who confirm that faith.

[6] Then with some heat of zeal for the truth we addressed him, saying, "Friend, you are very much deceived; you have been misled by your wisdom, which is a certain talent for writing, and you have been led by the glory of fame into proving what you do not believe. Do you not know that the human mind is capable of being raised above things sensual, which enter into the thought from the bodily senses; and that when the mind has been thus raised up it sees what is from life as above, and what is from nature as beneath? What is life but love and wisdom? And what is nature but the receptacle of these, by means of which they accomplish their effects or uses? Can life and nature be one except as the principal and the instrumental? Can light be one with the eye, or sound with the ear? Are not the sensations of these derived from life, and their forms from nature? What is the human body but an organ of life? Are not all things and each thing

therein organically formed for the production of what the love wills and the understanding thinks? Are not the bodily organs from nature, and love and thought from life? And are not these perfectly distinct from each other? Raise the keenness of your intellect a little higher still, and you will see that to be moved by affection and to think belong to life—the former belonging to love and the latter to wisdom; and both love and wisdom belong to life; for, as before said, love and wisdom are life. If you will lift your capacity to understand a little higher, you will see that love and wisdom could have no existence without having somewhere an origin, and that that origin is love itself and wisdom itself, and therefore life itself, and these are God, from whom nature is."

[7] Afterwards we talked with him upon the second point, *Whether the center is from the expanse or the expanse from the center?* asking why he canvassed this. He answered that he did so in order to form a conclusion about the center and the expanse of nature and of life, and so about the origin of each. And when we asked his opinion, he replied, the same as before, that he could prove either of these, but from fear of loss of reputation he would prove that the expanse is of the center, that is, from the center, "although I know," he said, "that there must have been something before there was a sun, and this throughout the whole expanse, and that this of itself flowed together into order, thus towards a center."

[8] We then addressed him again with indignant zeal, and said, "Friend, you are insane." Hearing this he drew his seat from the table, and looked at us timidly, and then gave us his attention, but with laughter. We went on to say, "What can be more insane than to say that the center is from the expanse? By your center we understand the sun, and by your expanse the universe; thus are you not contending that the universe came into existence without the sun? Does not the sun produce nature and all its properties? and do not these depend solely on the light and heat from the sun through the atmospheres? Where, then, could these have been previously? But the origin of these we will discuss hereafter. Are not the atmospheres and all things on the earth like surfaces, of which the sun is the center? What would all these

be without the sun? Could they subsist for one moment? What, then, could they have been before the sun was formed? Could they have had any existence? Is not subsistence perpetual existence? As the subsistence, then, of all things of nature is from the sun, it follows that their existence is from the same source. This every one sees, and from the evidence of his own eyes acknowledges. [9] Does not the posterior have both its existence and its subsistence from the prior? If the surface were the prior and the center the posterior, would not the prior subsist from the posterior, and would not that be contrary to the laws of order? How can the posterior produce the prior, or the exterior the interior, or the grosser the purer? How then can the surface things which constitute the expanse produce the center? Who does not see that this is contrary to the laws of nature? We have presented these evidences from rational analysis to prove that the expanse has its existence from the center, and not the reverse, although every one who thinks rightly can see this without these evidences. You have said that the expanse of itself flowed together towards the center. Was it by chance that it did this in such a marvelous and amazing order that one thing is for the sake of another, and each and all things for the sake of man and his eternal life? Is nature, from any love through any wisdom, capable of premeditating ends, contemplating causes, and thus providing effects, that such things may exist in their order? Or is nature capable of converting men into angels, of making a heaven of these, and causing those who are there to live forever? Put these things together and reflect, and your idea of nature's existence from nature will fall to the ground."

[10] After this we asked him what he had thought and what he still thought about the third question, *On the center and the expanse of nature and of life;* whether he believed the center and the expanse of life to be the same with the center and expanse of nature?

He said that he was perplexed; that he had formerly believed life to be an interior activity of nature, and that this was the source of love and wisdom, which essentially constitute man's life, and that this activity is produced by the sun's

fire, through its heat and light, by means of the atmospheres; but now from what he had heard of the life of men after death he was in doubt; and this doubt carried his mind sometimes upwards and sometimes downwards; and when upwards he acknowledged a center of which he had formerly known nothing; and when downwards he saw the center which he had supposed to be the only one; and he believed life to be from the center of which he had before known nothing, and nature to be from the center which he had formerly supposed to be the only one, each center having an expanse round about it.

[11] This, we said, would answer if he would look from the center and expanse of life to the center and expanse of nature, and not the reverse. And we informed him that above the angelic heaven there is a sun which is pure love, in appearance fiery, like the sun of the world; and that from the heat going forth from that sun angels and men have their will and love, and from its light their understanding and wisdom; and whatever is from that sun is called spiritual; while whatever proceeds from the sun of the world is a containant or receptacle of life, and is called natural; thus the expanse pertaining to the center of life is called the spiritual world, having its subsistence from its own sun, while the expanse pertaining to the center of nature is called the natural world, having its subsistence from its sun. Since, then, spaces and times cannot be predicated of love and wisdom, and since states take the place there of spaces and times, it follows that there is no extension in the expanse about the sun of the angelic heaven; although this expanse is in the extension of the natural sun, and in the living subjects there in accordance with their reception, while their reception is in accordance with forms and states.

[12] Then he asked, "What is the origin of the fire of the sun of the world or of nature?"

We answered that it is from the sun of the angelic heaven, which is not fire, but the Divine love that most nearly goes forth from God, who is in the midst of that sun. As he seemed surprised at this we set it forth in this way: "Love in its essence is spiritual fire; and for this reason in the Word, in its spiritual sense, fire signifies love; and it is on this account

that priests in churches pray that heavenly fire, by which they mean love, may fill the hearts of men. The fire of the altar and the fire of the candlestick in the tabernacle represented among the Israelites no other than the Divine love. The heat of the blood, or the vital heat of men and of animals in general, is from no other source than the love that constitutes their life. Therefore man is enkindled, grows warm, and is inflamed when his love is exalted to zeal or excited to anger and passion. Since, then, spiritual heat, which is love, produces in men natural heat, even so far as to enkindle and inflame their faces and limbs, it is clear that the fire of the natural sun sprang from no other source than the fire of the spiritual sun which is the Divine love. [13] And since, furthermore, the expanse, as has just been said, originates in the center, and not the reverse, and the center of life, which is the sun of the angelic heaven, is the Divine love most nearly going forth from God, who is in the midst of that sun; and since the expanse of that center, which is called the spiritual world, is from that origin; and since from that spiritual sun the sun of the world sprang, and from it its expanse, which is called the natural world, it is plain that the universe was created by God." After this we departed; and he accompanied us out of the hall of his school, and talked with us about heaven and hell and the Divine auspices with a new intellectual sagacity.

THE DIVINE ESSENCE, WHICH IS DIVINE LOVE AND DIVINE WISDOM.

36. A distinction has been made between the *Esse* of God and the essence of God, because there is a distinction between the infinity of God and the love of God, infinity being applicable to the *Esse* of God, and love to the essence of God, since the *Esse* of God, as has just been said, is more universal than His essence; just as the infinity of God is more universal than His love; and for this reason the word infinite is an adjective that is applicable to the essentials and attributes of God, which

are all called infinite; as we say of the Divine love that it is infinite, of the Divine wisdom that it is infinite, also of the Divine power; not because of any pre-existence of the *Esse* of God, but because it enters into the essence as joined to it, cohering with it, determining and forming and also exalting it. But this section of this chapter, like the previous ones, shall be presented under the following divisions:—

(1) God is Love itself and Wisdom itself, and these two constitute His Essence.

(2) God is Good itself and Truth itself, because Good is of Love and Truth is of Wisdom.

(3) Love itself and Wisdom itself are Life itself, which is Life in itself.

(4) Love and Wisdom in God make one.

(5) It is the essence of Love to love others outside of oneself, to desire to be one with them, and to render them blessed from oneself.

(6) These essentials of the Divine Love were the cause of the universe, and are the cause of its preservation.

But of these separately.

37. (1) *God is Love itself and Wisdom itself, and these two constitute His Essence.* In the earliest ages it was seen that love and wisdom are the two essentials to which all the infinite things that are in God and proceed from God have reference; but succeeding ages, as they withdrew their minds from heaven and immersed them in things worldly and corporeal, gradually became unable to see this, for they gradually ceased to know what love is in its essence, and thus what wisdom is in its essence, not knowing that love abstracted from a form is impossible, and that love operates in a form and through a form. Since, then, God is the Itself and the Only, and thus the first substance and form, the essence of which is love and wisdom, and since from Him were made all things that were made, it follows that He created the universe with each thing and all things of it from love by means of wisdom; consequently the Divine love, together with the Divine wisdom, is in each and all created subjects. Love, moreover, is not merely the essence that forms all things, it is also that which unites and conjoins them, and thus, when they are formed, holds them in connec-

tion. [2] All this may be illustrated by innumerable things in the world; as by the heat and light from the sun, which are the two essentials and universals by means of which each thing and all things on the earth have their existence and subsistence. Heat and light are there because they correspond to the Divine love and Divine wisdom; for the heat that goes forth from the sun of the spiritual world is in its essence love, and the light from it is in its essence wisdom. This, again, may be illustrated by the two essentials and universals, namely, the will and the understanding, by means of which human minds have their existence and subsistence; for of these two every one's mind consists, and they are in, and operate in, each thing and all things of the mind. This is because the will is the receptacle and habitation of love, as the understanding is of wisdom; and for this reason these two correspond to the Divine love and the Divine wisdom in which they originated. The same truth may be illustrated further by the two essentials and universals by means of which the human body has its existence and subsistence, namely, the heart and lungs, or the contraction and dilatation of the heart and the respiration of the lungs. It is known that these two are operative in each and all things in the body; and for the reason that the heart corresponds to love, and the lungs to wisdom; which correspondence is fully demonstrated in the *Angelic Wisdom concerning the Divine Love and the Divine Wisdom*, published at Amsterdam. [3] That love as a bridegroom and husband produces or begets all forms, yet only by wisdom as a bride and wife, can be proved by things innumerable in both the spiritual world and in the natural world, provided only it is kept in mind that the entire angelic heaven is arranged in its form, and kept in it, from the Divine love through the Divine wisdom. Those who deduce the creation of the world from any other source than the Divine love through the Divine wisdom, not knowing that these two constitute the Divine Essence, descend from reason's sight to eyesight, and bestow kisses on nature as the creator of the universe; and thereby conceive chimeras and bring forth specters. They devise fallacies, and reason from them; and their conclusions are eggs that contain birds of night. Such should not be called minds, but eyes and ears without understanding, or thoughts

without soul. They talk of colors as if these existed without light; of trees as if they existed without seed; and of all things in the world as existing without the sun; for they make derivatives to be first principles and things caused to be causes; thus they turn all things upside down, lull their reason to sleep, and the things they see are dreams.

38. (2) *God is Good itself and Truth itself, because Good is of Love and Truth is of Wisdom.* It is universally known that all things have reference to good and truth; which is proof that all things sprang from love and wisdom; for every thing that proceeds from love is called good, for this is what is felt, and the delight by which the love becomes manifest is to every one good; while every thing that proceeds from wisdom is called truth, since wisdom consists solely of truths, and affects its objects with the pleasantness of light; and this pleasantness, when it is perceived, is truth from good. Love is therefore the complex of all varieties of goodness, and wisdom the complex of all varieties of truth; but both the latter and the former are from God, who is love itself and thus good itself, and is wisdom itself and thus truth itself. It is from this that in the church there are two essentials, called charity and faith; and of these each thing and all things of the church consist, and these must be in each and all things of it; and for the reason that every good of the church pertains to charity, and is called charity; and every truth of the church pertains to faith, and is called faith. It is the delights of love, which are also the delights of charity, that cause what is delightful to be called good; and it is the pleasantness of wisdom, which is also the pleasantness of faith, that causes what is true to be called true; for delights and pleasantnesses are what give life to good and truth; and without life from these, goods and truths are like something inanimate, and are also barren. [2] But the delights of love are of two kinds; so, too, are the pleasantnesses that seem to pertain to wisdom, namely, delights of the love of good and delights of the love of evil, and in consequence, the pleasantnesses of faith in what is true and of faith in what is false. In the subjects in which they exist, both of these kinds of delights, because of the feeling they produce, are called goods, and both of these kinds of pleasantness of faith, because of the percep-

tion they cause, are also called good; but as these are in the understanding they are in reality truths. Nevertheless, the two kinds are opposites, the good of one love being good, and the good of the other being evil, and the truth of one faith true, and that of the other false. The love whose delight is essentially good is like the sun's heat in its work of fructifying, vivifying, and operating upon fertile soil, and useful trees and fields of grain; and where it operates the place becomes like a paradise, a garden of Jehovah, and like the land of Canaan; while the pleasantness of the truth of that love is like the sun's light in spring, or like light flowing into a crystalline vase containing beautiful flowers, from which, when opened, a delightful odor goes forth. But the delight of the love of evil is like the sun's heat when it parches and destroys, or when it operates upon barren soil or upon noxious growths, as thorns and brambles; and where it operates the place becomes an Arabian desert where there are water snakes and venomous snakes; and the pleasantness of its falsity is like the sun's light in winter, or like light flowing into a bottle containing worms swimming in vinegar, and reptiles of offensive smell. [3] It must be understood that every kind of good gives itself form by means of truths, and clothes itself about with truths, and thus distinguishes itself from every other good; also that the various kinds of good belonging to the same family bind themselves into bundles, and swathe these about, and thus distinguish themselves from other families. That they are formed in this way is shown in each and all things in the human body; and as there is an invariable correspondence of all things of the mind with all things of the body the human mind is evidently formed in like ways. And from this it follows that the human mind is organized inwardly of spiritual substances, and outwardly of natural substances, and lastly of material substances. The mind whose love's delights are good is formed inwardly of such spiritual substances as exist in heaven; while the mind whose love's delights are evil is formed inwardly of such spiritual substances as exist in hell; and its evils are bound into bundles by falsities, while the goods in the former mind are bound into bundles by truths. Because of such bindings of good and of evil into bundles the Lord says:—

That the tares must be gathered together into bundles to be burned, as well as all things that offend (*Matt.* xiii. 30, 40, 41 ; *John* xv. 6).

39. (3) *Because God is Love itself and Wisdom itself He is Life itself, which is Life in itself.* It is said in *John* :—

The Word was with God, and God was the Word. In Him was life, and the life was the light of men (i. 1, 4).

By "God" here the Divine love is meant, and by "the Word" the Divine wisdom ; and strictly speaking "life" means the Divine wisdom, and the life strictly is the light that goes forth from the sun of the spiritual world, in the midst of which sun is Jehovah God. As fire forms light so does the Divine love form life. In fire there are two properties, burning and shining ; from its burning property heat proceeds, and from its shining property light. There are two like properties in love, one to which the burning property of fire corresponds, which is a something that inmostly affects the will of man, and another to which the shining property of fire corresponds, which is a something that inmostly affects the understanding of man. This is the source of man's love and intelligence ; for, as repeatedly said before, from the sun of the spiritual world a heat goes forth that in its essence is love, and a light that in its essence is wisdom. These two flow into all things and each thing in the universe, and inmostly affect them, and with men these flow into their will and their understanding, for these two were created to be receptacles of influx—the will a receptacle of love, and the understanding a receptacle of wisdom. Thus it is manifest that the life of man dwells in his understanding, and is such as his wisdom is ; and that it is modified by the love of the will.

40. We also read in *John* :—

As the Father hath life in Himself, so hath He given to the Son also to have life in Himself (v. 26) ;

which means that just as the Divine Itself, which was from eternity, has life in itself, so the Human, which He took on in time, has life in itself. Life in itself is the very and only life, from which all angels and men have life. This can be seen by human reason from the light that goes forth from the sun of the natural world, in that this light is not creatable,

but that forms for receiving it have been created. For example, the eyes are forms for receiving this light, and light flowing in from the sun is what makes them to see. The same is true of life which (as has been said) is the light that goes forth from the sun of the spiritual world, in that it is not creatable, but flows in unceasingly, and as it illuminates it also vivifies man's understanding. So in consequence, as sight and life and wisdom are one, wisdom is not creatable, neither is faith, nor truth, nor love, nor charity, nor good; but forms for receiving these have been created; and these forms are human and angelic minds. Therefore let every one beware of persuading himself that he lives from himself, or that he is wise, believes, loves, perceives truth, and wills and does good, from himself. For so far as any one is so persuaded he casts his mind down from heaven to earth, and from being spiritual becomes natural, sensual, and corporeal; for he shuts up the higher regions of his mind, and thus makes himself blind in regard to every thing relating to God, heaven, and the church; and then all that he happens to think, reason, and say about these things is done in darkness and consequently in foolishness; while at the same time he adopts a confidence that it all belongs to wisdom. For when the higher regions of the mind, where the true light of life resides, are closed up, the region of the mind below these opens, into which the light of the world only is admitted; and when this light is separated from the light of the higher regions it is a delusive light, in which what is false seems true and what is true seems false, and reasoning from what is false appears to be wisdom, and from what is true to be folly. Then man believes himself to be endowed with the keen vision of an eagle, although he sees what belongs to wisdom no better than a bat sees in the light of day.

41. (4) *Love and Wisdom in God make one.* Every wise man in the church knows that every good of love and charity is from God, also every truth of wisdom and faith; and human reason is able to see this when it knows that the origin of love and wisdom is the sun of the spiritual world, in the midst of which is Jehovah God, or what is the same thing, that they are from Jehovah God through the sun which is round

about Him; for the heat that goes forth from that sun is in its essence love, and the light that goes forth from it is in its essence wisdom. It is therefore as plain as the open day that in that origin love and wisdom are one, consequently are one in God, from whom that sun has its origin. This may be illustrated by the sun of the natural world, which is pure fire, in that from its fire heat goes forth, and from the shining of its fire light goes forth; thus the two in their origin are one. [2] But that these are separated in their going forth becomes evident from their subjects, some of which receive more of heat and others more of light. This is especially true of men in whom the light of life which is intelligence and the heat of life which is love, are separated; and this is done because man needs to be reformed and regenerated, which is impossible unless he is taught by the light of life, which is intelligence, what ought to be willed and loved. It must be understood, however, that God is continually working to conjoin love and wisdom in man; while man, unless he looks to God and believes in him, is continually working to separate them; so far, therefore, as these two, the good of love or charity, and the truth of wisdom or faith, are conjoined in man, so far he becomes an image of God, and is raised up towards and into heaven where angels are; and on the other hand, so far as these two are separated by man he becomes an image of Lucifer and the dragon, and is cast down from heaven to earth, and finally below the earth into hell. From the conjunction of these two, man's state becomes like that of a tree in spring, when heat and light in equal measure are conjoined, whereby the tree buds, blooms, and bears fruit; but on the other hand, by the separation of these two, man's state becomes like that of a tree in winter, when the heat withdraws from the light, whereby the tree is stripped and made bare of all its foliage and verdure. [3] When spiritual heat, which is love, separates itself from spiritual light, which is wisdom, or, what is the same thing, when charity separates itself from faith, man becomes like sour or rotting soil in which worms are bred; and if it brings forth plants their leaves become covered with lice, and are eaten up. For the allurements of the love of evil, which in themselves are lusts,

break forth, not being subdued and restrained by intelligence, but loved, fostered, and nourished by it. In a word, to separate love and wisdom, or charity and faith, which two things God constantly strives to bring together, is like depriving the face of its ruddiness, which leaves a death-like pallor, or like taking away the whiteness from the ruddiness, which makes the face like a burning torch. It is also like dissolving the marriage bond between two persons, making the wife a harlot and the husband an adulterer. For love or charity is like a husband, and wisdom or faith is like a wife: and when the two are separated, spiritual harlotry and whoredom follow, which are the falsification of truth and the adulteration of good.

42. Furthermore, it must be understood that there are three degrees of love and wisdom, and consequently three degrees of life, and that the human mind is formed into regions, as it were, in accordance with these degrees; and that in the highest region life is in its highest degree, in the second region in a less degree, and in the outmost region in the lowest degree. These regions are opened in men successively—the outmost region, where there is life in the lowest degree, from infancy to childhood; and this is done by means of knowledges: the second region, where there is life in a larger degree, from childhood to youth; and this is done by means of thought from knowledges: and the highest region, where there is life in the highest degree, from youth to early manhood and onward; and this is done by means of perceptions of moral and spiritual truths. It must be further understood that it is not in thought that the perfection of life consists, but in the perception of truth from the light of truth. From this it may be inferred what the differences of life are in men; for there are some who the moment they hear a truth perceive that it is true; and these in the spiritual world are represented by eagles. There are others who have no perception of truth, but reach conclusions by means of confirmations from appearances; and these are represented by singing birds. Others believe a thing to be true because it has been asserted by a man of authority; these are represented by magpies. Finally, there are some who have no desire and no ability to perceive what is true, but only what is false, for the reason that they are in a delu-

sive light, in which falsity appears to be true, and what is true seems either like something overhead concealed in a dense cloud, or like a meteor, or like something false. The thoughts of these are represented by birds of night, and their speech by screech owls. Of this class those that have confirmed their falsities cannot bear to hear truths, and the moment any truth strikes the ear they repel it with aversion, as a stomach overcharged with bile from nausea vomits its food.

43. (5) *It is the essence of Love to love others outside of oneself, to desire to be one with them, and to render them blessed from oneself.* The essence of God consists of two things, love and wisdom; while the essence of His love consists of three things, namely, to love others outside of Himself, to desire to be one with them, and from Himself to render them blessed. And because love and wisdom in God make one, as has been shown above, the same three things constitute the essence of His wisdom; and love desires these three things, and wisdom brings them forth. [2] The first essential, which is *to love others outside of one's self,* is recognized in God's love for the whole human race; and for its sake God loves all things that He has created because they are means; for when the end is loved the means also are loved. All men and things in the universe are outside of God, because they are finite and God is infinite. The love of God goes forth and extends not only to good men and good things, but also to evil men and evil things; consequently not only to the men and things in heaven but also in hell, thus not only to Michael and Gabriel but also to the devil and satan; for God is everywhere, and is from eternity to eternity the same. He says also:—

> That He makes His sun to rise on the good and on the evil, and sends rain on the just and on the unjust (*Matt.* v. 45).

But the reason why evil men continue to be evil, and evil things continue to be evil, lies in the subjects and objects themselves, in that they do not receive the love of God as it is, and as it is inmostly in them, but as they themselves are; in the same way as thorns and thistles receive the heat of the sun and the rain of heaven. [3] The second essential of the love of God, which is *a desire to be one with others,* is recognized in His conjunction with the angelic heaven, with the church on

earth, with every one there, and with every thing good and true that enters into and constitutes man and the church. Moreover, love viewed in itself is nothing but an endeavor towards conjunction; therefore that this aim of the essence of love might be realized man was created by God into His own image and likeness, with which a conjunction is possible. That the Divine love continually seeks conjunction is evident from the Lord's own words:—

That He wishes them to be one, He in them and they in Him, and that the love of God might be in them (*John* xvii. 21–23, 26).

[4] The third essential of the love of God, which is *to render others blessed from Himself*, is recognized in eternal life, which is the endless blessedness, happiness, and felicity that God gives to those who receive into themselves His love. For as God is love itself, so is He blessedness itself; for all love breathes forth delight from itself, and the Divine love breathes forth blessedness itself, happiness, and felicity to eternity. Thus God from Himself renders the angels blessed, and men after death; and this He does by conjunction with them.

44. That such is the nature of the Divine love is known from its sphere, which pervades the universe, and affects every one in accordance with his state. It especially affects parents, and is the source of their tender love for their children (who are outside of themselves), and their desire to be one with them, and to render them blessed from themselves. This sphere of Divine love affects not only the good, but also the evil, and not only men but also birds and beasts of every kind. What else does a mother think about when she has brought forth her child than uniting herself with it, as it were, and providing for its good? What other concern has a bird, when she has hatched her young from the egg, than to cherish them under her wings, and through their little mouths put food into their throats? It is known that even serpents and vipers love their offspring. This universal sphere especially affects those who receive within themselves this love of God, who are such as believe in God and love their neighbor. Charity with such is an image of that love. With those who are not good, friendship simulates that love; for at his table a man gives his friend

the better things, kisses him, caresses and holds his hand, and proffers him useful offices. This love is also the sole origin of the sympathies and endeavors after union of those who are homogeneous or similar. This same Divine sphere is also operative in things inanimate, as trees and plants, but by means of the sun of the world, and its heat and light; for its heat enters them from without and unites with them, causing them to germinate, bloom, and bear fruit; and these resemble blessedness in things animate. The sun's heat does this because it corresponds to spiritual heat, which is love. Representations of the operation of this love are also found in the various subjects of the mineral kingdom. Types of this are presented in the exaltation to use of these, and their consequent preciousness.

45. From this description of the essence of the Divine love the essential nature of diabolical love can be seen. This can be seen as being an opposite. Diabolical love is the love of self. That is called love, although viewed in itself it is hatred; for it loves no one outside of itself; neither does it desire to be joined with others in order to benefit them, but only to benefit itself. From its inmost it continuously aspires to rule over all and to possess the goods of all, and finally to be worshiped as God. This is why those who are in hell do not acknowledge God, but acknowledge as gods those who surpass others in power; thus they acknowledge lower and higher, or lesser and greater gods, according to the extent of their power. And as this is what every one there has at heart, every one burns with hatred against his own god, and this latter against those who are under his sway, regarding them as vile slaves, to whom he speaks courteously so long as they worship him, but he rages as if with fire against all others, and also inwardly, or in his heart, against his own vassals. For the love of self is the same as that of robbers, who kiss each other so long as they are engaged in robberies, but afterwards burn with a desire to kill each other, in order to take all the plunder. In hell, where it rules, this love causes its lusts to appear at a distance like various kinds of wild beasts, some like foxes and leopards, some like wolves and tigers, and some like crocodiles and poisonous serpents; it causes the deserts,

which are places of abode there, to consist of nothing but heaps of stones or bare gravel, with bogs interspersed in which frogs croak; and it causes doleful birds to fly and screech above their huts. Such are "the doleful creatures (*ochim*)," "the wild beasts of the desert (*tziim*)," and "the wild beasts of the islands (*ijim*)," mentioned in the prophetic parts of the Word, where the love of rule from self-love is treated of (*Isa.* xiii. 21; *Jer.* l. 39; *Ps.* lxxiv. 14).

46. (6) *These essentials of the Divine Love were the cause of the creation of the universe, and are the cause of its preservation.* That these three essentials were the cause of creation can be clearly seen by a careful investigation of them. That the first, which is to love others outside of oneself, was a cause, is seen in the universe in that it is outside of God, as the world is outside of the sun, and in that He is thus able to extend His love to it, and exercise His love upon it, and thus rest in it. So we read that after God had created the heavens and the earth He rested, and that this was why the Sabbath day was instituted (*Gen.* ii. 2, 3). That the second essential, which is a desire to be one with others, was also a cause, is seen in the creation of man in the image and likeness of God, which means that man was made a form for receiving love and wisdom from God, thus a being with whom God could unite Himself, and also for man's sake with each thing and all things in the universe, which are nothing but means; for conjunction with a final cause is also conjunction with mediate causes. That all things were created for the sake of man is plain also from the Book of Creation, or *Genesis* (i. 28–30). That the third essential, which is to render others blessed from oneself, is a cause, is seen in the angelic heaven, which is provided for every man who receives the love of God, and in which the blessedness of all comes from God alone. These three essentials of the love of God are also the cause of the preservation of the universe, since preservation is perpetual creation, as subsistence is perpetual existence; and the Divine love is the same from eternity to eternity, that is, such as it was in creating the world, such it is and continues to be in the world when created.

47. From these things when rightly understood it can be seen that the universe is a coherent work from first things to

last, because it is a work that includes ends, causes, and effects in an indissoluble connection. And because in every love there is an end, in all wisdom there is a promotion of an end by means of mediate causes, and through these causes effects, which are uses, are attained, it follows that the universe is a work that includes Divine love, Divine wisdom, and uses, and is thus in every respect a work coherent from things first to last. That the universe consists of perpetual uses, brought forth by wisdom but initiated by love, every wise man can observe as in a mirror, as soon as he acquires a general conception of the creation of the universe, and from that observes the particulars; for particulars adapt themselves to their own general, and the general arranges them in a form in which they are in harmony. The truth of this will be illustrated in many ways in what follows.

48. To this I will add this Memorable Relation:—

I was once talking with two angels, one from the eastern and the other from the southern heaven. When they perceived that I was meditating upon the arcana of wisdom respecting love, they said, "Do you know anything about the schools of wisdom in our world?"

I answered, "Not yet."

They said that there were many such, and that those who love truths from spiritual affection, or because they are truths, and because by means of them wisdom is acquired, come together at a given signal and discuss and settle those questions that spring from a deeper understanding.

They then took me by the hand, saying, "Follow us, and you shall see and hear; the signal has been given for a meeting today."

I was led over a plain to a hill; and behold, at the foot of the hill was an arcade of palms reaching to its very top. This we entered and ascended; and on the top or summit of the hill a grove was seen, and among its trees the raised ground formed a kind of theater, within which was a level spot paved with little stones of various colors. Around this in quadrangular form seats were placed upon which lovers of wisdom were sitting; and in the middle of the theater there was a table, upon which was laid a paper sealed with a seal.

[2] Those who were seated invited us to the still vacant seats; but I answered, "I have been brought here by two angels to see and hear, not to sit."

Then the two angels went to the table in the middle of the level spot, and broke the seal of the paper, and read to those seated the arcana of wisdom written on the paper, which they were now to discuss and unfold. These arcana were written by angels of the third heaven, and let down upon the table. There were three: First, *What is "the image of God," and what is "the likeness of God," into which man was created?* Second, *Why is man not born into the knowledge proper to any love, when even beasts and birds, both the noble and the ignoble, are born into the knowledges proper to all their loves?* Third, *What does "the tree of life" and what does "the tree of the knowledge of good and evil" signify, and what is signified by "eating" of them?*

Underneath was written, "Unite the answers to these three in one opinion. Write it on a fresh paper, and place it on this table, and we shall see. If the opinion seems well-balanced and correct, each one of you shall receive the prize for wisdom." Having read this the two angels withdrew, and were taken up into their heavens.

Then those sitting upon the seats began to discuss and unfold the arcana proposed to them, speaking in this order, first those who sat on the north side, then those on the west, next those on the south, and lastly those on the east. And they took up the first subject of discussion, which was, *What is "the image of God" and what is "the likeness of God" into which man was created?* In the first place there was read to all of them these words from the Book of Creation:—

God said, Let us make man into Our image, after Our likeness. So God created man into His own image, into the likeness of God made He him (*Gen.* i. 26, 27).

In the day that God created man, into the likeness of God made He him (*Gen.* v. 1).

[3] Those who sat on the north spoke first, saying that an image of God and a likeness of God are the two lives breathed into man by God, which are the life of the will and the life of the understanding; "for we read:—

Jehovah God breathed into the nostrils [of Adam] the breath of lives, and man was made into a living soul (*Gen.* ii. 7).

This seems to mean that there was breathed into him the will of good and the perception of truth, thus the soul of lives. And inasmuch as life from God was breathed into him, image and likeness signify integrity in him from love and wisdom, and from righteousness and judgment."

To this those sitting on the west assented, adding, however, that the state of integrity breathed into Adam from God is continually breathed into every man after him; but in man it is as into a receptacle; and man is an image and likeness of God in proportion as he becomes a receptacle.

[4] Afterwards the third in order, who were those seated at the south, said, "An image of God and a likeness of God are two distinct things but in man they are united by creation; and we see as if from some interior light that while the image of God may be destroyed by man, the likeness of God cannot. This we see as through a network, in that Adam retained the likeness of God after he had lost the image of God; for after the curse we read:—

Behold the man has become as one of us, knowing good and evil (*Gen.* iii. 22);

and after this he was called a likeness of God, but not an image of God (*Gen.* v. 1). But let us leave to our companions who sit at the east, and are therefore in superior light, to say what is properly an image of God, and what is properly a likeness of God."

[5] Then after a period of silence, those seated towards the east arose from their seats and looked up to the Lord, and again took their seats, and said that an image of God is a receptacle of God; and as God is love itself and wisdom itself, an image of God is the reception in that receptacle of love and wisdom from God; while a likeness of God is a perfect likeness and full appearance that love and wisdom are in man, and are therefore entirely his. For man has no other feeling than that he loves from himself and is wise from himself, or that he wills what is good and understands truth from himself; nevertheless, this is not from himself in the least degree, but from God.

God alone loves from Himself and is wise from Himself, because He is love itself and wisdom itself. The likeness or appearance that love and wisdom, or good and truth, are in man as his own, is what makes man to be man, and makes him capable of conjunction with God, and thus of living to eternity; from which it follows that man is man from his being able to will what is good and understand truth wholly as if from himself, and yet with the ability to know and believe that he does so from God; for as man knows and believes this, God puts His image in man; but not so if man believes that he does this from himself, and not from God.

[6] When this had been said there came upon them a zeal arising from a love for the truth, from which they spoke as follows: "How can man receive anything of love and wisdom, and retain it and reproduce it, unless he feels it to be his own? And how is any conjunction with God by means of love and wisdom possible unless there has been given to man something by which he may reciprocate the conjunction? For without a reciprocal no conjunction is possible. And the reciprocal of conjunction is man's loving God and doing what is of God as if from himself, and yet believing that it is from God. Moreover, how can man live to eternity unless he is joined to the eternal God? Consequently, how can man be man without that likeness in him?"

[7] These remarks were approved by all, and they said, "Let us form a conclusion from all this." This was done as follows: "Man is a receptacle of God, and a receptacle of God is an image of God; and as God is love itself and wisdom itself, man is a receptacle of these; and the receptacle becomes an image of God in the measure in which it receives. And man is a likeness of God from his feeling that the things that are from God are in him as his own; and yet from that likeness he is only so far an image of God as he acknowledges that love and wisdom, or good and truth, are not his own in him, and are not from him, but are solely in God, and consequently from God."

[8] After this they took up the second subject of discussion, *Why is man not born into the knowledge proper to any love, when even beasts and birds, both the noble and the ignoble,*

are born into the knowledges proper to all their loves? They first confirmed the truth of the proposition by various arguments, as, that man is born into no knowledge, not even into a knowledge of marriage love. They inquired and learned from investigators the fact that an infant from connate knowledge does not even know its mother's breast, but learns of it from the mother or nurse by being put to the breast; that it merely knows how to suck, and this it has acquired from continual suction in the mother's womb; that subsequently it does not know how to walk, or to articulate sound into any human word, and not even to express by sounds its love's affections as beasts do; furthermore, that it does not know what food is suitable for it, as beasts do, but seizes upon whatever comes in its way, clean or unclean, and puts it in its mouth. The investigators said that man without instruction knows nothing whatever of the modes of loving the sex, virgins and youths even knowing nothing about it until they have been taught by others. In a word, man is born a purely corporeal thing, like a worm, and so continues unless he acquires knowledge, understanding, and wisdom from others. [9] After this they confirmed the fact that both noble and ignoble animals, as the beasts of the earth, the birds of heaven, reptiles, fishes, and the smaller creatures called insects, are born into all the knowledges proper to their life's loves, as into all things pertaining to nutrition, to their habitations, to sexual love and prolification, and all things pertaining to the rearing of their offspring. All this they confirmed by wonderful facts which they recalled to memory from what they had seen, heard, and read in the natural world, where they had formerly lived, and where the animals are real and not representative. When the truth of the proposition had been thus established, they applied their minds to the investigation and discovery of the reasons by means of which this arcanum might be unfolded and made clear. And they all said that these things could spring only from the Divine wisdom, to the end that man might be man, and beast might be beast; and thus man's imperfection at birth becomes his perfection, and the beast's perfection at birth is its imperfection.

[10] Then those on the north began to express their views; and they said that man is born without knowledges in order

that he may be able to receive all knowledges; while if he were born into knowledges he would not be capable of receiving other knowledges beyond those into which he had been born, nor would he be capable of making any knowledge his own. This they illustrated by the comparison that man at birth is like ground in which no seed has been sown, but which nevertheless is capable of receiving all seeds and of causing them to grow and bear fruit; while a beast is like ground already sown, and full of grasses and herbs, which can receive no other seeds than those already sown, or if it did, would choke them. For this reason man is many years in coming to maturity, during which he can be cultivated, like soil, and bring forth, as it were, all kinds of crops, flowers, and trees; while the beast matures in a few years, during which it is capable of improvement only in the things into which it was born.

[11] Afterwards those on the west spoke, and said, "Man is not, as a beast is, born a knowledge, but is born a faculty and inclination—a faculty for knowing and an inclination for loving. Moreover, he is born a faculty for loving both what pertains to self and the world and what pertains to God and heaven. Consequently, man at birth is merely an organ, living only an obscure life through the external senses, and with no internal senses, to the end that his life may develop step by step, and he may become first a natural man, then a rational man, and finally a spiritual man; and this he could not become if he were born into knowledges and loves as beasts are. For that development is limited by connate knowledges and affections of love, while mere connate faculties and inclinations do not limit it. This is what gives man the ability to be perfected to eternity in knowledges, intelligence, and wisdom."

[12] Those on the south followed, and pronounced their opinion, saying that it is impossible for man to derive any knowledge from himself, and since he has no connate knowledge he can only gain it from others. "And as man can acquire no knowledge from himself, neither can he any love, since where knowledge is not love is not. Knowledge and love are inseparable companions, as inseparable as will and understanding, or as affection and thought, or even as essence and form.

Therefore as man acquires knowledge from others, love unites with it as a companion. The most general love that unites itself is the love of knowing, and afterwards the love of understanding and of being wise. No beast has these loves, but man only; and they flow in from God. [13] We agree with our fellow-members on the west that man is not born into any love, and consequently not into any knowledge, but is born merely into an inclination for loving and thus into a faculty for receiving knowledge, not from himself but from others, that is, through others. We say through others, because neither do these receive anything from themselves, but originally from God. We agree also with our fellow-members on the north, that man at his birth is like soil in which no seeds have been planted, but in which all seeds, both noble and ignoble, may be planted. This is why man was called *homo* [man], from *humus* [soil], and Adam [*Hebr.* for man], from *adamah*, which means soil. To this we add that beasts are born into natural loves, and from these into knowledges corresponding thereto; and yet they have no ability to learn or to think or to understand or to be wise from knowledges; but are impelled to these by their loves, much as the blind are conducted through the streets by dogs (for beasts are blind so far as understanding is concerned; or rather, beasts are like persons walking in sleep, who do whatever they do from blind knowledge, their understanding being asleep)."

[14] Finally those on the east spoke and said, "We assent to what our brethren have said, that man derives no knowledge from himself, but only from and through others, in order that he may recognize and acknowledge that all his knowledge, understanding, and wisdom are from God; also that man can in no other way be born and begotten of God, and become His image and likeness. For man becomes an image of God by acknowledging and believing that he has received and continues to receive from God every good of charity and every truth of wisdom and faith, and none whatever from himself; while he is a likeness of God by his feeling these goods and truths to be in himself as if they were from himself. This he feels because he is not born into knowledges but acquires them; and what he acquires seems to him to be from himself. More-

over to so feel is bestowed upon man by God in order that he may be a man and not a beast, since it is through man's willing, thinking, loving, understanding, and being wise as if from himself, that he receives knowledges, and exalts them to intelligence, and, by using them, to wisdom; thus God conjoins man to Himself, and man conjoins himself to God. All this could not be done unless it had been provided by God that man should be born in total ignorance."

[15] After this had been said it was the desire of all that a conclusion be drawn from the points discussed, and this was done as follows: "Man is born into no knowledge that he may be capable of entering into all knowledge and progressing into intelligence, and through this into wisdom; and he is born into no love that he may be capable of entering into all love by the application of knowledges from intelligence, and into love to God through love of the neighbor, and thus of being conjoined to God, and thereby becoming man and living forever."

[16] After this they took up the paper and read the third subject of discussion, which was, *What is signified by "the tree of life," and by "the tree of the knowledge of good and evil," and by "eating" of them?* They all requested that those in the east should unfold this arcanum, because it was a matter of deeper understanding, and because those from the east were in flaming light, that is, in the wisdom of love, and this wisdom is meant by "the garden of Eden," in which those two trees were placed.

They replied, "We will speak; but as man receives nothing from himself, but everything from God, we will speak from Him, and yet from ourselves as if from ourselves." And they said, "A tree signifies man, and its fruit the good of life; therefore 'the tree of life' signifies man living from God; and as love and wisdom, or charity and faith, or good and truth, constitute the life of God in man, 'the tree of life' signifies a man who has these within him from God, and in consequence, eternal life. The tree of life of which it shall be given to eat (mentioned in *Apoc.* ii. 7; xxii. 2, 14) has the same signification. [17] 'The tree of the knowledge of good and evil' signifies a man who believes that he lives from himself and not from God; thus that love and wisdom, or charity and faith, that is, good

and truth, are not God's in man, but his own, the reason for this belief being that man thinks and wills and speaks and acts in all likeness and appearance as if from himself; and as man thereby persuades himself that he is himself a god, the serpent said:—

God doth know that in the day ye eat of the fruit of that tree your eyes shall be opened, and ye shall be as God, knowing good and evil (*Gen.* iii. 5).

[18] "'Eating' of these trees signifies reception and appropriation, 'eating of the tree of life' reception of eternal life, and 'eating of the tree of the knowledge of good and evil' the reception of damnation. 'The serpent' means the devil in respect to the love of self and the conceit of one's own intelligence; this love is the possessor of that tree, and the men who are in the conceit derived from that love are such trees. It is therefore a monstrous error to believe that Adam was wise and did good from himself, and that this was his state of integrity; when in fact Adam was himself cursed on account of that belief; for this is what is meant by his 'eating of the tree of the knowledge of good and evil;' and this was why he then fell from his state of integrity, which had been his possession because of his believing that he was wise and did good from God, and in no respect from himself, which is what is meant by his 'eating of the tree of life.' The Lord alone when He was in the world was wise from Himself and did good from Himself, because the Divine Itself was in Him, and was His from His birth; therefore by His own power He became the Redeemer and Saviour."

[19] From all this they formed this conclusion: "'The tree of life,' 'the tree of the knowledge of good and evil,' and 'eating' therefrom, mean that man's life is God in him, and when God is in him he has heaven and eternal life; while the death of man is the persuasion and belief that his life is not God, but himself, and this belief leads to hell and eternal death, which is damnation."

[20] After this they looked at the paper left by the angels on the table, and saw written upon it, "*Bring these three together in one opinion;*" and bringing them together they saw that the three formed one coherent series, and the series or

opinion was as follows: "Man was so created as to be capable of receiving love and wisdom from God, and yet in all likeness as if from himself, and this for the sake of reception and conjunction; and this is why man is not born into any love, nor into any knowledge, nor even into any power to love and be wise from himself. Therefore when he attributes every good of love and every truth of faith to God he becomes a living man; but when he attributes them to himself he becomes a dead man."

This they wrote on a fresh paper, and placed it on the table; and behold, immediately angels came in a bright cloud and carried the paper away to heaven.

And when it had been read there, those sitting upon the seats heard from heaven the words, "Well done, well done, well done." And presently one from heaven was seen flying as it were with what appeared like two wings on his feet and two on his temples, bringing rewards, which were robes, caps, and laurel wreaths. He descended and gave to those sitting at the north robes of an opaline color; to those at the west robes of scarlet; to those at the south caps with borders ornamented with bands of gold and pearls, and with their tops on the left side adorned with diamonds cut in the form of flowers; while to those on the east he gave wreaths of laurel in which were rubies and sapphires. And all, decorated with these rewards, went home from the school of wisdom with joy.

THE OMNIPOTENCE, OMNISCIENCE, AND OMNIPRESENCE OF GOD.

49. We have treated of the Divine love and wisdom, and have shown that these two are the Divine essence. The omnipotence, omniscience, and omnipresence of God will now be considered; because these three proceed from the Divine love and Divine wisdom in much the same way as the power and presence of the sun are present in this world and in each and all things thereof, by means of its heat and light. Moreover, heat from the sun of the spiritual world, in the midst of which is Jehovah God, is in its essence Divine love, and the light from

it is in its essence Divine wisdom. Evidently, then, as infinity, immensity, and eternity pertain to the Divine *Esse*, so omnipotence, omniscience, and omnipresence pertain to the Divine essence. But as these three most general predicates of the Divine essence have hitherto not been understood, because their progression in accordance with their modes, which are the laws of order, has been unknown, they must be elucidated in separate sections, as follows :—

(1) Omnipotence, Omniscience, and Omnipresence pertain to the Divine wisdom from the Divine love.

(2) The Omnipotence, Omniscience, and Omnipresence of God can be clearly understood only when it is known what order is, and when it is known that God is order, and that He introduced order, both into the universe and into each and all things of it, at the time of their creation.

(3) God's Omnipotence in the universe and in each and all things of it, proceeds and operates in accordance with the laws of His order.

(4) God is omniscient, that is, He perceives, sees, and knows each thing and all things, even to the most minute, that take place according to order, and from these the things also that take place contrary to order.

(5) God is omnipresent from the firsts to the lasts of His order.

(6) Man was created a form of Divine order.

(7) From the Divine Omnipotence man has power over evil and falsity, and from the Divine Omniscience has wisdom respecting what is good and true, and from the Divine Omnipresence is in God, just to the extent that he lives in accordance with Divine order.

But these propositions shall be unfolded one by one.

50. (1) *Omnipotence, Omniscience, and Omnipresence pertain to the Divine wisdom from the Divine love.* That omnipotence, omniscience, and omnipresence, pertain to the Divine wisdom from the Divine love, but not to the Divine love through the Divine wisdom, is an arcanum from heaven that has not yet dawned upon the understanding of any one, because it has not yet been known what love is in its essence, and what wisdom therefrom is in its essence, and still less how one flows into the

other; namely, that love, with each and all things of love, flows into wisdom and dwells in it, as a king in his kingdom, or as a master in his house, leaving all the administration of justice to the judgment of wisdom; and as justice pertains to love, and judgment to wisdom, love leaves all the administration of love to its own wisdom. But this arcanum will borrow light from what follows; meanwhile let it serve as a canon. That God is omnipotent, omniscient, and omnipresent through the wisdom of His love is meant by the words in *John*:—

In the beginning was the Word, and the Word was with God, and God was the Word. All things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men. And the world was made by Him. And the Word was made flesh (i. 1, 3, 4, 10, 14);

"the Word" here meaning the Divine truth, or, what amounts to the same thing, the Divine wisdom; and for this reason it is called "life" and "light," "life" and "light" being nothing else than wisdom.

51. Since in the Word justice [or righteousness] is predicated of love, and judgment of wisdom, I will cite some passages to show that it is by means of these two that God's government is carried on in the world:—

Righteousness and judgment are the support of Thy Throne (*Ps.* lxxxix. 14).

Let him that glorieth glory in this, that Jehovah doeth judgment and righteousness in the earth (*Jer.* ix. 24).

Let Jehovah be exalted, for He hath filled the land [*Hebrew*, Zion] with judgment and righteousness (*Isa.* xxxiii. 5).

Judgment shall flow as water, and righteousness as a mighty stream (*Amos* v. 24).

O Jehovah, Thy righteousness is like the mountains of God; Thy judgments are a great deep (*Ps.* xxxvi. 6).

Jehovah shall bring forth thy righteousness as the light, and thy judgment as the noonday (*Ps.* xxxvii. 6).

Jehovah shall judge thy people with righteousness, and thy poor with judgment (*Ps.* lxxii. 2).

When I shall have learned the judgments of Thy righteousness. Seven times a day do I praise Thee because of the judgments of Thy righteousness (*Ps.* cxix. 7, 164).

I will betroth Me unto thee [*Hebrew*, thee unto Me] in righteousness and in judgment (*Hos.* ii. 19).

Zion shall be redeemed in judgment and those that are brought back in righteousness (*Isa.* i. 27).

He shall sit upon the throne of David, and upon his kingdom, to establish it in judgment and in righteousness (*Isa.* ix. 7).

I will raise unto David a righteous Branch, and He shall reign as King, and shall do judgment and righteousness in the land (*Jer.* xxiii. 5).

Elsewhere it is said that judgment and righteousness ought to be done, as in *Isa.* i. 21; v. 16; lviii. 2; *Jer.* iv. 2; xxii. 3, 13, 15; *Ezek.* xviii. 5; xxxiii. 14, 16, 19; *Amos* vi. 12; *Micah* vii. 9; *Deut.* xxxiii. 21; *John* xvi. 8, 10, 11).

52. (2) *The Omnipotence, Omniscience, and Omnipresence of God can be clearly understood only when it is known what order is, and when it is known that God is order, and that He introduced order both into the universe and into each and all things of it at the time of their creation.* How many and how great absurdities have crept into the minds of men, and thus into the church, through the heads of reformers, from their not understanding the order in which God created the universe and each and all things in it, will be seen from the mere recital of them in the following pages. But we will now begin an explanation of order with a general definition of it, as follows:—*Order is the quality of the arrangement, determination, and activity, of the parts, substances, or elements, which constitute a form; from which is its state; and its perfection is produced by wisdom from its love, or its imperfection is the outcome of unsoundness of reason from cupidity.* In this definition substance, form, and state are mentioned, and by substance form also is meant, because every substance is a form, and the quality of the form is the state of it, while perfection or imperfection of state is a result of the order. All this must needs be obscure because it is metaphysical; but the obscurity will be dispelled in what follows by the use of examples which will illustrate the subject.

53. God is order because He is substance itself and form itself. He is substance because all things that subsist have come forth and continue to come forth from Him. He is form because every quality of substances has sprung and continues to spring from Him, quality having no other source than form. As God, then, is the very, the only, and the first substance and form, and at the same time the very and only love and the very and only wisdom, and as wisdom from love is what constitutes form, and its state and quality are in accordance with the order

that is in it, it follows that God is order itself; consequently that God from Himself introduced order both into the whole universe and into all things and each thing in it; also that He introduced a most perfect order, because every thing that He created was good, as we read in the *Book of Creation.* In its proper place it will be shown that evil things sprang up together with hell, thus after creation. But now let us consider things that more readily enter the understanding, more clearly enlighten it, and more gently affect it.

54. It would require many pages to explain the nature of the order into which the universe was created. A sketch of it will be given in a following section on the Creation [n. 75]. It must be borne in mind that each and all things in the universe, that they might subsist by themselves, were created each into its own order, and in the beginning were so created as to conjoin themselves with the order of the whole universe, to the end that each particular order might have subsistence in the universal, and thus all might make one. But to refer to some examples:—Man was created into his own order, and every part of him into its own order; as the head into its order, the body into its order; the heart, lungs, liver, pancreas, and stomach, each into its order; every organ of motion, called a muscle, into its order; and every organ of sense, as the eye, the ear, the tongue, into its order; nor does there exist any least artery or fiber there that has not its own order; and yet these innumerable parts join themselves with the common body, and so insert themselves in it that all together make one. The same is true of other things, the mere mention of which will suffice for illustration. Every beast of the earth, every bird of heaven, every fish of the sea, every reptile, and every worm, even to the moth, has been created into its own order; equally so every forest tree and fruit tree, every shrub and plant; and still further every stone, every mineral, down to every grain of dust, into its order.

55. Who does not see that there cannot be found an empire, kingdom, dukedom, republic, state, or household, that is not established by laws which constitute its order and thus the form of its government? In each one of them the laws of justice are in the highest place, political laws in the second, and eco-

nomical laws in the third; or in comparison with a man, the laws of justice constitute the head, political laws the body, and economic laws the garments; and thus these last, like garments, may be changed. But in respect to the order in which the church has been established by God, it is this: That God must be in each thing and all things of it, and the neighbor also towards whom order must be practised. The laws of that order are as many as the truths in the Word, the laws relating to God constituting its head, the laws relating to the neighbor constituting its body, and ceremonies its garments; for unless there were these last to hold the former together in their order it would be as if the body were naked and exposed to the heat in summer and the cold in winter; or as if the walls and ceilings of a temple were taken away, and its sanctuary and altar and pulpit should thus stand unsheltered and exposed to many kinds of violence.

56. (3) *God's Omnipotence in the universe, with each and all things of it, proceeds and operates in accordance with the laws of His order.* God is omnipotent because He has from Himself all power; while all others have power only from Him. His power and His will are one; and as He wills only what is good He can do nothing but what is good. In the spiritual world no one is able to do anything contrary to his will; and this is derived from God, because His power and will are one. Moreover, God is good itself, therefore in His doing good He is in Himself, and to go out of Himself is impossible. Evidently, then, God's omnipotence must go forth and operate within the sphere of extension of the good; and this sphere is infinite. For this sphere, [going forth] from the inmost, fills the universe and each and all things in it; and from the inmost rules the things which are without so far as they conjoin themselves with it in accordance with the laws of their own order; and if they do not conjoin themselves with it, it still sustains them, and by every endeavor labors to restore them to an order that is harmonious with the universal order, in which God Himself is in His omnipotence, and in accordance with which He acts. And when this is not accomplished they are cast out from Him; but even then He none the less sustains them from the inmost. From this it is clear that the Divine omnipotence cannot by

any means go forth from itself to a contact with any thing evil, or from itself promote any thing evil; for evil turns itself away, and in consequence evil is wholly separated from Him and is cast into hell, between which and heaven, where He is, there is a great gulf. From these few statements it can be seen how deluded those are who think, and still more those who believe, and still more those who teach, that God can damn any one, curse any one, send any one to hell, predestine any soul to eternal death, avenge wrongs, be angry, or punish. He cannot even turn Himself away from man, nor look upon him with a stern countenance. These and like things are contrary to His essence; and what is contrary to His essence is contrary to His very Self.

57. It is a prevailing opinion at this day that God's omnipotence is like the absolute power of a king in the world, who can at his pleasure do whatever he will, pardon or condemn whom he will, make the guilty innocent, declare the unfaithful faithful, exalt the unworthy and undeserving above the worthy and deserving, and even take away the property of his subjects under any pretext whatsoever, and condemn them to death, and so on. From this absurd opinion, belief, and doctrine respecting the Divine omnipotence, as many falsities, fallacies, and chimeras have flooded the church as there are changes, distinctions, and generations of faith in it; and the number that may yet flow in may equal the number of urns that might be filled from a great lake, or the number of serpents that might creep from their holes and bask in the sunshine in the desert of Arabia. What need is there except to pronounce these two words, *omnipotence* and *faith*, and then circulate among the common people conjectures and fables and nonsense such as will appeal to the bodily senses? For these two words banish reason; and when reason has been banished what better is man's thought than the reason of the birds that fly over his head? Or what then is the spirituality that man possesses over and above the beasts but like the stench in the dens of beasts, which to them indeed is agreeable, but not to a man unless he is like them? If the Divine omnipotence were so extended as to do evil as well as good, what difference would there be between God and the devil? Would there be any but such as

that between two monarchs, one of whom is both a king and a tyrant, while the other is a tyrant whose power is so restrained that he cannot be called a king; or such as that between a shepherd who is allowed to lead the sheep and also to act the wolf, and one who is not? Who cannot see that good and evil are opposites, and that if God from His omnipotence had the power to will both, and from will to do both, He would be able to will and do nothing at all? Thus He would have no power, much less all power. It would be like two wheels acting against each other by turning in opposite directions, by which opposition both wheels would be stopped and be perfectly at rest; or like a vessel in a rushing stream driving it contrary to its course, so that if not held by the anchor it would be carried away and destroyed; or like a man with two opposing wills, one of which must needs be quiescent when the other is acting, for if both should act at the same time delirium or giddiness would invade his mind.

58. If, in accordance with existing belief, God's omnipotence were absolute both to do evil and to do good, would it not be possible and even easy for God to elevate all hell to heaven, and to convert the devils and satans into angels, and to cleanse in an instant every impious man on earth from sin; to renew, sanctify, and regenerate him, and from a child of wrath make him a child of grace, that is, to justify him, which would be done by simply ascribing and imputing to him the righteousness of His Son? But God's omnipotence does not enable Him to do this, for the reason that it would be contrary to the laws of His order in the universe, and at the same time contrary to the laws of order enjoined upon every man, these laws requiring that the conjunction between God and man shall be mutual. This will be made clear in the following pages of this work. From this absurd opinion and belief concerning God's omnipotence it would follow that God could convert every goat nature among men into a sheep, and at His good pleasure could transfer men from His left hand to His right; that He could at His good pleasure transform the spirits of the dragon into angels of Michael; and that a man with an understanding like that of a mole could be endowed with the vision of an eagle; in a word, that out of a man like an owl He could

make a man like a dove. These things God cannot do, for the reason that they are contrary to the laws of His order; and yet He unceasingly wills and endeavors to effect them. If He could have done such things He would not have permitted Adam to listen to the serpent, and to pluck fruit from the tree of the knowledge of good and evil, and put it to his mouth. If He could have done this He would not have permitted Cain to kill his brother, or David to number the people, or Solomon to build temples for idols, or the kings of Judah and Israel to profane the temple, which they often did. In fact, if He could have done this He would have saved the entire human race, without exception, through the redemption wrought by His Son, and have extirpated all hell. The ancient heathen ascribed omnipotence to their gods and goddesses; and this gave rise to their fables, as that Deucalion and Pyrrha threw stones behind them which became men; that Apollo changed Daphne into a laurel; that Diana changed a hunter into a stag; and that another of their gods changed the virgins of Parnassus into magpies. There is at this day a like belief respecting the Divine omnipotence, and it is the source of the many superstitions and consequent heresies that have been introduced into the world in every country where there is any religion.

59. (4) *God is omniscient, that is, He perceives, sees, and knows each thing and all things, even to the most minute, that take place according to order, and from these the things also that take place contrary to order.* God is omniscient, that is, perceives, sees, and knows all things, because He is wisdom itself and light itself; and wisdom itself perceives all things, and light itself sees all things. That God is wisdom itself has been shown above; He is light itself because He is the sun of the angelic heaven, which enlightens the understandings of all, both angels and men. For just as the eye is illuminated by the light of the natural sun, so is the understanding illuminated by the light of the spiritual sun; nor is it illuminated merely, it is filled with intelligence in accordance with the love of receiving that light, for that light in its essence is wisdom. Therefore it is said in *David*:—

That God dwells in the light inaccessible (*Ps.* civ. 2; *comp.* 1 *Tim.* vi. 16); and in the *Apocalypse*:—

That in the New Jerusalem they need no candle, for the Lord God giveth them light (xxii. 5);

and in *John*:—

That the Word, which was with God and was God, is the light that enlighteneth every man that cometh into the world (i. 1, 9);

the "Word" meaning the Divine wisdom. For this reason, so far as the angels are in wisdom they are in clearness of light, and for the same reason, whenever light is mentioned in the Word it means wisdom.

60. God perceives, sees, and knows all things, even to the most minute, that take place according to order, because order, from being in the smallest particulars, is universal, for these smallest particulars taken together are called the universal, as the particulars taken together are called the general. The universal, including its smallest particulars, is a work coherent as a unit, to the extent that no one part can be touched and affected without some sense of it overflowing to all the rest. Such being the nature of the order of the universe there is a likeness of it in all created things in the world. But this shall be illustrated by comparisons taken from things visible. In man as a whole there are generals and particulars, the generals including the particulars, with all harmoniously arranged in such connection that each belongs to the other. This is effected by means of a common covering surrounding every member of the body, and insinuating itself into every particular therein, so that they act as one in every function and use. For example, the covering of each muscle enters into the particular motor fibers and clothes them from itself. So the coverings of the liver, the pancreas, and the spleen enter into the interior parts of these organs; and the covering of the lungs, which is called the pleura, enters into their interiors; in like manner the pericardium enters into each and all parts of the heart; and in general the peritoneum enters all parts by anastomoses with the coverings of all the viscera. So again, the meninges of the brain, by threads drawn from them, enter into all the underlying glands, and through these into all the fibers, and through these again into all parts of the body. And it is in this way that the head by means of the brain rules each and all things sub-

ject to it. These facts are cited simply that by means of visible things some idea may be formed of how God perceives, sees, and knows all things, even to the most minute, which take place according to order.

61. That from the things that are according to order God perceives, knows, and sees each and all things even to the most minute that take place contrary to order, is because He does not keep man in evil, but withholds him from evil; thus He does not lead him on, but strives with him. From this perpetual striving, struggling, resistance, repugnance, and reaction of evil and falsity against His good and truth, thus against Himself, God perceives both their quantity and their quality. This follows from God's omnipresence in all things and in each thing of His order, and also from His perfect knowledge of each thing and all things of it, comparatively as one with an ear for harmony and consonance notices accurately what is inharmonious and dissonant, when it comes in, also the extent and character of the discord; or as one whose feelings are occupied with what is delightful detects the intrusion of what is undelightful; or as one whose eye is occupied with what is beautiful notices it with more precision when any thing unshapely is beside it; for which reason it is customary for painters to place an ugly face beside a beautiful one. It is the same with good and truth when evil and falsity are striving against them; since from good and truth evil and falsity are distinctly perceived. For every one who is in good can perceive evil; and he who is in truth can see falsity. And the reason is that good is in the heat of heaven, and truth is in its light; while evil is in the cold of hell, and falsity in its darkness. This may be illustrated by the fact that the angels of heaven can see whatever is done in hell, and what kind of monsters exist there; while, on the other hand, the spirits of hell can see nothing whatever that is going on in heaven; they can no more see the angels than if they were blind, or were gazing into the empty air or ether. Those whose understandings are in light from wisdom are like men who at mid-day are standing upon a mountain and seeing clearly all that is below; while those who are in still superior light are comparatively like men who see, through telescopes, outlying and lower objects as if they were near at hand. But those who are in the false light

of hell, through the confirmation of falsities, are like men standing upon the same mountain at night with lanterns in their hands, who see only the objects nearest to them, and these with forms indistinct and colors confused. A man who is in some light of truth, although in evil of life, while he finds delight in his love of evil, sees truths at first much as a bat sees linen hanging in a garden, to which it flies as to a place of refuge. Afterwards he becomes like a bird of night, and at length like a screech-owl. Then he becomes like a chimney-sweep sticking fast in the gloom of a chimney, and seeing, when he looks upward, the sky through smoke, and when downward the hearth from which the smoke comes.

62. It must be remembered that the perception of opposites is different from the perception of relatives; for opposites are things without, and are opposed to things within. An opposite has its beginning where one thing wholly ceases to be any thing, and another then arises with an effort to act against the former, as when a wheel acts against another wheel, or a current against another current. But relatives pertain to the arrangement of many and various parts in an order that is concordant and harmonious, like precious stones of various colors in the stomacher of a queen, or like flowers of different colors arranged in a garland to give pleasure to the sight. Therefore in both of these opposites there are relatives, that is, in what is good as well as in what is evil, in what is true as well as in what is false, thus both in heaven and in hell, all the relatives in hell being the opposites of the relatives in heaven. Since, then, from the order in which He is, God perceives and sees and is cognizant of all things relative in heaven, and thereby perceives, sees, and is cognizant of all the opposite relatives in hell (as follows from what has been said), it is clear that God is omniscient in hell as well as in heaven, and in like manner with men in the world; thus that He perceives, sees, and is cognizant of their evils and falsities from the good and truth in which He Himself is, and which in their essence are Himself; for we read:—

> If I ascend up into heaven, Thou art there; if I make my bed in hell, behold Thou art there (*Ps.* cxxxix. 8);

and again:—

Though they dig into hell, thence shall Mine hand take them (*Amos* ix. 2).

63. (5) *God is omnipresent from the firsts to the lasts of His order.* God is omnipresent from the firsts to the lasts of His order by means of the heat and light of the spiritual sun, in the midst of which He is. It was by means of that sun that order was produced; and from it He sends forth a heat and a light which pervade the universe from firsts to lasts, and produce the life that is in man and in every animal, and also the vegetative soul that is in every germ upon the earth; and these two flow into each thing and all things, and cause every subject to live and grow according to the order implanted in it by creation. And as God, though not extended, fills every extense in the universe, He is omnipresent. It has been shown elsewhere that God is in all space without space, and in all time without time, and consequently that the universe in its essence and order is the plenitude of God; and this being so, by His omnipresence He perceives all things, by His omniscience He provides all things, and by His omnipotence He effects all things. From this it is clear that omnipresence, omniscience, and omnipotence make one, or that one implies the others; and thus that they cannot be separated.

64. The Divine omnipresence may be illustrated by the wonderful way in which angels and spirits become present to each other in the spiritual world. Because there is no space in that world, but only an appearance of space, an angel or spirit may instantly become present with another whenever he comes into a like affection and consequent thought; for it is these two that cause the appearance of space. That such is the nature of presence with all there, has been made evident to me by having seen Africans and Asiatics there near together, although on the earth they are so many miles apart; and that I could even become present with those on the planets of our solar system, and also with those on planets belonging to other systems. Owing to this presence, not in space but in appearance of space, I have spoken with apostles, with departed popes, with emperors and kings, with the modern reformers of the church—Luther, Calvin, Melancthon,—and with others from widely separated countries. Such being the presence of angels and spirits, what

limit is there to the Divine presence, which is infinite, in the universe? Angels and spirits are thus present, because every affection of love and every consequent thought of the understanding is in space without space, and in time without time. For any one can think of a brother, relative, or friend who is in the Indies, and then have him as if present; in like manner he may, by remembrance, be moved by their love. From these facts, as they are known to man, the Divine omnipresence may in some measure be made clear; so, too, from human thought —as when any one calls to mind what he has seen while traveling in various places, it is just as if he were present in those places again. Even bodily vision emulates this same kind of presence; it notices distance only by means of intermediate things, by which, as it were, the distance is measured. The sun itself would be near the eye, even as if in the eye, if intermediate objects did not reveal the fact of its being so distant. That this is so, optical writers have noted in their writings. This kind of presence pertains both to man's intellectual sight and to his bodily sight, because what sees is his spirit looking through his eyes; but such is not the case with any animal, because animals have no spiritual sight. All this enables us to see that God is omnipresent from the firsts to the lasts of His order. That He is also omnipresent in hell has been shown in a former section.

65. (6) *Man was created a form of Divine order.* Man was created a form of Divine order because he was created an image and likeness of God; and as God is order itself, he was created an image and likeness of order. There are two things which are the source of order and which give it permanence, namely, the Divine love and the Divine wisdom; and man was created a receptacle of these, and was therefore created also into the order in accordance with which these two act in the universe, and especially in accordance with which they act in the angelic heaven; consequently that the entire heaven is in its largest effigy a form of Divine order, and is in the sight of God like one man. Moreover, there is a plenary correspondence between that heaven and man; for there is not a society in heaven that does not correspond to some one of the members, viscera, or organs in man; and therefore it is there said that such a soci-

ety is in the province of the liver, or of the pancreas, or of the spleen, or of the stomach, the eye, the ear, or the tongue, and so on. Furthermore, the angels themselves know in what region of any part of man they dwell. That this is so I have been permitted to learn by living experience. I have seen as a single man a society consisting of some thousands of angels; and thus it was made clear that heaven in its complex is an image of God; and an image of God is a form of Divine order.

66. It must be understood that all things that proceed from the sun of the spiritual world, in the midst of which is Jehovah God, have relation to man; and therefore whatever things come forth in that world conspire towards the human form, and exhibit that form in their inmosts; thus all objects there that are presented to the sight are representative of man. Animals of all kinds are seen there, and they are likenesses of the affections of love and consequent thoughts of the angels; and the same is true of the trees, flowers, and green fields there; and what affection this or that object represents the angels are permitted to know; and what is wonderful, when their inmost sight is opened, they recognize their own image in them; and this takes place because every man is his own love and his own thought therefrom. And because in every man affections and thoughts therefrom are various and manifold, some of them relating to the affection of one animal and some to that of another, the images of these affections become manifest in this way. But of this more will be seen in the section on Creation [n. 78]. From all this the truth is seen that the end of creation was an angelic heaven from the human race, and consequently man, in whom God can dwell as in His receptacle; and this is the reason why man was created a form of Divine order.

67. Previous to creation God was love itself and wisdom itself and the union of these two in the effort to accomplish uses; for love and wisdom apart from use are only fleeting matters of reason, which fly away if not applied to use. The first two separated from the third are like birds flying above a great ocean, which are at length exhausted by flying, and fall down and are drowned. Evidently, therefore, the universe was created by God to give existence to uses; and for this reason the universe may be called a theater of uses. And as man is

the chief end of creation, it follows that each and all things were created for the sake of man; and therefore each and all things belonging to order were brought together and concentrated in him, to the end that through him God might accomplish primary uses. Love and wisdom apart from their third, which is use, may be likened to the sun's heat and light; which, if they did not operate upon men, animals, and vegetables, would be worthless things; but by influx into and operation upon these they become real. For there are three things that follow each other in order, namely, end, cause, and effect; and it is known in the learned world that the end is nothing unless it regards the effecting cause, and that the end and this cause are nothing unless an effect is produced. The end and cause may indeed be contemplated abstractly in the mind, but still only on account of some effect which the end purposes and the cause secures. It is the same with love, wisdom, and use; use is the end which love purposes, and through the cause accomplishes; and when use is accomplished love and wisdom have a real existence; and in the use they make for themselves a habitation and foundation where they rest as in their home. It is the same with the man who has in him the love and wisdom of God when he is performing uses; and to enable him to perform Divine uses he was created an image and likeness of God, that is, a form of Divine order.

68. (7) *From the Divine Omnipotence man has power over evil and falsity, and from the Divine Omniscience has wisdom respecting what is good and true, and from the Divine Omnipresence is in God, just to the extent that he lives in accordance with Divine order.* It is from the Divine omnipotence that man has power over evil and falsity just to the extent that he lives in accordance with Divine order, for the reason that no one but God can resist evils and their falsities. For all evils and their falsities are from hell; and in hell they cohere as a unit, the same as all goods and their truths do in heaven. For, as has been said above, before God all heaven is like a single man; and on the other hand, all hell is like a single gigantic monster; consequently, to act against a single evil and its falsity is to act against that gigantic monster or hell; and this no one is able to do except God, because He is omnipotent.

From this it is clear that unless man approaches the omnipotent God he has from himself no more power against evil and its falsity than a fish has against the ocean, than a flea against a whale, or than a grain of dust against a falling mountain; and much less than a locust has against an elephant, or a fly against a camel. Moreover, man has all the less power against evil and its falsity because he is born into evil; and evil cannot act against itself. From all this it follows that unless man lives in accordance with order, that is, unless he acknowledges God and His omnipotence, and the resulting protection against hell, and also on his part fights with evil in himself (for order requires both of these), he cannot but be immersed and overwhelmed in hell, and there be driven about by evils, one after another, as a skiff at sea is driven by the storms.

69. From the Divine omniscience man has wisdom respecting what is good and true to the extent that he lives in accordance with the Divine order, because all love of good and all wisdom of truth, or all good of love and all truth of wisdom, are from God. That this is so is in accordance with the confession of all the churches in the Christian world. From this it follows that man cannot be interiorly in any truth of wisdom except from God, since God has omniscience, that is infinite wisdom. The human mind, like the angelic heaven, is divided into three degrees, and may therefore be lifted up into a higher and still higher degree or be let down into a lower and still lower degree; but so far as it is lifted up into the higher degrees it is lifted up into wisdom, because into the light of heaven; and this God only can do. Moreover, so far as the mind is thus lifted up it becomes a man; while so far as it is let down into the lower degrees it enters the delusive light of hell, and is not man but a beast. This is why man stands erect upon his feet and turns his face heavenward, and can raise it to the zenith, while a beast stands upon its feet in a position parallel with the earth, and turns its whole face in that direction; nor can it without difficulty raise its face heavenward. [2] The man who lifts his mind to God and acknowledges that all the truth of wisdom is from God, and at the same time lives in accordance with order, is like one who stands upon a lofty tower and sees beneath him a populous city and all that is

being done in its streets. But the man who confirms in himself the belief that all truth of wisdom is from the natural light in himself, that is, is from himself, is like one who remains in a cavern beneath that tower and looks through holes at the same city, seeing nothing but the wall of a single house in that city, and how its bricks are joined. Again, the man who derives wisdom from God is like a bird flying aloft, which looks around upon all things in the gardens, woods, and fields, and flies to those things that are of use to it; while the man who derives such things as pertain to wisdom from himself, with no added belief that they are from God, is like a hornet flying near the ground, which, seeing a dunghill, settles upon it and finds enjoyment in its stench. Every man, so long as he is living in the world, walks midway between heaven and hell, and is thereby in equilibrium, and thus in freedom of choice either to look upwards to God or downwards to hell. If he looks upwards to God he acknowledges that all wisdom is from God, and in spirit he is actually with the angels in heaven; while he who looks downward (as every one does who is in falsities from evil) is in spirit actually with the devils in hell.

70. From the Divine omnipresence man is in God to the extent that he lives in accordance with order, for the reason that God is omnipresent; and where God is in His Divine order, there He is as in Himself, because He is order, as has been shown above. Since, then, man was created a form of Divine order, God is in him—fully in him to the extent that he is living in accordance with Divine order. Nevertheless, God is in him if he is not living in accordance with Divine order, but only in the highest regions in him, thereby giving him the ability to understand what is true and to will what is good; that is, giving him the faculty of understanding and the inclination to love. But so far as man lives contrary to order he shuts up the lower regions of his mind or spirit, and thus prevents God's descending and filling these lower regions with His presence; consequently, while God is in him he is not in God. It is a general canon in heaven that God is in every man, the evil and the good alike; but that man is not in God unless he lives in accordance with order; for the Lord says:—

That it is His will that man should be in Him and He in man (*John* xv. 4).

[2] Man is in God by means of a life in accordance with order, because God is omnipresent in the universe and in each and all things of it in their inmosts, for these inmosts are in order. But in those things that are contrary to order (which are solely those that are outside of the inmosts) God is omnipresent by a continual striving with them, and by a continual effort to bring them back to order. Thus it is that so far as man permits himself to be brought back to order, God is omnipresent in the whole of him, and consequently to the same extent God is in him and he is in God. The absence of God from man is no more possible than the absence of the sun from the earth through its heat and light. But earthly objects are affected by the sun's power only so far as they receive the heat and light that go forth from that sun, as in spring time and summer time. [3] This is applicable to the Divine omnipresence in this way, that so far as man is in order he is in spiritual heat and also in spiritual light; that is, in the good of love and the truth of wisdom. But spiritual heat and light are unlike natural heat and light, in that natural heat recedes from the earth and its objects in winter, and natural light at night; and this takes place because the earth by its diurnal and annual motions produces these periods. But with spiritual heat and light it is not so; since God through His sun is present with both heat and light, and does not undergo changes, as the sun of the world apparently does. Man turns himself away comparatively as the earth turns away from the sun; and when he turns away from the truths of wisdom he is like the earth when turned from its sun at night; and when he turns away from the goods of love he is like the earth when turned from its sun in winter. Such is the correspondence between the effects and uses from the sun of the spiritual world, and the effects and uses from the sun of the natural world.

71. To this shall be added three Memorable Relations. First:—

I once heard beneath me something like the roaring of the sea; and I asked what it was; and one said to me that it was a tumult among those assembled in the lower earth, which is just above hell. And presently the ground that formed a

roof over them opened, and behold, birds of night flew forth through the opening in flocks, and spread themselves towards the left; and immediately after them there swarmed forth locusts, which leaped upon the grass and made a desert everywhere; and a little after I heard from those nocturnal birds a succession of screeches, and on one side a confused clamor, as if from specters in the woods. After this I saw beautiful birds from heaven, which spread themselves towards the right. These birds were distinguished by gold-like wings with silvery streaks and specks interspersed; and on the heads of some of them there were crests in the form of crowns.

When I saw and wondered at these things there rose up suddenly from the lower earth, where the tumult was, a spirit who could take the form of an angel of light; and he cried out, "Where is he who talks and writes about the order to which the Omnipotent has bound Himself respecting man? This we have been hearing below through the roof."

Once above ground he ran along a paved way and came to me, and instantly feigned himself an angel of heaven, and speaking in a tone not his own, said, "Are you the one who thinks and talks about order? Tell me briefly what order is, and some of the things pertaining to it."

[2] I replied, "I will give you the summaries of order, but not its particulars, because you would not understand them." And I said, "(i.) God is order itself. (ii.) He created man from order, in order, and into order. (iii.) He created man's rational mind in accordance with the order of the whole spiritual world, and his body in accordance with the order of the whole natural world; and this is why man was called by the ancients a little heaven and a little cosmos. (iv.) Therefore it is a law of order that man from his little heaven or his little spiritual world should govern his little cosmos or little natural world, just as God from His great heaven or spiritual world governs the great cosmos or natural world in each thing and all things of it. (v.) It is a resulting law of order that it is needful for man to lead himself into faith by means of truths from the Word, and into charity by means of good works, and so reform and regenerate himself. (vi.) It is a law of order that man by his own exertion and power should

purify himself from sins, and not stand still, believing in his own impotency, and expecting God to wash his sins away in a moment. (vii.) It is also a law of order that man should love God with his whole soul and with his whole heart, and his neighbor as himself, and should not wait and expect that God will in an instant put these loves into his mind and heart, as bread from a baker may be put into his mouth." These with other like things.

[3] Having heard this, that satan with a soft voice within which there was craft, resumed, "What is that you say? That man must by his own power lead himself into order by keeping these laws of order? Do you not know that man is not under the law, but under grace; that all things are given him freely, and that he can receive only what is given him from heaven; and that in spiritual matters man has no more power to act from himself than the statue of Lot's wife, or than Dagon, the idol of the Philistines in Ekron; and that it is therefore impossible for man to justify himself; but this must be done by faith and charity?"

To this I merely replied, "It is also a law of order that man by his own exertion and power ought to acquire faith by means of truths from the Word, and yet believe that not a grain of truth is from himself, but from God only; moreover, that man by his own exertion and power ought to justify himself, and yet believe that not a single point of justification is from himself, but from God only. Is not man commanded to believe in God, and to love God with all his strength, and his neighbor as himself? Consider and say how this could have been commanded by God if man possessed no power to obey and do it."

[4] When the satan had heard this his countenance, from being bright at first, turned ghastly, and then black, and thus speaking from his own mouth he said, "You have uttered paradoxes on paradoxes;" and then instantly he sank down to his companions and was no more seen. The birds on the left, together with the specters, uttered strange cries and threw themselves into the sea, which is there called Suph; and the locusts leaped in after them; the air was cleansed, and the earth was cleansed of those wild creatures; the tumult below ceased, and all became tranquil and serene.

72. Second Memorable Relation :—

I once heard a strange murmur at a distance, and following in spirit the direction of the sound I drew nearer. When I came to where it began, behold, it was a crowd of spirits arguing about *Imputation* and *Predestination*. They were Dutch and British, with some from other kingdoms intermingled, and these at the end of each argument exclaimed, "Wonderful! wonderful!"

The subject discussed was, "Why does not God impute the merit and righteousness of His Son to every man and all men created by Him and subsequently redeemed? Is He not omnipotent? Can He not, if He will, make archangels of Lucifer, the dragon, and all the goats? Is He not omnipotent? Why does He permit the unrighteousness and impiety of the devil to triumph over the righteousness of His Son, and over the piety of those who worship God? To God what could be easier than to deem all worthy of faith, and thus of salvation? What need of more than a little word to do this? And if He does it not, does He not act contrary to His words, which are that He desires the salvation of all and the death of none? Say, then, from whom and in whom is the cause of the damnation of those who are lost?"

And then a supralpasarian-predestinarian from the Dutch said, "Does not this belong to the good pleasure of the Almighty? Shall the clay complain to the potter that he has made of it a vessel of dishonor?" And another said, "The salvation of every one is in His hand as a balance in the hand of a weigher."

[2] There stood at the sides those who were simple in faith and upright in heart, and some with inflamed eyes, some who looked stupefied, some as if drunken, and some as if suffocated, muttering to one another, "What are these ravings to us? These men have been made foolish by their faith, which is, that God the Father imputes the righteousness of His Son to whom He will and when He will, and sends His Holy Spirit to give assurances of that righteousness; and lest any man should claim for himself the least share in the work of his salvation, he must be altogether like a stone in the matter of justification, and like a stock in things spiritual." And one

of these then thrust himself into the crowd, and said in a loud voice, "O madman! you are arguing about goat's hair. You are wholly ignorant that the omnipotent God is order itself; and that the laws of order are numberless, as many as there are truths in the Word; and that God cannot act contrary to these laws, because to act contrary to them would be to act contrary to Himself, and thus not only contrary to righteousness but contrary to His own omnipotence." [3] And seeing on his right, at some distance, the semblance of a sheep, a lamb, and a flying dove, and on his left the semblance of a goat, a wolf, and a vulture, he said, "Do you believe that God by His omnipotence can change that goat into the sheep, that wolf into the lamb, or that vulture into the dove, or the reverse? By no means; for it is contrary to the laws of His order, of which, according to His words not a jot can fall to the ground. How then can He impart the righteousness of His Son's redemption to any one who resists the laws of His righteousness? How can righteousness itself do what is unrighteous, and predestine any one to hell, and cast him into a fire, beside which the devil stands with torches in his hand to keep it burning? O madmen! empty in spirit! your faith has led you astray. Is it not in your hands like a snare for catching doves?"

Having heard this, a magician made of that faith a kind of snare, and put it upon a tree, saying, "You shall see me catch that dove."

And presently a hawk flew towards it and thrust its neck into the snare and hung there; while the dove, seeing the hawk, flew away. The bystanders were astonished, and exclaimed, "Even this sport is a display of justice."

73. The next day some came to me from this crowd who had believed in predestination and imputation; and they said, "We feel as if we were drunk, not with wine, but from what was said yesterday by that man. He talked about omnipotence and also about order; and he concluded that as omnipotence is Divine so order is Divine, and even that God Himself is order; and he said that there are as many laws of order as there are truths in the Word, which are not only thousands, but myriads of myriads; and that God is tied up

to His own laws in the Word, and man to his. What then is the Divine omnipotence, if it is bound by laws? For thus every thing absolute is withdrawn from omnipotence. Thus has not God less power than a worldly king who is a despot, and who can as easily change the laws of justice as he can turn his hands, and can act without restriction, like Octavius Augustus or like Nero? When we had thought about omnipotence being tied up to laws, we felt as if we were drunk, or ready to swoon unless we quickly got some remedy; for in accordance with our faith we have been accustomed to pray to God the Father to have mercy on us for the sake of His Son; and we have believed that He could have mercy on whom He chose, and forgive the sins of any one He pleased, and could save whom He would; and we dared not take away the least iota from His omnipotence. We therefore regard it as impious to bind God in the chains of some of His own laws, because that would be contradictory to His omnipotence."

[2] Having said this, they looked at me and I at them; and I saw that they were bewildered, and I said, "I will pray to the Lord, and thence bring a remedy by an inflow of light on this subject; but at present only by examples." And I said, "The omnipotent God created the world from the order within Him, that is, into the order in which He is, and in accordance with which He rules; and He impressed upon the universe and each and all things of it its own order, upon man his order, upon the beast its order, upon bird and fish and worm, and every tree and even every blade of grass, upon each its own order. But to illustrate by examples, I will mention briefly the following. The laws of order enjoined upon man are, that he should acquire for himself truths from the Word, and reflect upon them naturally, and as far as he can, rationally, and thus acquire for himself a natural faith. The laws of order on the part of God then are, that He will draw near and fill these truths with His Divine light, and thus fill the man's natural faith (which is mere knowledge and persuasion) with a Divine essence. In this and in no other way can faith become saving. It is the same with charity. But some particulars shall be briefly mentioned. God, in accordance with His laws, is able to remit sins to any man only so far as the

man, in accordance with his laws, refrains from them. God is able to regenerate a man spiritually only so far as the man, in accordance with his laws, regenerates himself naturally. God is in an unceasing endeavor to regenerate man, and thus save him; but this He is unable to accomplish except as man prepares himself as a receptacle, and thus levels the way and opens the door for God. A bridegroom cannot enter the chamber of a virgin till she becomes his bride; for she shuts the door and keeps the key to herself within; but when the virgin has become a bride she gives the key to the bridegroom. [3] God could not by His omnipotence have redeemed men unless He had become Man; neither could He have made His Human Divine unless that Human had first been like the human of a babe, and then like that of a boy; and unless afterwards the Human had formed itself into a receptacle and habitation, into which its Father might enter; which was done by His fulfilling all things in the Word, that is, all the laws of order therein; and so far as He accomplished this He united Himself to the Father, and the Father united Himself to Him. These are a few things, presented for the sake of illustration, to enable you to see that the Divine omnipotence is in order, and that its government, which is called Providence, is in accordance with order, and that it acts continually and to eternity in accordance with the laws of its order; nor can it act against them or change them one iota, because order, with all its laws, is Himself."

[4] When this had been said a brilliant light of golden color flowed in through the roof and formed flying cherubs in the air; and with some of those present a glow therefrom was seen on the temples towards the back part of the head, but not yet on the front part, for they murmured, "We do not yet know what omnipotence is."

And I said, "That will be revealed when what has been already said to you has become somewhat clear."

74. Third Memorable Relation:—

I saw at a distance a number of persons gathered together with caps on their heads, some with caps bound around with silk—these had belonged to the ecclesiastical order; others had caps with borders ornamented with golden bands—these were

civilians; they were all learned and accomplished. I also saw others with turbans; these were not learned.

I drew near, and heard them talking together about the Divine power, as being unlimited, and saying that if it were to proceed according to any established laws of order it would not be unlimited, but limited; and would thus be a power, but not omnipotence. "But who does not see," they said, "that there can be no coercion of law that would compel omnipotence to do thus and so and not otherwise? Certainly, when we think of omnipotence, and at the same time of laws of order in accordance with which it is obliged to proceed, our preconceived ideas of omnipotence fall like a hand when its staff has been broken."

[2] When they saw me near, some of them ran up, and said with some vehemence, "Are you the man who has circumscribed God by laws, as by chains? How insolent! Thus also you have torn to pieces our faith, upon which our salvation is based, in the center of which we place the righteousness of the Redeemer, and over this the omnipotence of God the Father, and add as an appendix the operation of the Holy Spirit, with its efficacy depending upon the absolute impotence of man in things spiritual; so that he only needs to speak of the fulness of justification which is in that faith by virtue of God's omnipotence. But we have heard that you see in our faith nothing but emptiness, because you see in it nothing of Divine order on the part of man."

Having heard this, I opened my mouth, and speaking with a loud voice, said, "Learn the laws of Divine order, and then lay open that faith and you will see a vast desert, and in it the long and crooked Leviathan, and round about it nets tangled in an inextricable knot. But do as it is said Alexander did when he saw the Gordian knot, that he drew his sword and cut it apart and thus loosed its entanglements, and then dashing it upon the ground trampled its strands under foot."

[3] At these words those assembled bit their tongues, wishing to sharpen them for invectives; but they did not venture, for they saw heaven opened above me, and heard from it a voice saying, "In the first place, control yourselves and listen to what the order is, according to the laws of which the om-

nipotent God acts." And [the voice] said, "God, from Himself as order, created the universe in order and for order; and in like manner He created man, in whom He established the laws of His order, by virtue of which laws man was made an image and likeness of God; which laws, in brief, are, that man should believe in God and love his neighbor, and to the extent that he does these two things from his natural powers he constitutes himself a receptacle of the Divine omnipotence, and God conjoins Himself to man, and man to Himself. Thence man's belief becomes a living and saving belief, and his doing becomes charity, which is also living and saving. But it must be understood that God is unceasingly present, and continually striving and acting in man, even touching his freedom of will, but in no way violating it. For if God should violate man's freedom of will man's dwelling-place in God would be destroyed, and there would remain only God's dwelling-place in man; which dwelling-place is in all who are on earth and who are in the heavens, and even in those who are in the hells; and this is the source of their power, their will, and their understanding. But there is no reciprocal dwelling-place of man in God except in those who live in accordance with the laws of order set forth in the Word; and such become images and likenesses of God, and to them paradise is given as a possession, and the fruit of the tree of life for food; while the rest gather themselves about the tree of the knowledge of good and evil and there talk with the serpent, and eat; but these afterwards are driven from paradise. Nevertheless, God does not forsake them, but they forsake God."

[4] Those with caps understood all this, and assented to it; but those with turbans denied, saying, "Is not omnipotence thus limited? and a limited omnipotence is a contradiction."

But I answered, "There is no contradiction in acting omnipotently according to the laws of justice with judgment, or according to the laws inscribed on love from wisdom; but there is a contradiction in claiming that God can act in opposition to the laws of His justice and love, which would be to act from what is not judgment or wisdom. Such a contradiction is im-

plied in your faith, which is that from mere grace God can justify an unjust man, and can endow him with all the gifts of salvation and rewards of life. But I will state briefly what God's omnipotence is. From His omnipotence God created the universe, and at the same time introduced order into each thing and all things in it. From His omnipotence God also preserves the universe, and unceasingly watches over the order of it with its laws; and when any thing falls from order He brings it back and makes it whole again. Furthermore, from His omnipotence God instituted the church and revealed the laws of its order in the Word; and when it fell from order He restored it; and when it wholly fell away He Himself came down into the world, and putting on omnipotence by means of the Human then assumed, He re-established it. [5] From His omnipotence and omniscience God searches every man after death, and prepares the righteous, or the sheep, for their places in heaven, and establishes a heaven from them; while He prepares the unrighteous, or the goats, for their places in hell, and establishes a hell from them. Both of these He arranges into societies or congregated bodies in accordance with all the varieties of their love, which in heaven are as many as the stars in the natural firmament; and He joins in one the societies of heaven that they may be as one man before Him. In like manner He brings together the congregated bodies of hell that they may be as one devil; and He separates the latter from the former by a gulf, that hell may not do violence to heaven or heaven torment hell; for those who are in hell are tormented in the degree that heaven flows in. If God from His omnipotence did not do this every instant, a savage nature would enter into men to such an extent that they could no longer be restrained by the laws of any order; and thus the human race would perish. These and other such things would happen unless God were order, and omnipotent in order."

Having heard this, those who wore caps went away with their caps under their arms, praising God; for in that world the intelligent wear caps. But not so those who wore turbans, for such are bald, and baldness signifies stupidity. The latter went away to the left, and the former to the right.

THE CREATION OF THE UNIVERSE.

75. As the subject of this first chapter is God the Creator, the creation of the universe by Him must also be considered; as in the next chapter on the Lord the Redeemer, redemption will also be treated of. But no one can gain a right idea of the creation of the universe until his understanding is brought into a state of perception by some most general knowledges previously recognized, which are as follows: [2] (i.) There are two worlds, a spiritual world where angels and spirits are, and a natural world where men are. (ii.) In each world there is a sun. The sun of the spiritual world is nothing but love from Jehovah God who is in the midst of it. From that sun heat and light go forth; the heat that goes forth therefrom in its essence is love, and the light that goes forth in its essence is wisdom; and these two affect the will and understanding of man—the heat his will and the light his understanding. But the sun of the natural world is nothing but fire, and therefore its heat is dead, also its light; and these serve as a covering and auxiliary to spiritual heat and light, to enable them to pass over to man. [3] (iii.) Again, these two which go forth from the sun of the spiritual world, and in consequence all things that have existence in that world by means of them, are substantial, and are called spiritual; while the two like things that go forth from the sun of the natural world, and in consequence all things here that have existence by means of them, are material, and are called natural. [4] (iv.) In each world there are three degrees, called degrees of height, and in consequence three regions; and in accordance with these the three angelic heavens are arranged, and also in accordance with them human minds are arranged, which thus correspond to those three angelic heavens; and the same is true of every thing else in both worlds. [5] (v.) There is a correspondence between those things that are in the spiritual world and those in the natural world. [6] (vi.) There is an order in which each thing and all things belonging to both worlds were created. [7] (vii.) It is necessary that an idea of these things should first be gained, for unless this is done

the human mind from mere ignorance of these things easily falls into a notion of a creation of the universe by nature; while on mere ecclesiastical authority it asserts that nature was created by God; and yet, because it does not know how creation was effected, as soon as it begins to look interiorly into the matter, it plunges headlong into the naturalism that denies God. But it would be truly the work of a large volume to explain and demonstrate these statements properly one by one; moreover, the matter does not properly enter into the theological system of this book as a theme or argument; therefore I will merely relate some memorable occurrences from which an idea of the creation of the universe by God may be conceived, and from such a conception some offspring that will represent it may be born.

76. First Memorable Relation:—

One day I was meditating upon the creation of the universe; and this being perceived by the angels above me on the right side, where were some who from time to time meditated and reasoned on this subject, one of them descended and invited me to join them; and coming into the spirit I went with him; and having joined them I was taken to the prince, in whose palace I saw some hundreds assembled, with the prince in the midst.

Then one of them said, "We perceived here that you were meditating upon the creation of the universe; and we too have sometimes indulged in like meditation; but we have never been able to reach a conclusion, because there clung to our thoughts the idea of a chaos, as having been the great egg, as it were, out of which each thing and all things in the universe in their order were hatched; whereas we now perceive that so great a universe could not have been so brought forth. Then there also clung to our minds another idea, namely, that all things were created by God out of nothing; but we are now able to see that out of nothing nothing comes. From these two ideas we have never yet been able to extricate our minds, and to see with any degree of clearness how creation was accomplished. Therefore we have called you from the place where you were, that you might set forth your meditation on this subject."

[2] Having heard this I replied, "I will do so." And I said, "I have meditated on this subject for a long time, but to no purpose. But since I have been introduced by the Lord into your world I have perceived how idle it would be to try to form a conclusion about the creation of the universe without first knowing that there are two worlds, one in which angels are, and the other in which men are; and that men through death pass from their world to the other. I then also saw that there are two suns, one from which all spiritual things flow, and the other from which all natural things flow; and that the sun from which all spiritual things flow is nothing but love from Jehovah God, who is in its midst, and that the sun from which all natural things flow is nothing but fire. Having learned these facts, at one time when in a state of enlightenment I was permitted to perceive that the universe was created by Jehovah God by means of the sun in the midst of which He is; and as there can be no love apart from wisdom, that the universe was created by Jehovah God from His love by means of His wisdom. The truth of this is evinced by all things and each thing I have seen in the world where you are, and in the world where I am in the body. [3] It would take too much space to explain how creation progressed from its primordial state; but when I have been in a state of enlightenment I have perceived that by means of the heat and light from the sun of your world spiritual atmospheres, which are in themselves substantial, were created one from another. As there were three of these atmospheres, and consequently three degrees of them, three heavens were made; one for the angels who are in the highest degree of love and wisdom, a second for those who are in the second degree, and a third for those who are in the lowest degree. But as this spiritual universe cannot exist without a natural universe wherein it can work out its effects and uses, so at the same time a sun was created from which all natural things proceed, and through which in like manner, by means of heat and light, three atmospheres were created, encompassing the three former as a shell its kernel, or as bark its wood; and finally by means of these atmospheres the terraqueous globe was created where men, beasts, fishes, trees, shrubs, and herbs were formed of earthly

substances, composed of soil, stones, and minerals. [4] This is a very general outline of creation and its progress. It would require many volumes to explain the particular and most particular things of it; yet all things point to the conclusion that God did not create the universe out of nothing, for as you have said, out of nothing nothing comes, but that He created it by means of the sun of the angelic heaven, which is from His very *Esse*, and is therefore nothing but love joined with wisdom. That the universe, by which is meant both the spiritual world and the natural world, was created from the Divine love by means of the Divine wisdom is attested and proved by each thing and all things in it; and this, if you will consider these things in their order and connection, you will be able to see clearly in the light that illuminates the perceptions of your understanding. But it must be kept in mind that the love and wisdom which make one in God are not love and wisdom in an abstract sense, but are in Him as substance; for God is the Very, the Only, and thus the primal Substance and Essence, which has Being and Subsistence in itself. [5] That it was from the Divine love and the Divine wisdom that each and all things were created is meant by these words in *John*:—

> The Word was with God, and God was the Word. All things were made by Him, and the world was made by Him (i. 1, 3, 10),

'God' signifying here the Divine love, and the 'Word' the truth or Divine wisdom; therefore in the same passage the Word is called 'Light;' and in relation to God 'Light' means the Divine wisdom."

When I had finished and was bidding them adieu, some rays of light from the sun there descended through the angelic heavens into their eyes, and through these into the abodes of their minds; and when thus enlightened they assented to what I had said, and afterwards followed me into the hall; and my former companion took me to the house where he had found me, and from there he reascended to his own society.

77. Second Memorable Relation:—

One morning when I awoke from sleep and was meditating in the serene morning light before I was fully awake, I saw

through the window something like a flash of lightning, and presently heard something like a crash of thunder. While I wondered where this was from, I heard from heaven that there were some spirits near me disputing sharply about God and nature; and that the flash of light like lightning and the crashing sound like thunder were correspondences and consequent manifestations of the conflict and collision of arguments on the one side in favor of God, and on the other in favor of nature.

The origin of this spiritual contest was this: There were certain satans in hell who said to one another, "O that we might be permitted to talk with the angels of heaven! We would completely and fully demonstrate that what they call God, the origin of all things, is nature; therefore that God, unless nature is meant by it, is a mere word." And as these satans believed this with all their hearts and souls, and wished to talk with the angels of heaven, they were permitted to ascend from the mire and darkness of hell, and converse with two angels then descending from heaven. [2] These were in the world of spirits, which is midway between heaven and hell. The satans seeing the angels there, ran to them quickly, and cried out in a furious voice, "Are you the angels of heaven whom we are permitted to meet in argument about God and nature? You are called wise because you acknowledge God; but O how simple you are! Who has ever seen God? Who understands what God is? Who can comprehend that God rules, or is able to rule, the universe and each and all things in it? Who but the multitude and the rabble profess what they do not see nor understand? What is more obvious than that nature is the all-in-all? Who with his eye has ever seen anything but nature? Who with his ear has ever heard anything but nature? Who with his nostrils has ever smelt anything but nature? Who with his tongue has ever tasted anything but nature? Who by any touch of hand or body has ever felt anything but nature? Are not our bodily senses the witnesses of what is true? From their evidences cannot one swear that a thing is so? Does not the respiration by which our bodies live testify to this? What else do we breathe but nature? Are not our heads and yours in nature? Whence

comes the influx into the thoughts of the head if not from nature? If nature were to be taken away could you think any thing?" And much more in the same strain.

[3] When the angels had heard this they replied, "You talk in this way because you are merely sensual; for all who are in hell have the ideas of their thoughts immersed in the bodily senses, and are unable to raise their minds above the senses. We therefore excuse you. A life of evil and a consequent belief in what is false have so far closed the interiors of your minds that with you any elevation above sensual things is impossible unless in a state remote from your evils of life and falsities of belief. For although a satan can understand truth when he hears it just as well as an angel, he does not retain it, because evil blots out truth and introduces falsity. But we perceive that you are now in a state remote from evil, and can therefore understand the truth we are presenting; therefore give attention to what we shall say."

And they said, "You were in the natural world; but you died there and are now in the spiritual world. Did you ever till now know any thing about a life after death? Have you not heretofore denied it, and made yourselves the equals of beasts? Have you heretofore known any thing about heaven and hell, or about the light of this world? Or have you known that you are no longer within the sphere of nature, but are above it? For this world and all things of it are spiritual; and spiritual things are so far above natural things that not the least thing of nature, in which you were, can flow into this world. But because you have believed nature to be a god or a goddess you also believe that the light and heat of this world are the light and heat of the natural world; and yet it is not so at all; for here natural light is darkness and natural heat is cold. Have you known any thing about the sun of this world, from which our light and our heat proceed? Have you known that this sun is nothing but love, while the sun of the natural world is nothing but fire; and that it is the sun of the natural world, which is nothing but fire, from which nature derives its existence and subsistence; while it is the sun of heaven, which is nothing but love, from which life itself, which is love joined with wisdom, has its exist-

ence and subsistence, and thus that nature, which you make to be a god or a goddess, is manifestly dead. [4] You, if a guard were given you, could ascend with us into heaven; and if a guard were given us we could descend with you into hell. In heaven you would see things magnificent and splendid; while in hell you see things vile and unclean. The reason of these differences is that all in heaven worship God, and all in hell worship nature; and the magnificent and splendid things in the heavens are correspondences of affections of the love of what is good and true; while the vile and unclean things in the hells are correspondences of affections of the love of what is evil and false. Decide now from all this whether God or nature is the all-in-all."

To this the satans replied, "In the state in which we now are we are able to conclude from what we have heard that there is a God; and yet when the delight of evil fills our minds we see nothing but nature."

[5] I saw the two angels and the satans, and heard what they said, because they were standing not far from me; and behold, I saw around them many who had been celebrated for learning in the natural world; and I wondered why the learned stood sometimes near the angels and sometimes near the satans, and why they favored those near whom they stood; and it was said to me, "Their changes of position are changes in the state of their minds, favoring first one side and then the other; for in faith they are like *Vertumni* from [*Vertumnus*, the Etruscan god of change]. And we will tell you a secret: We have looked down upon those celebrated for learning on the earth, and we have found six hundred out of a thousand in favor of nature, and the rest in favor of God; and those in favor of God were so not from any understanding of the matter, but only because they had heard that nature is from God, and had often talked about it; and frequent speaking about a matter from memory and recollection, even when it is not also a matter of thought and understanding, begets a kind of belief."

[6] After this a guard was given to the satans, and they ascended with the two angels into heaven; and they saw things magnificent and splendid; and as they were then in a state of

enlightenment from the light of heaven they acknowledged that there is a God, and that nature was created to be subservient to the life that is from God; and that nature in itself is dead, and therefore does nothing of itself, but is acted upon by life. Having seen and perceived all this they descended; and as they descended the love of evil returned and closed their understandings above and opened them below; and then there appeared above them a kind of shadow, flashing with infernal fire. And the moment their feet touched the earth the ground gaped beneath them and they sunk to their own.

78. Third Memorable Relation:—

The next day an angel came to me from another society and said, "We have heard in our society that on account of your meditations about the creation of the universe you were summoned to a society near ours, and there told things about creation which the society then assented to, and have since remembered with pleasure. I will now show you how all kinds of animals and vegetables were produced by God."

He led me away to a broad green field and said, "Look around." And I looked around, and saw birds of most beautiful colors, some flying, some perched upon the trees, and some scattered over the field plucking little leaves from roses. Among the birds were doves and swans. After these had disappeared from my sight I saw not far from me flocks of sheep with lambs, and of kids and she-goats; and round about these flocks I saw herds of cattle, young and old, also of camels and mules, and in a kind of grove, deer with high horns, and also unicorns.

When I had beheld these things the angel said, "Turn your face towards the east." And I saw a garden containing fruit trees, as orange trees, lemon trees, olive trees, vines, fig-trees, pomegranates, and also shrubs bearing berries.

The angel then said, "Look now towards the south." And I saw fields of various kinds of grain, as wheat, millet, barley, and beans, and round about them flower beds containing roses of beautifully varied colors; but toward the north I saw thick groves of chestnut trees, palms, lindens, plane trees, and other trees with rich foliage.

[2] When I had seen these things the angel said, "All these things that you have seen are correspondences of affec-

tions of the love of the angels who are near." And he told me to what affection each particular thing corresponded; and moreover, that not these only, but also all other things that presented themselves to their sight were correspondences, as houses, the articles of furniture in them, the tables and food, the clothing, and even the gold and silver coins, as also the diamonds and other precious stones with which wives and virgins in the heavens are adorned. "From all these things," he said, "the character of every person in respect to love and wisdom is perceived by us. The things in our houses that are of use remain there permanently; while to the sight of those who wander from one society to another these things change as their associations change. [3] These things have been shown to enable you to see, in a special example, the entire creation. For God is love itself and wisdom itself; the affections of His love are infinite, and the perceptions of His wisdom are infinite; and of these each thing and all things that appear on earth are correspondences. This is the origin of birds and beasts, forest trees, fruit trees, crops and harvests, herbs and grasses. For God is not extended, and yet He is present throughout all extension, thus throughout the universe from its firsts to its lasts; and He being thus omnipresent, there are these correspondences of the affections of His love and wisdom in the whole natural world; while in our world, which is called the spiritual world, there are like correspondences with those who are receiving affections and perceptions from God. The difference is that in our world such things are created by God from moment to moment in accordance with the affections of the angels. In your world they were created in like manner in the beginning; but it was provided that they should be renewed unceasingly by the propagation of one from another, and creation be thus continued in that matter. [4] In our world creation is from moment to moment, and in yours continued by propagation, because the atmospheres and earths of our world are spiritual, and the atmospheres and earths of your world natural; and natural things were created to clothe spiritual things as skin clothes the bodies of men and animals, as outer and inner barks clothe the trunks and branches of trees, the several membranes clothe the brain, tunics the nerves,

and the inner coats their fibers, and so on. This is why all things in your world are constant, and are renewed constantly from year to year."

To this the angel added, "Go and tell the inhabitants of your world what you have seen and heard, for hitherto they have been in complete ignorance about the spiritual world; and without some knowledge about it no one can know, nor even guess, that in our world creation is a continuous process, and that it was the same in yours while the universe was being created by God."

[5] After this we talked about various matters; and at length about hell, that no such things are seen there as are seen in heaven, but only their opposites; since the affections of the love of those there, which are lusts of evil, are opposites of the affections of love in which angels of heaven are. Thus with those in hell, and in general in their deserts, there are seen birds of night, such as bats and owls; also wolves, panthers, tigers, and rats and mice; also venomous serpents of every kind, dragons and crocodiles; and (where there is any herbage) brambles, nettles, thorns, and thistles, and some poisonous plants grow: and at times these disappear, and then nothing is seen but heaps of stones, and bogs in which frogs croak. All of these things are correspondences; but as has been said, they are correspondences of the affections of the love of those in hell, which affections are lusts of evil. Notwithstanding these things are not created there by God; nor were they created by Him in the natural world, where like things exist. For all things that God has created and does create were and are good; while such things on the earth sprang up along with hell, and hell originated in men, who by turning away from God became after death satans and devils. But as these terrible things began to be painful to our ears, we turned our thoughts from them and recalled to mind what we had seen in heaven.

79. Fourth Memorable Relation:—

Once when I was reflecting upon the creation of the universe, some spirits from the Christian world approached, who had been in their time among the most celebrated philosophers, and had been regarded as wiser than all others; and they said,

"We perceive that you are thinking about creation; tell us what your idea is about it."

But I replied, "Tell me your own first."

And one of them said, "It is my opinion that creation is from nature, and thus that nature created itself, and that it has existed from eternity; for there is no vacuum, and there can be none. In fact, what else do we see with our eyes, hear with our ears, smell with our nostrils, and breathe with our breasts, but nature, which being outside of us must be also within us?"

[2] Another having heard this, said, "You speak of nature and make her the creator of the universe; but as you do not know how nature operated in producing the universe I will tell you. Nature infolded herself in vortices, which dashed together like clouds, or like houses when overthrown by an earthquake; and by such collision the grosser materials brought themselves together into one mass which formed the land; and the more fluid portions separated themselves from these and brought themselves together into one body which formed the seas; and again the still lighter parts separated themselves from these, forming the ether and air; and finally from the lightest of these the sun was formed. Have you not seen that when oil, water, and the dust of the earth are mixed together they freely separate themselves, and arrange themselves in order one above another?"

[3] Then another, hearing this, said, "Both of you are talking from mere fancy. Who does not know that the first origin of all things was chaos, which in magnitude had filled a fourth part of the universe; that at the center of it was fire; round about this ether, and round this matter; that this chaos opened in fissures, through which the fire broke forth, as from Ætna and Vesuvius, and formed the sun; after this the ether issued forth and poured itself about, and formed the atmosphere; and finally the remaining matter solidified into a globe and formed the earth? As to the stars, they are only luminaries in the expanse of the universe, which sprang from the sun and its heat and light; for at first the sun was like a fiery ocean; but, that it might not burn up the earth, it sent off from itself small masses of bright flame, which locating them-

selves in surrounding space, completed the universe, forming its firmament."

[4] But there stood one among them who said, "You are mistaken. You seem to yourselves to be wise, and I seem to you to be simple; and yet in my simplicity I have believed and continue to believe that the universe was created by God; and as nature pertains to the universe, that universal nature was then simultaneously created. If nature created herself must she not have existed from eternity? But O what madness!"

And then one of the so-called wise men ran up closer and closer to the speaker, and put his left ear near to the speaker's mouth—for his right ear had been filled with something like cotton—and asked him what he had said; and the statements were repeated. Then he who had come up looked around to see if any priest were present, and seeing one at the side of the speaker he replied, "I also confess that universal nature is from God; but ——." Then he went off and whispered to his companions, saying, "I said that because there was a priest near; you and I know that nature is from nature; but as this makes nature to be God, I said that universal nature is from God; but ——."

[5] The priest hearing their whispers, said, "Your wisdom, which is purely philosophical, has misled you, and has so closed the interiors of your minds that no light can flow into them from God and His heaven and enlighten you; you have extinguished this light." And he said, "Consider, therefore, and decide among yourselves where your souls, which are immortal, originated—whether in nature or whether they also were included in that great chaos."

Having heard this the former went to his companions and asked them to join him in the solution of this knotty question. And they came to the conclusion that the human soul is nothing but ether, and thought nothing but a modification of ether by the sun's light, and ether a property of nature. And they said, "Who does not know that we speak by means of the air? And what is thought but speech in a purer air, which is called the ether? Therefore thought and speech make one. Who cannot see this in man during his infancy? He first learns to

talk, then he gradually learns to talk with himself—and that is thinking. What, then, is thought but a modification of the ether? And what is the sound of the voice but a modulation of that? From which we conclude that the soul which thinks is a property of nature."

[6] But some of them—not exactly dissenting, but to make the matter clear—said that souls came into existence when the ether separated itself from that great chaos, the ether then dividing itself in the highest region into innumerable individual forms, which pour themselves into men when they begin to think from the purer air; and these are then called souls.

Another, having heard this, said, "I admit that there were innumerable individual forms formed out of the ether in the higher region; nevertheless there have been a still greater number of men born since the creation of the world; how then could there have been enough of these ethereal forms? Therefore I have thought to myself, that souls departing from the mouths of men when they die, return to them again after some thousands of years, and enter upon and pass through a life similar to their former life. That many of the wise believe in something like this, and in metempsychosis, is known."

Other conjectures beside these were broached by the rest; but as they were mere ravings I pass them by.

[7] In a short time the priest returned, and then the one who had before spoken about the creation of the universe by God told of their conclusions about the soul; having heard which the priest said to them, "You have spoken precisely as you thought in the world, not knowing that you are not in that world, but in another, which is called the spiritual world. All those who have become corporeal-sensual by confirming themselves in favor of nature are unaware that they are not in the same world in which they were born and brought up. This is because they there had material bodies, while here they have substantial bodies; and a substantial man sees himself and his companions about him precisely as a material man sees himself and his companions; for the substantial is the primitive of the material. And you believe that the same nature exists here, for the reason that you think, see, smell, taste, and talk in the same way as you did in the natural world; when in fact

the nature of this world is as different and distinct from the nature of that world as the substantial is from the material, or the spiritual from the natural, or the prior from the posterior. And as the nature of the world where you formerly lived is comparatively dead, so have you, by confirming yourselves in its favor, become as it were dead, that is, in respect to what pertains to God, to heaven, and to the church, and also in this matter which relates to your souls. And yet every man, the bad and the good alike, may in understanding be elevated even into the light in which the angels of heaven are; and then they are able to see that there is a God and a life after death, and that man's soul is not ethereal, and therefore not of the nature of that world, but is spiritual, and therefore will live to eternity. The understanding may be in such angelic light, provided those natural loves are set aside which are derived from the world, and which favor it and its nature, and which are derived from the body and favor it and what belongs to it."

[8] Then instantly these loves were taken away from them by the Lord, and they were permitted to speak with angels, from whose conversation they in that state perceived that there is a God, and that they were living after death in another world; wherefore they were covered with shame, and exclaimed, "We were mad! we were mad!" But as this was not their own proper state, and as after a few minutes it became tiresome and unpleasant, they turned away from the priest and were unwilling to listen to him any longer; so they returned to their former loves, which were merely natural, worldly, and corporeal, and they went away toward the left, passing from one society to another; and finally they came to a path, where the delights of their own loves breathed upon them, and they said, "Let us go this way;" and they went; and descending, they came at length to those who were in the delights of similar loves; and they went on. And as their delight was a delight in doing evil, and as they did evil to many on the way, they were imprisoned and became demons. And then their delight was changed to undelight, because by punishments and fears of punishment they were curbed and restrained from their former delight which constituted their nature.

And they asked those who were in the same prison if they were to live in that way for ever; and some answered, "We have been here for some ages, and are to remain for ages of ages, because the nature that we contracted in the world cannot be changed, nor can it be expelled by punishments; for whenever it is so expelled, after a short lapse of time it returns."

80. Fifth Memorable Relation:—

Once by permission a satan and a woman with him, ascended from hell, and came to the house where I was. Seeing them I closed the window, but talked with them through it. I asked the satan where he came from; and he said from his own companions.

And I asked where the woman came from; and he made the same answer. She was from a crowd of sirens, such as are skilled in assuming by means of fantasies all the modes and forms of beauty and adornment, now putting on the beauty of Venus, and now the chaste features of Parnassian nymphs; and again decking themselves out like queens with crowns and royal robes, and walking majestically leaning on silver canes. Such in the world of spirits are harlots, and study fantasies. Fantasy arises from sensual thought when the ideas springing from any interior thought have been excluded.

I asked the satan if she was his wife. He replied, "What is a wife? I do not know and my society does not; she is my harlot." Then she inspired him with lascivious desire, which sirens can do with great skill; and on receiving it he kissed her, and said, "Ah my Adonis!"

[2] But to proceed to serious things. I asked the satan what his occupation was; and he said, "My occupation is the pursuit of learning; do you not see the laurel on my head?" This his Adonis had created by her art, and put on him from behind.

And I said, "Since you come from a society where learning prevails, tell me what you and your companions believe in regard to God."

He replied, "To us God is the universe, which we also call nature, and which the more simple of our people call the atmosphere, by which they mean the air, but the wise mean by

it the ether. God, heaven, angels and the like, about which many in this world have much to say, are empty terms, and fictions taken from the meteors which here play before the eyes of many people. Are not all things that are visible on the earth created by the sun? At its approach every spring are not winged and creaping insects brought forth; and do not birds, moved by its heat, love each other and propagate their species; and does not the earth when warmed by its heat make seeds to sprout and finally yield fruit as offspring? Is not the universe then a god, and nature a goddess; and does she not, as the spouse of the universe, conceive, bear, bring up, and nourish these offspring?"

[3] I asked further what he and his society believed about religion. He replied, "To us, who are more learned than the masses, religion is nothing but a bewitchment of the common people, which encompasses, like an aura, the sensitive and imaginative powers of their minds; and in that aura notions of piety fly about like butterflies in the air; and their faith, which connects these ideas, as it were, in a chain, is like a silkworm in his cocoon, from which he comes forth as king of the butterflies. For the unlearned masses, from a desire to fly, love to imagine things above their bodily senses and their thought therefrom, in this way making wings for themselves, with which they may soar like eagles and cry boastfully to those on the ground, 'Look at me!' But we believe what we see, and we love what we touch." With that he touched his harlot and said, "This is something I believe in because I see and touch it. But we throw that other nonsense out of our windows, and blow it away with a breath of laughter."

[4] I then asked what he and his companions believed about heaven and hell. He replied with a loud laugh, "What is heaven but the ethereal firmament above? And what are its angels but spots wandering about the sun? And what are archangels but comets with long tails, upon which a crowd of them dwell? And what is hell but bogs where, in their imagination, frogs and crocodiles are the devils? Everything beyond these ideas of heaven and hell is mere trumpery brought forth by some prelate for the purpose of winning glory from the ignorant multitude."

All this he said precisely as he had thought upon these subjects in the world, not knowing that he was then living after death, and having forgotten all that he had heard when he first entered the spiritual world. So again he replied to a question about a life after death, that it was a thing of the imagination; and that perchance some effluvium arising from a buried corpse in the shape of a man, or a thing called a ghost, about which some tell stories, had introduced such a notion among men's fancies.

When I heard this I could no longer keep from laughing; and I said, "Satan, you are raving mad. What are you now? Are you not now in the form of a man? Do you not talk, see, hear, walk? Recall to mind that you have lived in another world which you have forgotten, and that you are now living after death, and that you were even now talking just as you formerly did."

And recollection was given him, and he remembered and was ashamed; and he cried out, "I am mad! I saw heaven above, and I heard angels there uttering things ineffable; but that was when I first came here. I will now keep this in mind to tell to my companions from whom I came; and perhaps they too will be ashamed as I am."

And he kept repeating that he would call them madmen; but as he descended forgetfulness expelled remembrance; and when he reached his companions he was as mad as they, and said that what he had heard from me was madness.

In this way do satans think and talk after death. Those are called satans who have confirmed in themselves falsities until they believe them; and those are called devils who have confirmed in themselves evils by their life.

CHAPTER II.

THE LORD THE REDEEMER

81. In the preceding chapter God the Creator, together with Creation, has been treated of. This chapter will treat of the Lord the Redeemer, together with Redemption; and the next chapter of the Holy Spirit, together with the Divine Operation. By the Lord the Redeemer we mean Jehovah in the Human; for in what follows it will be shown that Jehovah Himself descended and assumed a Human in order that He might effect redemption. The name *Lord* is used and not *Jehovah*, because the Jehovah of the Old Testament is called the Lord in the New, as is shown in the following passages. In *Moses*:—

> Hear, O Israel, Jehovah our God is one Jehovah; and thou shalt love Jehovah God with all thy heart and with all thy soul (*Deut.* vi. 4, 5);

and in *Mark*:—

> The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart and with all thy soul (xii. 29, 30).

Again, in *Isaiah*:—

> Prepare ye the way of Jehovah, make level in the wilderness a highway for our God (xl. 3);

and in *Luke*:—

> Thou shalt go before the face of the Lord to prepare His way (i. 76);

besides other passages. Moreover, the Lord commanded His disciples to call Him Lord, and this is why He was so called by the Apostles in their Epistles, and afterwards by the Apostolic Church, as appears from its creed, which is called the Apostles' Creed. The reason of this was that the Jews durst not utter the name Jehovah on account of its holiness; also that "Jehovah" means the Divine *Esse* which was from eternity; and the Human that He assumed in time was not that *Esse*. What the Divine *Esse* or Jehovah is, has been shown in the preceding chapter (n 18–26, 27–35). For this reason, by the Lord, here and in the following pages, Jehovah in His Human is meant. And since a knowledge of the Lord surpasses in excellence all other knowledges in the church, and

even in heaven, the subject shall be so arranged in order as to bring this knowledge out into clear light. It will be considered in the following order:—

(1) Jehovah the Creator of the universe descended and assumed a Human that He might redeem men and save them.

(2) He descended as Divine Truth, which is the Word, although He did not separate from it the Divine Good.

(3) He assumed the Human in accordance with His Divine Order.

(4) The Human whereby He sent Himself into the world is what is called the Son of God.

(5) Through the acts of Redemption the Lord made Himself Righteousness.

(6) Through the same acts He united Himself to the Father, and the Father united Himself to Him, also in accordance with the Divine Order.

(7) Thus God became Man, and Man became God, in one Person.

(8) The progress towards union was His state of Exinanition [emptying Himself]; and the union itself is His state of Glorification.

(9) Hereafter no one from among Christians enters heaven unless he believes in the Lord God the Saviour, and approaches Him alone.

But these statements shall be explained separately.

82. (1) *Jehovah God descended and assumed a Human that He might redeem men and save them.* In the Christian churches at this day it is believed that God the Creator of the universe begat a Son from eternity, and that this Son descended and assumed a Human in order to redeem and save men. But this is an error, and of itself falls to the ground as soon as it is considered that God is one, and that it is worse than incredible in the sight of reason to say that the one God begat a Son from eternity, and that God the Father, together with the Son and Holy Spirit, each one of whom singly is God, is one God. This incredible notion is wholly dissipated, like a falling star in mid-air, when it is shown from the Word that Jehovah God Himself descended and became Man and also Redeemer. [2] The first statement, that it was Jehovah God Himself who de-

scended and became Man, is made clear in the following passages :—

Behold, a virgin shall conceive and shall bear a Son, who shall be called God-with-us (*Isa.* vii. 14 ; *Matt.* i. 22, 23).

Unto us a Child is born, unto us a Son is given ; and the government shall be upon His shoulder ; and His name shall be called Wonderful, God, Mighty, Father of Eternity, the Prince of Peace (*Isa.* ix. 6).

It shall be said in that day, Lo, this is our God ; we have waited for Him that He may deliver us ; this is Jehovah ; we have waited for Him ; let us exult and be glad in His salvation (*Isa.* xxv. 9).

The voice of one crying in the desert, Prepare ye the way of Jehovah ; make level in the wilderness a highway for our God, and all flesh shall see it together (*Isa.* xl. 3, 5).

Behold, the Lord Jehovah cometh in strength, and His arm shall rule for Him ; behold, His reward is with Him. He shall feed His flock like a shepherd (*Isa.* xl. 10, 11).

Jehovah said, Sing for joy and be glad, O daughter of Zion ; for lo, I come to dwell in the midst of thee. Then many nations shall cleave to Jehovah in that day (*Zech.* ii. 10, 11).

I, Jehovah, have called thee in righteousness, and I will give thee for a covenant of the people. I am Jehovah ; this is My name ; My glory will I not give to another (*Isa.* xlii. 6–8).

Behold, the days come, that I will raise up unto David a righteous Branch ; and He shall reign as King, and He shall execute judgment and righteousness in the earth, and this is His name, Jehovah our righteousness (*Jer.* xxiii. 5, 6 ; xxxiii. 15, 16).

See also the places where the Lord's coming is called "the day of Jehovah" (as in *Isa.* xiii, 6, 9, 13, 22 ; *Ezek.* xxxi. 15 ; *Joel* i. 15 ; ii. 1, 2, 11 ; iii. 1, 14, 18 ; *Amos* v. 13, 18, 20 ; *Zeph.* i. 7–18 ; *Zech.* xiv. 1, 4–21 ; and elsewhere).

[3] That it was Jehovah Himself who descended and assumed the Human is especially evident in *Luke*, where it is said :—

Mary said to the angel, How shall this come to pass, seeing I know not a man ? And the angel answered her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee ; therefore also that holy thing that is born of thee shall be called the Son of God (i. 34, 35).

And in *Matthew* :—

The angel said to Joseph, the bridegroom of Mary, in a dream, that that which was begotten in her was of the Holy Spirit. And Joseph knew her not till she had brought forth her firstborn son, and he called His name Jesus (1. 20, 25).

It will be shown in the third chapter of this work that the Divine that goes forth from Jehovah God is what is meant by the Holy Spirit. Who does not know that the offspring has its soul and life from the father, and that the body is from the soul? Can anything, then, be more plainly declared than that the Lord had His soul and life from Jehovah God; and as the Divine cannot be divided, that the very Divine of the Father was His soul and life? This is why the Lord so often called Jehovah God His Father, and why Jehovah God called Him His Son. Can there be anything, then, more absurd than to say that the soul of the Lord was from His mother Mary? as is at this day dreamed by both the Roman Catholics and the Reformed, they not having yet been awakened by the Word.

83. That a Son born from eternity descended and assumed the Human is a total error which falls to the ground and is dissipated in the light of those passages in the Word where Jehovah Himself says that He Himself is the Saviour and Redeemer, as in the following:—

Am I not Jehovah, and there is no God else beside Me? A just God and a Saviour, there is none beside Me (*Isa.* xlv. 21, 22).

I am Jehovah; and beside Me there is no Saviour (*Isa.* xliii. 11).

I am Jehovah thy God, and thou shalt acknowledge no God beside Me; and there is no Saviour beside Me (*Hos.* xiii. 4).

That all flesh may know that I Jehovah am thy Saviour and thy Redeemer (*Isa.* xlix. 26; lx. 16).

As for our Redeemer, Jehovah of Hosts is His name (*Isa.* xlvii. 4).

Their Redeemer is strong; Jehovah of Hosts is His name (*Jer.* l. 34).

O Jehovah, my Rock and my Redeemer (*Ps.* xix. 14).

Thus said Jehovah, thy Redeemer, the Holy One of Israel, I am Jehovah thy God (*Isa.* xlviii. 17; xliii. 14; xlix. 7).

Thus said Jehovah, thy Redeemer, I am Jehovah that maketh all things, even alone by Myself (*Isa.* xliv. 24).

Thus said Jehovah, the King of Israel, and His Redeemer, Jehovah of Hosts, I am the First and I am the Last; and beside Me there is no God (*Isa.* xliv. 6).

Thou, O Jehovah, art our Father, our Redeemer; from everlasting is Thy name (*Isa.* lxiii. 16).

With everlasting kindness will I have mercy on thee, said Jehovah, Thy Redeemer (*Isa.* liv. 8).

Thou hast redeemed me, O Jehovah of truth (*Ps.* xxxi. 5).

Let Israel hope in Jehovah; for with Jehovah there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his iniquities (*Ps.* cxxx. 7, 8).

Jehovah of Hosts is His name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called (*Isa.* liv. 5).

From these and many other passages it can be seen by every man who has eyes, and a mind that has been opened by means of them, that God, who is one, descended and became Man, in order to effect redemption. Who cannot see this as in the light of morning when he gives any attention to these Divine declarations themselves which have been presented? But those who are in the shades of night, owing to a confirmed belief in the birth of another God from eternity, and in His descent and work of redemption, shut their eyes to these Divine declarations, and in that state study how to apply them to their own falsities and pervert them.

84. There are many reasons why God could redeem men, that is, could deliver them from damnation and hell, only by means of an assumed Human; which reasons shall be set forth in the following pages. Redemption consisted in subjugating the hells, restoring the heavens to order, and after this reestablishing the church; and this redemption God with His omnipotence could effect only by means of the Human, as it is only by means of an arm that one can work—in the Word (*Isa.* xl. 10; liii. 1) this Human of the Lord is called "the arm of Jehovah"—or as one can attack a fortified town and destroy the temples of idols therein only by means of intervening agencies. That it was by means of His Human that God had omnipotence in this Divine work, is also evident from the Word. For in no other way would it be possible for God who is in the inmost and thus in the purest things, to pass over to outmost things, in which the hells are, and in which the men of that time were; just as the soul can do nothing without a body, or as no one can conquer an enemy without coming in sight of him, or approaching and getting near to him with proper equipments, such as spears, shields, or muskets. It was as impossible for God to effect redemption without the Human as it would be for men to conquer the Indies without transporting soldiers there by means of ships, or as it would be to make trees grow by heat and light if the air through which these pass, or the soil from which the trees spring, had never been created; as impossible, in fact, as to catch fish by spreading

nets in the air instead of in the water. For it is impossible for Jehovah, such as He is in Himself, by His omnipotence to get in contact with any devil in hell or any devil upon the earth, and restrain him and his fury and tame his violence, unless He be in things last as He is in things first. Because He is in things last in His Human, He is called in the Word "the First and the Last," "the Alpha and the Omega," "the Beginning and the End."

85. (2) *Jehovah God descended as Divine Truth, which is the Word, although He did not separate from it the Divine Good.* There are two things that constitute the essence of God, the Divine love and the Divine wisdom, or what is the same, Divine good and Divine truth. That these two are the essence of God has been shown above (n. 36–48). Moreover these two are what are meant in the Word by the name "Jehovah God," "Jehovah" meaning the Divine love or Divine good, and "God" the Divine wisdom or Divine truth; and for this reason these two names are distinguished in the Word in various ways; sometimes the name "Jehovah" alone is used, and sometimes the name "God" alone—the name "Jehovah" when the Divine good is treated of, and the name "God" when the Divine truth is treated of; and the name "Jehovah God" when both are treated of. That Jehovah God descended as the Divine truth, which is the Word, is shown in *John* as follows:—

> In the beginning was the Word, and the Word was with God, and God was the Word. All things were made by Him, and without Him was not any thing made that was made. And the Word became flesh and dwelt among us (i. 1, 3, 14).

By "the Word" here the Divine truth is meant, because the Word, which is in the church, is Divine truth itself, for it was dictated by Jehovah Himself; and what is dictated by Jehovah is nothing but Divine truth, and can be nothing else. [2] But inasmuch as the Divine truth passed down through the heavens even to the world, it became adapted to angels in heaven and also to men in the world. For this reason there is in the Word a spiritual sense in which the Divine truth is seen in clear light, and a natural sense in which it is seen obscurely. Thus it is the Divine truth in our Word that is here meant in *John*. This is made still clearer by the fact that the

Lord came into the world to fulfil all things of the Word; and this is why it is so often said that this or that was done to Him "that the Scripture might be fulfilled." Nor is anything but the Divine truth meant by "the Messiah" or "the Christ," or "the Son of man," or "the Holy Spirit the Comforter," which the Lord sent after His departure. In the chapter on the Sacred Scripture it will be shown that in His transfiguration before the three disciples on the mount (*Matt.* xvii.; *Mark* ix.; *Luke* ix.), and also before John in the *Apocalypse* (i. 12–16), the Lord represented Himself as that Word. [2] That the Lord in the world was the Divine truth is evident from His own words:—

I am the Way, the Truth, and the Life (*John* xiv. 6);

also from these words:—

We know that the Son of God is come, and hath given us an understanding that we may know the True; and we are in the True, in His Son Jesus Christ. This is the true God and eternal life (1 *John* v. 20);

and still further by His being called "the Light," as in the following passages:—

There was the true light that lighteth every man that cometh into the world (*John* i. 4, 9).

Jesus said, Yet a little while is the light with you. Walk while ye have the light, that darkness overtake you not. While ye have the light believe in the light, that ye may be sons of light (*John* xii. 35, 36, 46).

I am the light of the world (*John* ix. 5).

Simeon said, For mine eyes have seen Thy salvation, a light for revelation to the Gentiles (*Luke* ii. 30–32).

And this is the judgment, that light is come into the world; he that doeth the truth cometh to the light (*John* iii. 19, 21);

besides other places. "Light" means the Divine truth.

86. Jehovah God came down into the world as Divine truth, in order that He might work redemption; and redemption consisted in subjugating the hells, restoring the heavens to order, and after this establishing a church. This the Divine good is inadequate to effect; it can be done only by the Divine truth from the Divine good. The Divine good, viewed in itself, is like the round hilt of a sword, or a blunt piece of wood, or a bow without arrows; while Divine truth from Divine good is like a sharp sword, or wood in the form of a spear, or a bow

with its arrows, all which are effective against an enemy. (In the spiritual sense of the Word "swords," "spears," and "bows" mean truths combating, as may be seen in the *Apocalypse Revealed*, n. 52, 299, 436, where this is shown.) The falsities and evils in which all hell was and always is, could have been assaulted, conquered, and subjugated in no other way than by means of Divine truth from the Word; nor could the new heaven that was then constituted have been built up, formed, and arranged in order by any other means; nor could a new church on the earth have been established by any other means. Moreover all the strength, energy, and power of God belong to Divine truth from the Divine good. This explains why Jehovah God came down as Divine truth, which is the Word. Therefore it is said in *David*:—

> Gird Thy sword upon Thy thigh, O mighty One, and in Thy majesty mount up; ride upon the Word of truth; Thy right hand shall teach Thee wonderful things. Thine arrows are sharp, Thine enemies shall fall under Thee (*Ps.* xlv. 3–5).

This is said of the Lord, of His conflicts with the hells, and of His victories over them.

87. What good is, apart from truth, and what truth is, apart from good, can be seen clearly in man. All good in man has its seat in his will, and all truth in his understanding; and the will from its good can do nothing whatever except by means of the understanding; it cannot work, it cannot speak, it cannot feel; all of its virtue and power is by means of the understanding, consequently by means of truth; for the understanding is the receptacle and abode of truth. It is with these precisely as with the action of the heart and lungs in the body. Without the respiration of the lungs not a motion or a sensation is produced by the heart; but both motion and sensation are produced from the heart by the respiration of the lungs, as is evident in the swooning of persons who have been suffocated or have fallen into the water, whose respiration ceases, although the systolic activity of the heart still continues. That such persons have neither motion nor sensation is known. It is the same with the embryo in the mother's womb. This is because the heart corresponds to the will and its various kinds of good, and the lungs to the understanding and its truths. In

the spiritual world the power of truth is especially conspicuous. An angel who is in Divine truths from the Lord, although in body as weak as an infant, can nevertheless put to flight a troop of infernal spirits that look like Anakim and Nephilim, that is, like giants, and can pursue them to hell, and thrust them into their caverns there; and when they emerge therefrom they dare not come near the angel. Those who are in Divine truths from the Lord are in that world like lions, although in body they have no more strength than sheep. Men who are in Divine truths from the Lord have a like power against evils and falsities, and consequently against cohorts of devils, who, regarded in their essence, are nothing but evils and falsities. There is such strength in Divine truth because God is good itself and truth itself; and it was by means of Divine truth that He created the universe; and all the laws of order by means of which He preserves the universe are truths. Therefore it is said in *John*:—

That all things were made by the Word, and without Him was not any thing made that was made (i. 3, 10).

And in *David*:—

By the Word of Jehovah were the heavens made; and all the hosts of them by the breath of His mouth (*Ps.* xxxiii. 6).

88. That God, although He descended as Divine truth, did not separate therefrom the Divine good, is evident from the conception; of which it is said:—

That the power of the Most High overshadowed Mary (*Luke* i. 35),

"the power of the Most High" meaning the Divine good. This is evident also from the passages where He says that the Father is in Him and He in the Father, that all things that the Father hath are His, and that the Father and He are one; also from other passages. By "the Father" the Divine good is meant.

89. (3) *God assumed the Human in accordance with His Divine Order.* In the section that treats of the Divine omnipotence and omniscience it has been shown that God introduced order into the universe and into each and all things of it at the time of their creation, and therefore His omnipotence in the universe and in each and all things of it, proceeds and operates

in accordance with the laws of His order. (This has already been treated of consecutively, n. 49–74.) Since, then, it was God who descended, and since (as is there shown) He is Order itself, it was necessary, if He was to become man actually, that He should be conceived, carried in the womb, born, educated, acquire knowledges gradually, and thereby be introduced into intelligence and wisdom. In respect to His Human He was, for this reason, an infant like other infants, a boy like other boys, and so on; with the sole difference that this development was accomplished in Him more quickly, more fully, and more perfectly than in others. That this development was in accordance with order is evident from these words in *Luke*:—

> And the child Jesus grew and waxed strong in spirit. And Jesus advanced in wisdom, and in the stages of life, and in favor with God and man (ii. 40, 52).

That this was done more quickly, more fully, and more perfectly than with others is evident from what is said of Him in the same Gospel, that

> When He was twelve years old He sat in the temple in the midst of the doctors and taught them; and that all that heard Him were astonished at His understanding and answers (ii. 46, 47; and afterwards, iv. 16–22, 32).

This took place because Divine order requires that man should prepare himself for the reception of God; and in proportion as he prepares himself, God enters into him as into His dwelling-place and home; and this preparation is effected by means of knowledges respecting God and the spiritual things pertaining to the church, and thus by means of intelligence and wisdom. For it is a law of order that in proportion as man approaches and gets near to God (which he must do wholly as if of himself) does God approach and get near to man, and conjoin Himself with man in man's interiors. It was in accordance with this order that the Lord progressed even to a oneness with His Father, as will be further shown in what follows.

90. Those who do not know that the Divine omnipotence proceeds and operates in accordance with order, may hatch from their fancies many things that are opposed to and in conflict with sound reason; as why God did not assume the Human immediately without such stages of development; why He did

not create or bring together a body for Himself out of elements drawn from the four quarters of the world, and thus exhibit Himself as the God-Man to the bodily vision of the Jewish people, and even of the whole world; or if He wished to be born, why He did not infuse His entire Divinity into the embryo itself, or into the infant itself; or why He did not, after His birth, at once raise Himself up to the stature of manhood, and speak from Divine wisdom. Those who think of the Divine omnipotence as being apart from order may conceive and bring forth these and like things, and thus fill the church with absurdities and trifles, as has indeed been done; for example, that God could beget a Son from eternity, and then cause a third God to proceed from Himself and the Son; again, that He could be angry at the human race, and devote it to destruction, and be willing to be brought back to mercy by the Son, and this by intercession and through remembrance of His cross; and again, that He could put into man the righteousness of His Son, and insert it in man's heart, like the "simple substance" of Wolff, which contains, as that author himself says, all things belonging to the merit of the Son, but which cannot be divided, for if it were divided it would become naught; still again, that He is able to remit sins to whomsoever He will, as if by a papal bull, or cleanse the most impious person from his black evils, and thus make a man who is as black as a devil as white as an angel of light, without the man's moving himself any more than a stone, or while he is standing still like a statue or an idol; with many other insane notions which those who maintain that the Divine power is absolute, with no recognition or acknowledgment of any order therein, may scatter abroad as a fanning machine blows chaff into the air. In spiritual matters, which pertain to heaven and the church, and thus to eternal life, such may wander away from Divine truths like a blind man in the woods, who now falls over stones, now strikes his forehead against a tree, and now entangles his hair in its branches.

91. Moreover, the Divine miracles have been wrought in accordance with Divine order, but in accordance with the order of an influx of the spiritual world into the natural world; about which order nothing has been known heretofore, because heretofore no one has known anything about the spiritual world.

But what that order is will be made clear at the proper time, when we come to treat of Divine Miracles and Magical Miracles.

92. (4) *The Human whereby God sent Himself into the world is the Son of God.* The Lord frequently says that the Father sent Him, and that He was sent by the Father (as in *Matt.* x. 40; xv. 24; *John* iii. 17, 34; v. 23, 24, 36–38; vi. 29, 39, 40, 44, 57; vii. 16, 18, 28, 29; viii. 16, 18, 29, 42; ix. 4; and in many other places); and this He says, because "being sent into the world" means to descend and come among men; and this was done by means of a human which He took on through the virgin Mary. Moreover, the Human is actually the Son of God, because it was conceived from Jehovah God as its Father (according to *Luke* i. 32, 35). He is called "the Son of God," "the Son of man," and "the son of Mary;" "the Son of God" meaning Jehovah God in His Human; "the Son of man" the Lord in respect to the Word; while "the son of Mary" means strictly the human He took on. That this is the meaning of "Son of God" and "Son of man" will be shown in what follows. That "the son of Mary" means the mere human is clearly seen in the generation of man, in that the soul is from the father and the body from the mother; for the soul is contained in the semen of the father and is clothed with a body in the mother; or what is the same thing, all the spiritual that man has is from the father and all the material from the mother. In regard to the Lord, the Divine that He had was from Jehovah the Father, and the human from the mother. These two united are the Son of God. This is evident from the account of the Lord's birth, as given in *Luke*:—

> The angel Gabriel said to Mary, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; therefore the Holy thing that shall be born of thee shall be called the Son of God (i. 35).

The Lord also called Himself "one sent by the Father," for the reason that *sent* and *angel* have the same meaning, *angel* meaning in the original *one sent*. For it is said in *Isaiah*:—

> The angel of the faces of Jehovah delivered them; in His love and in His pity He redeemed them (lxiii. 9);

and in *Malachi*:—

And the Lord whom ye seek shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in (iii. 1 ; also elsewhere).

That the Divine Trinity—God the Father, Son and Holy Spirit —is in the Lord, and that the Father in Him is the Divine from which, the Son the Divine Human, and the Holy Spirit the Divine going forth, will be seen in the third chapter of this work where the Divine Trinity is treated of.

93. Since the angel Gabriel said to Mary, "The Holy thing that shall be born of thee shall be called the Son of God," it will be shown by the following passages from the Word that the Lord in respect to His Human is called the Holy One of Israel :—

I saw in visions and, behold, a Watcher and an Holy One came down from heaven (*Dan.* iv. 13, 23).

God cometh from Teman, and the Holy One from Mount Paran (*Hab.* iii. 3).

I am Jehovah, the Holy One, the Creator of Israel, your Holy One (*Isa.* xliii. 14, 15).

Thus said Jehovah, the Redeemer of Israel, His Holy One (*Isa.* xlix. 7).

I am Jehovah thy God, the Holy One of Israel, thy Saviour (*Isa.* xliii. 1, 3).

As for our Redeemer, Jehovah of Hosts is His name, the Holy One of Israel (*Isa.* xlvii. 4).

Thus said Jehovah, your Redeemer, the Holy One of Israel (*Isa.* xliii. 14 ; xlviii. 17).

Jehovah of Hosts is His name, and thy Redeemer, the Holy One of Israel (*Isa.* liv. 5).

They tempted God and the Holy One of Israel (*Ps.* lxxviii. 41).

They have forsaken Jehovah, they have provoked the Holy One of Israel (*Isa.* i. 4).

They said, Cause the Holy One of Israel to cease from before us. Wherefore thus said the Holy One of Israel (*Isa.* xxx. 11, 12).

Who say, Let Him hasten His work that we may see ; and let the counsel of the Holy One of Israel draw nigh and come (*Isa.* v. 19).

In that day they shall stay upon Jehovah, the Holy One of Israel, in truth (*Isa.* x. 20).

Cry out and shout, thou inhabitant of Zion ; for great is the Holy One of Israel in the midst of thee (*Isa.* xii. 6).

The God of Israel said, In that day His eyes shall look to the Holy One of Israel (*Isa.* xvii. 6, 7).

The poor of men shall rejoice in the Holy One of Israel (*Isa.* xxix. 19 ; xli. 16).

The land is full of guilt against the Holy One of Israel (*Jer.* li. 5).

(See also *Isa.* lv. 5 ; lx. 9 ; and elsewhere.)

Thus "the Holy One of Israel" means the Lord in respect to His Divine Human, since the angel said to Mary:—

> The Holy thing that shall be born of thee shall be called the Son of God (*Luke* i. 35).

That Jehovah and the Holy One of Israel are one, although the names are different, is also made clear by the passages here quoted which state that Jehovah is that Holy One of Israel. It is also made evident from numerous passages that the Lord is called the God of Israel (as *Isa.* xvii. 6; xxi. 10, 17; xxiv. 15; xxix. 23; *Jer.* vii. 3; ix. 15; xi. 3; xiii. 12; xvi. 9; xix. 3, 15; xxiii. 2; xxiv. 5; xxv. 15, 27; xxix. 4, 8, 21, 25; xxx. 2; xxxi. 23; xxxii. 14, 15, 36; xxxiii. 4; xxxiv. 2, 13; xxxv. 13, 17, 18, 19; xxxvii. 7; xxxviii. 17; xxxix. 16; xlii. 9, 15, 18; xliii. 10; xliv. 2, 7, 11, 25; xlviii. 1; l. 18; li. 33; *Ezek.* viii. 4; ix. 3; x. 19, 20; xi. 22; xliii. 2; xliv. 2; *Zeph.* ii. 9; *Ps.* xli. 13; lix. 5; lxviii. 8).

94. In the Christian churches of the present day it is customary to call the Lord our Saviour the son of Mary, and rarely the Son of God, except when a Son of God born from eternity is meant. This is because the Roman Catholics have made Mary the mother more holy than all others, and have exalted her as a goddess or queen over all their saints. When, however, the Lord glorified His Human He put off everything belonging to His mother, and put on everything belonging to His Father. This shall be fully shown in subsequent pages of this work. From this saying, so common with all, that the Lord is the son of Mary, many enormities have flowed into the church; especially with those who have not taken into consideration what is said of the Lord in the Word; as that the Father and He are one, that He is in the Father and the Father in Him, that all things of the Father are His, that He called Jehovah His Father, and that Jehovah the Father called Him His Son. These enormities that have flowed into the church as a result of His being called the son of Mary, and not the Son of God, are, that the idea of Divinity in respect to the Lord perishes, and with it all that is said of Him in the Word as the Son of God; also that through this, Judaism, Arianism, Socinianism, Calvinism, as it was at its beginning, gain entrance, and

at length Naturalism, and with it the insane notion that He was the son of Mary by Joseph, and that His soul was from the mother; and therefore that He is not the Son of God, although He is so called. Let every one, whether clergyman or layman, question himself whether he has conceived and cherishes any other idea of the Lord as the son of Mary than that He was merely man. Because even in the third century, when Arianism arose, such an idea had begun to prevail among Christians, the Nicene Council, for the purpose of maintaining the Divinity of the Lord, fabricated a Son of God born from eternity. By this fiction the Human of the Lord was then exalted, and with many is still exalted, to Divinity; but it is not so exalted with those who by the hypostatic union understand a union like that between two beings, one of whom is superior and the other inferior. Yet what else results from this than the destruction of the entire Christian church, which was founded solely upon the worship of Jehovah in the Human, consequently upon the God-Man? That no one can see the Father, or can know Him, or come to Him, or believe in Him, except through His Human, the Lord declares in many places. If He is not thus approached all the noble seed of the church is changed into ignoble, the seed of the olive into the seed of the pine, the seed of the orange, lemon, apple, and pear, into the seed of the willow, the elm, the linden, and the oak; the vine into the bulrush of the swamp, wheat and barley into chaff; in fact, all spiritual food becomes like dust on which serpents feed; for the spiritual light in man then becomes natural, and at length sensual-corporeal, which viewed in itself is a delusive light; man then becomes even like a bird that while flying on high, being deprived of its wings, falls to the ground, and walking there sees around it only what lies at its feet; and he then thinks about the spiritual things of the church, which should make for life eternal, no otherwise than as a soothsayer thinks. Such are the results, when man regards the Lord God, the Redeemer and Saviour, as a mere son of Mary, that is, as a mere man.

95. (5) *Through the acts of Redemption the Lord made Himself Righteousness.* It is said and believed in Christian churches at this day that the Lord alone has merit and righteousness

through the obedience which He rendered to God the Father while in the world, and especially through the passion of the cross. But it is asserted that the essential act of redemption was the passion of the cross. This, however, was not an act of redemption, but an act of the glorification of His Human, a subject that will be considered in the succeeding chapter on Redemption. The acts of redemption whereby the Lord made Himself righteousness were as follows: He executed the final judgment, which took place in the spiritual world; at that time He separated the evil from the good and the goats from the sheep; He expelled from heaven those who made one with the beasts of the dragon; He formed out of the worthy a new heaven, and out of the unworthy a hell; in both heaven and hell He gradually restored all things to order; and to crown all, He established a new church. These acts were the acts of redemption whereby the Lord made Himself righteousness. For righteousness is doing all things in accordance with Divine order, and restoring to order whatever has fallen from order; since righteousness is Divine order itself. This is what is meant by these words of the Lord:—

It becometh Me to fulfill all the righteousness of God (*Matt.* iii. 15);

and by these words in the Old Testament:—

Behold, the days come when I will raise up unto David a righteous Branch; and He shall reign as King, and shall execute righteousness in the land. And this is His name, Jehovah our Righteousness (*Jer.* xxiii. 5, 6; xxxiii. 15, 16).

I that speak in righteousness, mighty to save (*Isa.* lxiii. 1).

He shall sit upon the throne of David, to establish it in judgment and righteousness (*Isa.* ix. 7).

Zion shall be redeemed in righteousness (*Isa.* i. 27).

96. But quite otherwise do those who bear rule in the church in our time describe the Lord's righteousness; they also make their faith a saving faith by the inscription of His righteousness upon man; when the truth is that the Lord's righteousness, being such in its nature and origin, and being in itself purely Divine, cannot be conjoined to any man, and thus cannot effect salvation any otherwise than as the Divine life can, which is Divine love and Divine wisdom. With these the Lord enters into every man; but unless man is living in accordance

with order, that life, although it is in him, contributes nothing whatever to his salvation; it imparts merely an ability to understand truth and do good. To live according to order is to live according to God's commandments; and when man so lives and so does, he acquires for himself righteousness—not the righteousness of the Lord's redemption, but the Lord Himself as righteousness. Such are described in these words:—

Except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall not enter into the kingdom of the heavens (*Matt.* v. 19, 20).

Blessed are they who endure persecution for righteousness' sake, for theirs is the kingdom of the heavens (*Matt.* v. 10).

At the end of the age the angels shall go forth and separate the wicked from the midst of the righteous (*Matt.* xiii. 49);

and elsewhere. In the Word by "the righteous" those are meant who have lived in accordance with Divine order, since the Divine order is righteousness. The righteousness itself which the Lord became through the acts of redemption can be ascribed to man, inscribed upon man, adapted and conjoined to man, only as can light to the eye, sound to the ear, will to the muscles in action, thought to the lips in speaking, air to the lungs in breathing, heat to the blood, and so on; and every one perceives of himself that these flow in and adjoin and conjoin themselves. Righteousness is acquired only so far as man practices righteousness; and this he does so far as he acts towards the neighbor from a love of what is righteous and true; and righteousness has its abode in the good itself or use itself which he performs. For the Lord says that every tree is known by its fruit. Does not every one know another from his works, if he attends to them with reference to the end and purpose of his will, and the intention and reason from which they are done? To these things all angels direct their attention, as well as all in our own world who are wise. In general, every product and growth from the earth is known by its flower and seed and by its use; every metal by its excellence; every stone by its character; every field, every kind of food, every beast of the earth, and every bird of the air, each by its quality—and why not man? But in the chapter on Faith the source of the quality of man's works shall be explained.

97. (6) *Through the same acts the Lord united Himself to the Father and the Father united Himself to Him.* This union was effected by the acts of redemption, because the Lord performed these acts from His Human, and as He did this, the Divine which is meant by the Father drew nearer, and aided, and co-operated, and finally they so conjoined themselves as to be not two but one; which union is the glorification which will be treated of in what follows.

98. That the Father and the Son, that is, the Divine and the Human, became united in the Lord like soul and body, is in agreement with the belief of the church at this day and also with the Word; and yet scarcely five in a hundred, or fifty in a thousand, know it. This is because of the doctrine of justification by faith alone, to which most of the clergy who are seeking a reputation for learning with a view to honor or wealth, devote themselves with great zeal, until at present their whole mind has become seized and possessed by that doctrine. And because that doctrine, like the vinous spirit called alcohol, has intoxicated their thoughts, they, like drunken men, have failed to see this most essential truth of the church, that it was Jehovah God who descended and assumed a Human; and yet it is only by means of this union that a conjunction of man with God is possible, and by conjunction, salvation. That salvation depends upon a knowledge and acknowledgment of God, can be seen by any one who reflects that God is the All in all things of heaven, and therefore the All in all things of the church, consequently the All in all things of theology. But first it shall here be shown that the union of the Father and Son, that is, of the Divine and the Human in the Lord, is like the union of soul and body, and afterwards that this union is reciprocal. A union like that of soul and body is established in the Athanasian Creed, which is accepted in the whole Christian world as the doctrine respecting God. We there read: "Our Lord Jesus Christ is God and Man; and although He is God and Man, yet they are not two, but one Christ. He is one because the Divine took to Itself a Human. He is indeed wholly one, and is one Person; for as soul and body are one man, so is God and Man one Christ." What they understand by this is, that there is such a union between a Son of God from eternity and a Son

born in time; but as God is one and not three, when we understand a union between the one God from eternity and the Son born in time, this doctrine agrees with the Word. In the Word it is said:—

That He was conceived of Jehovah the Father (*Luke* i. 34, 35);

this was the source of His soul and life; therefore He says:—

That He and the Father are one (*John* x. 30);
That he that seeth and knoweth Him seeth and knoweth the Father (*John* xiv. 9);
If ye knew Me ye would know My Father also (*John* viii. 19);
He that receiveth Me receiveth Him that sent Me (*John* xiii. 20);
That He is in the bosom of the Father (*John* i. 18);
That all things whatsoever the Father hath are His (*John* xvi. 15);
That He is called the Father of Eternity (*Isa.* ix. 6);
That therefore He has power over all flesh (*John* xvii. 2);
And all power in heaven and on earth (*Matt.* xxviii. 18).

From these and many other passages in the Word it can be clearly seen that the union of the Father and Himself is like the union of soul and body. Therefore in the Old Testament also He is frequently called "Jehovah," "Jehovah of Hosts," and "Jehovah the Redeemer" (see above, n. 83).

99. That this union is reciprocal is clearly evident from the following passages in the Word:—

Philip, believest thou not that I am in the Father and the Father in Me? Believe Me, that I am in the Father and the Father in Me (*John* xiv. 10, 11).
That ye may know and believe that the Father is in Me and I in the Father (*John* x. 36, 38).
That they all may be one, as Thou, Father, art in Me and I in Thee (*John* xvii. 21).
Father, all things that are Mine are Thine, and all things that are Thine are Mine (*John* xvii. 10).

The union is reciprocal, because no union or conjunction between two persons is possible unless each in turn approaches the other. In the whole heaven, and in the whole world, and in the entire man, all conjunction has its source in the reciprocal approach of one to another, each then willing in oneness with the other. From this comes homogeneity and sympathy, also unanimity and concord, in every particular of each. In every man there is such a reciprocal conjunction of soul and

body; such is the conjunction of the spirit of man with the sensory and motor organs of his body; such is the conjunction of the heart and the lungs; such is the conjunction of the will and the understanding; such is the conjunction in man of all the members and viscera in themselves and with each other; the minds of all who interiorly love each other are so conjoined, for this conjunction is inscribed upon all love and friendship; since love desires to love and be loved. Of all things in the world that are fully conjoined one to the other there is a reciprocal conjunction. There is a like conjunction of the sun's heat with the heat of wood and mineral, of vital heat with the heat of all the fibers of animate things, of the soil with the root, through the root with the tree, and through the tree with the fruit; a like conjunction of the magnet with iron; and so on. Unless conjunction is effected by the reciprocal and mutual approach of one to another, no internal but only external conjunction is effected, and this in time is dissolved by mutual consent, sometimes even so far that they no longer recognize each other.

100. Since then, no conjunction that is a conjunction is possible unless it is effected reciprocally and mutually, so the conjunction of the Lord and man is such, as may be clearly seen from these passages:—

He that eateth My flesh and drinketh My blood dwelleth in Me and I in him (*John* vi. 56).

Abide in Me and I in you. He that abideth in Me and I in him, the same bringeth forth much fruit (*John* xv. 4, 5).

If any one open the door I will come in to him, and will sup with him and he with Me (*Apoc.* iii. 20);

and elsewhere. This conjunction is effected by man's approaching the Lord, and the Lord's approaching him, for it is a sure and immutable law, that so far as man approaches the Lord so far does the Lord approach man. But more will be seen on this subject in the chapters on Charity and Faith.

101. (7) *Thus God became Man and Man became God in one Person.* That Jehovah God became Man, and Man became God in one Person, follows as a conclusion from all the preceding propositions of this chapter, especially from these two: that Jehovah the Creator of the universe descended and assumed a Human that He might redeem and save men (see above, n. 82–

84), and that the Lord by the acts of redemption united Himself to the Father, and the Father united Himself to Him, thus reciprocally and mutually (n. 97–100). From that reciprocal union it is very evident that God became Man and Man became God in one Person; and from the union of the two as being a union like that of soul and body, the same conclusion follows. That this is in accordance with the faith of the church at this day, as derived from the Athanasian Creed, may be seen above (n. 98); that it is also in accordance with the faith of the Evangelical churches may be seen in that chief of their orthodox books, called the *Formula Concordiæ*, where it is firmly established, both from Sacred Scripture and from the Fathers, as also by rational arguments, that the human nature of Christ was exalted to Divine majesty, omnipotence and omnipresence, and that in Christ Man is God, and God is Man (see pp. 607, 765). Moreover, it has been shown in this present chapter that Jehovah God as to His Human is called in the Word "Jehovah," "Jehovah God," "Jehovah of Hosts," and "the God of Israel." Therefore Paul says:—

That in Jesus Christ dwelleth all the fulness of Divinity bodily (*Col.* ii. 9);

and *John*:—

That Jesus Christ, the Son of God, is the true God and eternal life (1 *John* v. 20).

That "the Son of God" means strictly His Human may be seen above (n. 92 and the following numbers). Furthermore, Jehovah God calls both Himself and Him Lord; for we read:—

The Lord said unto my Lord, Sit thou at My right hand (*Ps.* cx. 1);

and in *Isaiah*:—

For unto us a Child is born, unto us a Son is given; whose name is God, the Father of Eternity (ix. 6).

The Lord as to His Human is also meant by "the Son" in *David*:—

I will declare the decree, Jehovah said unto me, Thou art My Son, this day I have begotten Thee. Kiss the Son, lest He be angry, and ye perish in the way (*Ps.* ii. 7, 12).

Here no Son from eternity is meant, but the Son born in the world; for this is a prophecy about the Lord who was to come;

consequently it is called a "decree" which Jehovah declared to David; and in the same Psalm it is said previously:—

I have anointed my King upon Zion (verse 6);

and further on:—

I will give to Him the nations for an inheritance (verse 8).

Therefore "this day" does not mean from eternity, but in time; for with Jehovah the future is present.

102. It is believed that the Lord as to His Human not only was, but still is, the son of Mary; but in this the Christian world is under a delusion. It is true that He was the son of Mary, but not true that He still is; for by the acts of redemption He put off the human from the mother and put on a Human from the Father; and this is why the Human of the Lord is Divine, and in Him God is Man, and Man is God. That He put off the human from the mother and put on a Human from the Father, which is the Divine Human, is shown by the fact that He Himself never called Mary His mother, as can be seen from the following passages:—

The mother of Jesus said to Him, They have no wine. Jesus said unto her, Woman, what to Me and to thee? Mine hour is not yet come (*John* ii. 3, 4);

and again:—

When Jesus saw [from the cross] His mother, and the disciple standing by whom He loved, He saith unto His mother, Woman, behold thy son. Then saith He to the disciple, Behold thy mother (*John* xix. 26, 27);

and on one occasion He did not acknowledge her:—

It was told Jesus by some who said, Thy mother and Thy brethren stand without, desiring to see Thee. Jesus answering said, My mother and My brethren are these who hear the Word of God and do it (*Luke* viii. 20, 21; *Matt.* xii. 46–50; *Mark* iii. 31–35).

Thus the Lord did not call her mother but "woman," and gave her to John as a mother. In other places she is called His mother, but not by His own lips. [2] This is further confirmed by the fact that He did not acknowledge Himself to be the son of David; for we read in the Gospels:—

Jesus asked the Pharisees, saying, How does it seem to you about the Christ? Whose son is He? They say unto Him, David's. He said unto them, How then doth David in spirit call Him his Lord, saying, The Lord

said unto my Lord, Sit thou on My right hand, till I place Thine enemies as the footstool of Thy feet? If then David calls Him Lord, how is He his son? And no man was able to answer Him a word (*Matt.* xxii. 41–46; *Mark* xii. 35–37; *Luke* xx. 41–44; *Ps.* cx. 1).

[3] To the above I will add this, which is new: Once it was granted me to speak with Mary the mother. On a certain occasion she passed by and appeared in heaven above my head in white raiment like silk; and then pausing a little she said that she had been the mother of the Lord, who was born of her; but that He, having become God, had put off everything human that He had derived from her, and that she therefore worshiped Him as her God, and was unwilling that any one should acknowledge Him as her son, because in Him all is Divine. From all this there now shines forth this truth, that thus Jehovah is Man as in things first so also in things last, according to these passages:—

I am the Alpha and the Omega, the Beginning and the End, He who is and who was and who is to come, the Almighty (*Apoc.* i, 8, 11).

When John saw the Son of Man in the midst of the seven lampstands he fell at His feet as dead; but He laid His right hand upon him saying, I am the First and the Last (*Apoc.* i, 13, 17; xxi. 6).

Behold I come quickly, to give every man according to his work. I am the Alpha and the Omega, the Beginning and the End, the First and the Last (*Apoc.* xxii. 12, 13).

and in *Isaiah*:—

Thus said Jehovah, the King of Israel and his Redeemer, Jehovah of Hosts, I am the First and the Last (xliv. 6; xlviii. 12).

103. To this I will add the following arcanum: The soul, which is from the father, is the man himself; while the body, which is from the mother, is not the man in himself, but is from the man; it is simply the soul's clothing, woven of such things as are from the natural world; while the soul is woven of such things as exist in the spiritual world. After death every man lays aside the natural which he took from the mother, and retains the spiritual which is from the father, together with a kind of border from the purest things of nature about it. With those who enter heaven this border is beneath, and the spiritual above; but with those who enter hell the border is above and the spiritual beneath. In consequence of this an angel-

man speaks from heaven, that is, what is good and true; while a devil-man when he speaks from his heart speaks from hell, but when he speaks from his lips he speaks as if from heaven; the latter he does abroad, but the former at home. [2] Since the soul of man is the man himself, and is spiritual in its origin, it is evident why the mind, disposition, nature, inclination, and affection of the father's love dwell in offspring after offspring, and return and display themselves from generation to generation. Because of this many families and even nations are recognized from their first father. There is a common likeness which shows itself in the face of each descendant; and it is only by means of the spiritual things of the church that this likeness is changed. A common likeness of Jacob and Judah still remains in their posterity, whereby they are distinguished from others, and for the reason that they have adhered firmly to their religion even until now. For in the semen from which every man is conceived there exists a graft or offshoot of the father's soul in its fulness, within a sort of envelope formed of elements from nature; and by means of this his body is formed in the mother's womb, which body may become a likeness either of the father or of the mother, the image of the father still remaining within it and constantly striving to put itself forth; consequently if it cannot accomplish this in the first offspring it does in those that follow. [3] A likeness of the father in its fulness exists in the semen for the reason, as has been said, that the soul from its origin is spiritual; and the spiritual has nothing in common with space, and is therefore like itself in little compass as in great. With respect to the Lord: While He was in the world He put off by the acts of redemption everything of the human from the mother, and put on a Human from the Father, which is the Divine Human; and this is why in Him Man is God, and God is Man.

104. (8) *The progress towards union was His state of Exinanition* [*emptying Himself*], *and the union itself is His state of Glorification.* It is acknowledged in the church that when the Lord was in the world He was in two states, called the state of exinanition and the state of glorification. The prior state, which was the state of exinanition, is described in the Word in many places, especially in the *Psalms of David* and

also in the *Prophets*, and particularly in *Isaiah* (chapter liii.) where it is said:—

That He emptied His soul even unto death (verse 12).

This same state was His state of humiliation before the Father; for in it He prayed to the Father; and He says that He does the Father's will, and ascribes to the Father all that He did and said.

That he prayed to the Father is evident from these places: *Matt.* xxvi. 39, 44; *Mark* i. 35; vi. 46; xiv. 32–39; *Luke* v. 16; vi. 12; xxii. 41–44; *John* xvii. 9, 15, 20. That He did the Father's will: *John* iv. 34; v. 30. That He ascribed to the Father all that He did and said: *John* viii. 26–28; xii. 49, 50; xiv. 10. He even cried out upon the cross:—

My God, My God, why hast Thou forsaken Me? (*Matt.* xxvii. 46; *Mark* xv. 34.)

Moreover, except for this state He could not have been crucified. But the state of glorification is also the state of union. He was in that state when He was transfigured before His three disciples, and also when He wrought miracles, and whenever He said that the Father and He are one, that the Father is in Him and He in the Father, and that all things of the Father are His; and, when the union was complete, that He had "power over all flesh" (*John* xvii. 2), and "all power in heaven and on earth" (*Matt.* xxviii. 18); besides other things.

105. These two states, of exinanition and of glorification, belonged to the Lord because there is no other possible way of attaining to union, this being in accordance with Divine order, which is immutable. The Divine order is that man should set himself in order for the reception of God and prepare himself to be a receptacle and abode into which God may enter and in which, as in His temple, God may dwell. From himself man must do this, and yet must acknowledge that it is from God. This he must acknowledge because he does not feel the presence and operation of God, although God in closest presence operates all the good of love and all the truth of faith in man. Every man progresses and must progress in accordance with

this order, if from being natural he is to become spiritual. In like manner it was necessary for the Lord to progress, in order to make Divine His natural human. This is why He prayed to the Father, did the Father's will, ascribed to Him all that He did and said, and why He exclaimed upon the cross, "My God, My God, why hast Thou forsaken Me?" For in this state God seems to be absent; but after this state comes another, which is the state of conjunction with God; in which state man acts as before, but now from God; but he does not now need, as before, to ascribe to God every good that he wills and does, and every truth that he thinks and speaks, because this is written upon his heart, and thus is inwardly in all his actions and words. In like manner did the Lord unite Himself to His Father, and the Father to Himself. In a word, He glorified His Human, that is, made it Divine, in the same manner in which He regenerates man, that is, makes him spiritual.

That every man who from being natural becomes spiritual passes through two states, entering through the first into the second, and thus from the world into heaven, will be fully shown in the chapters on Free Will, on Charity and Faith, and on Reformation and Regeneration. Here let it be noticed only that in the first state, which is called the state of reformation, man has complete freedom to act according to the rationality of his understanding: and in the second, which is the state of regeneration, he has the same freedom; but he now wills and acts, and thinks and speaks, from a new love and a new intelligence, which are from the Lord. For in the first state the understanding takes the chief part and the will the second; while in the following state the will takes the chief part, and the understanding the second; nevertheless, the understanding now acts from the will, and not the will through the understanding. The conjunction of good and truth, of charity and faith, and of the internal and external, is effected in the same way.

106. These two states are represented by various things in the universe, and for the reason that they are in accordance with Divine order, and the Divine order fills all things and each thing in the universe, even to the utmost particular. In every man the first state is represented by his state of infancy and

childhood until the time of puberty, youth, and early manhood, and this is a state of humiliation before his parents, of obedience, and also of instruction by masters and tutors; while the second state is represented in the state of the same person when he becomes his own master and chooser, or freely exercises his own will and understanding, and has control in his own home. So the first state is represented by that of a prince or king's son or duke's son, before he has become a king or a duke; likewise by the state of any citizen before he has assumed the office of magistrate; of any subject before he enters upon the functions of any office; of any student who is being prepared for the ministry, before he becomes a priest; and of the priest before he becomes a pastor; and of the pastor before he becomes a primate; also of any virgin before she becomes a wife, and of any maidservant before she becomes a mistress; and in general, of any clerk before he becomes a merchant, of any soldier before he becomes an officer, and of any servant before he becomes a master. The first is a state of servitude, the second is the exercise of one's own will and from this of one's own understanding. Again, these two states are represented by various things in the animal kingdom—the first by beasts and birds while they continue with their parents, following them constantly, and being nourished and guided by them; and the second when they leave the old ones and take care of themselves; likewise by worms—the first state while they crawl and feed upon leaves, and the second when they cast off their coverings and become butterflies. Still again, these two states are represented by the subjects of the vegetable kingdom—the first while the plant is springing up from the seed and is adorned with boughs, twigs, and leaves, the second when it bears fruit and produces new seed. This, too, may be likened to the conjunction of truth and good, since all things belonging to a tree correspond to truths, while the fruits correspond to the various kinds of good. But the man who remains in the first state and does not enter the second, is like a tree that produces leaves only and not fruit, of which it is said in the Word:—

That it must be rooted up and cast into the fire (*Matt.* vii. 19; xxi. 19; *Luke* iii. 9; xiii. 6–9; *John* xv. 5, 6);

and he is like a servant that did not wish to be free, concerning whom it was commanded :—

That he should be brought to the door or to the doorpost, and his ear be pierced with an awl (*Exod.* xxi. 6).

Servants are those who are not conjoined to the Lord; while the free are those who are conjoined to Him; for the Lord says :—

If the Son maketh you free, ye shall be free indeed (*John* viii. 36).

107. (9) *Hereafter no one from among Christians enters heaven unless he believes in the Lord God the Saviour, and approaches Him alone.* We read in *Isaiah* :—

Behold I create a new heaven and a new earth, and the former things shall not be remembered nor come into mind; and behold, I will create Jerusalem a rejoicing and her people a joy (lxv. 17, 18);

and in the *Apocalypse* :—

I saw a new heaven and a new earth : and I saw the holy Jerusalem coming down from God out of heaven, made ready as a bride for her husband. And He that sat upon the throne said, Behold I make all things new (xxi. 1, 2, 5);

and in other places :—

That no others should enter heaven than those who were written in the Lamb's book of Life (*Apoc.* xiii. 8; xvii. 8; xx. 12, 15; xxi. 27).

By the "heaven" here mentioned the heaven visible to our eyes is not meant, but the angelic heaven; by "Jerusalem" no city coming down out of the sky is meant, but a church that is to descend from the Lord out of the angelic heaven, and "the Lamb's book of Life" means not a book written in heaven, which is to be opened, but the Word, which is from the Lord and which treats of the Lord. In the preceding sections of this chapter it has been proved, authenticated, and established that Jehovah God, who is called the Creator and the Father, descended and assumed a Human in order that He might be approached by man and be conjoined to man. For does any one get near to a man by approaching his soul? Can that be done? It is the man himself who is approached, who is seen face to face, and who is talked with mouth to mouth. It is the same with God the Father and the Son; since God the Father

is in the Son as a soul is in its body. [2] That the Lord God the Saviour is He in whom men ought to believe, is evident from the following passages in the Word:—

For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him may not perish, but may have eternal life (*John* iii. 15, 16).

He that believeth in the Son is not judged; but he that believeth not hath been judged already, because he hath not believed in the name of the only begotten Son of God (*John* iii. 18).

He that believeth in the Son hath eternal life; but he that believeth not the Son shall not see life, but the anger of God abideth on him (*John* iii. 36).

The bread of God is He that cometh down out of heaven, and giveth life unto the world. He that cometh to me shall not hunger; and he that believeth in Me shall never thirst (*John* vi. 33, 35).

This is the will of Him who sent Me, that every one who beholdeth the Son and believeth in Him may have eternal life; and I will raise him up at the last day (*John* vi. 40).

They said to Jesus, What must we do that we may work the works of God? Jesus answered, This is the work of God, that ye believe in Him whom He hath sent (*John* vi. 28, 29).

Verily, I say unto you, He that believeth in Me hath everlasting life (*John* vi. 47).

Jesus cried saying, If any man thirst, let him come unto Me and drink. He that believeth in Me out of his belly shall flow rivers of living water (*John* vii. 37, 38).

Unless ye believe that I am, ye shall die in your sins (*John* viii. 24).

Jesus said, I am the resurrection and the life; he that believeth in Me, though he die, shall live; and whosoever liveth and believeth in Me shall never die (*John* xi. 25, 26).

Jesus said, I am come a light into the world, that whosoever believeth in Me may not abide in darkness (*John* xii. 46; viii. 12).

While ye have the light, believe in the light, that ye may be sons of the light (*John* xii. 36).

The Lord also said that the disciples should abide in Him, and He in them (*John* xiv. 20; xv. 1–5; xvii. 23);

which is done by faith:—

Paul testified both to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ (*Acts* xx. 21).

I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me (*John* xiv. 6).

[3] That whosoever believes in the Son believes in the Father, since, as said above, the Father is in Him as the soul in the body, is evident from the following passages:—

If ye had known Me ye would have known My Father also (*John* viii. 19; xiv. 7).

He that seeth Me, seeth Him that sent Me (*John* xii. 45).

He that receiveth Me, receiveth Him that sent Me (*John* xiii. 20).

This is because no one can see the Father and live (*Exod.* xxxiii. 20).

Therefore the Lord says:—

No man hath seen God at any time; the only-begotten Son who is in the bosom of the Father He hath manifested Him (*John* i. 18).

Not that any man hath seen the Father save He that is with the Father, He hath seen the Father (*John* vi. 46).

Ye have neither heard the voice of the Father at any time, nor seen His form (*John* v. 37).

But those who know nothing about the Lord, like most of those in the two divisions of the globe called Asia and Africa, including those in the Indies, provided they believe in one God and live according to the precepts of their religion, are saved by their faith and life; for imputation has reference to those who know, not to those who do not know; as when the blind stumble it is not imputed to them; for the Lord says:—

If ye were blind ye would not have sin; but now ye say that ye see therefore your sin remaineth (*John* ix. 41).

108. To confirm this further I will relate what I know, because I have seen it and can therefore testify to it, namely, that the Lord is at this day forming a new angelic heaven, and that it is formed of those who believe in the Lord God the Saviour, and who approach Him directly, and that all others are rejected. So hereafter, when any one from Christendom goes into the spiritual world (as every man does at death) and does not believe in the Lord and approach Him alone, and is then unable to receive this faith, because he has lived wickedly or has confirmed himself in falsities, at his first approach toward heaven he is repelled, and turns his face away from heaven and towards the lower earth, whither he goes, and joins those who are there, who are meant, in the *Apocalypse*, by "the dragon" and the "false prophet." Moreover, no man henceforth in Christian lands is listened to unless he believes in the Lord; his prayers become in heaven like ill-scented odors, and like eructations from ulcerated lungs; and even if his appeal is thought to be like the fumes of incense, it ascends towards

the angelic heaven only like the smoke of a conflagration which is blown back into his eyes by a downward gust of wind, or it is like the incense from a censer hidden under a monk's cloak. Such is the case hereafter with all piety that is directed to a divided trinity, not to a united trinity. To show that the Divine trinity is united in the Lord is the chief object of this work. To this I will add the following new information. Some months ago the twelve apostles were called together by the Lord, and were sent forth through the whole spiritual world, as they formerly were through the whole natural world, with the command to preach this gospel; and to each apostle was assigned a particular province; and this command they are executing with great zeal and industry. But on these subjects more will be said in the last chapter of this book, where the Consummation of the Age, the Lord's Coming, and the New Church, are specially treated of.

A COROLLARY.

109. All the churches that existed before the Lord's coming were representative churches; and only in shadow could Divine truths be seen by them. But after the Lord's coming into the world a church was established by Him which saw, or rather was able to see, Divine truths in light. The difference is like that between evening and morning; likewise in the Word the state of the church before the Lord's coming is called evening, and the state after His coming is called morning. Before the Lord came into the world He was present with men of the church, but only mediately, through angels who represented Him; but since His coming He is present with men of the church immediately; and this for the reason that in the world He put on also a Divine Natural in which He is present with men. The glorification of the Lord is the glorification of His Human, which He assumed in the world; and the Lord's glorified Human is the Divine Natural. The truth of this is evident from the fact that the Lord rose from the tomb with the whole of the body that He had in the world, leaving noth-

ing in the tomb, and therefore took with Him from the tomb the Natural Human itself from the firsts to the lasts of it. So after the resurrection when His disciples thought that what they saw was a ghost, He said to them :—

See My hands and My feet, that it is I Myself ; handle Me and see ; for a ghost hath not flesh and bones as ye see Me have (*Luke* xxiv. 37, 39).

This makes it clear that by means of His glorification His natural body was made Divine. Therefore Paul says :—

That in Christ dwelleth all the fulness of Divinity bodily (*Col.* ii. 9) ;

and *John* :—

That Jesus Christ the Son of God is the true God (1 *John* v. 20).

From all this the angels are aware that in the whole spiritual world the Lord alone is complete Man.

[2] In the church it is well known that with the Israelitish and Jewish nation all worship was merely external, and shadowed forth an internal worship which the Lord opened up ; thus before the Lord's coming worship consisted in types and figures which represented true worship in its faithful imagery. The Lord Himself was indeed seen by the ancients ; for He said to the Jews :—

Your father Abraham rejoiced to see My day ; and he saw and was glad. I say unto you, Before Abraham was, I am (*John* viii. 56, 58).

But as the Lord in those times was merely represented (which was done by means of angels), so all things of the church with them were made representative ; but after the Lord had come into the world those representations vanished. The interior reason of this was that in the world the Lord put on also a Divine Natural, and from this not only is the internal spiritual man enlightened, but also the external natural ; and unless these two are simultaneously enlightened, man is, as it were, in shadow ; but when both are enlightened, he is, as it were, in the light of day. For when the internal man alone is enlightened, and not the external also, or when the external man alone is enlightened and not the internal also, it is as when one sleeps and dreams, and as soon as he wakes remembers his dream, and from it draws various conclusions, but all imaginary. Or he is like one walking in his sleep, and fancying that

the objects he sees are seen by daylight. [3] Again, the difference between the state of the church before the Lord's coming, and after it, is like the difference between reading at night by the light of the moon and stars, and reading by the light of the sun. Evidently, in the former light, which is a purely white light, the eye sees amiss, while in the latter, which is also flame-like, it does not. So we read respecting the Lord:—

> The God of Israel said, the Rock of Israel spake to Me, He shall be as the light of the morning, when the sun riseth, a morning without clouds (2 *Sam.* xxiii. 3, 4);

"the God of Israel" and "the Rock of Israel" meaning the Lord. And again:—

> The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day when Jehovah shall bind up the breach of His people (*Isa.* xxx. 26).

All this is said of the state of the church after the Lord's coming. In a word, the state of the church before the Lord's coming may be compared to an old woman whose face has been painted and who because of the glow of the paint seems to herself to be beautiful; while the state of the church after the Lord's coming may be likened to a maiden who is beautiful from the native glow of her complexion. Again, the state of the church before the Lord's coming may be likened to the skin of any fruit (as an orange, an apple, a pear, or a grape) and the taste of the skin; while its state after His coming may be likened to the insides of these fruits and their taste; with other like things; and this for the reason that the Lord having now put on also the Divine natural, enlightens both the internal spiritual man and the external natural man; for when only the internal man is enlightened, and not the external as well, there is shadow; and the same is true when the external man is enlightened and not the internal.

110. Let these Memorable Relations be added. First:—

I once saw in the spiritual world an *ignis fatuus* in the air with a glow about it, falling toward the earth. It was a meteor, such as the common people call a dragon. I noted the place where it fell; but it disappeared in the twilight before sunrise, as every *ignis fatuus* does.

After dawn I went to the place where I had seen it fall in the night, and behold, the ground there was a mixture of sulphur, iron chips, and clay; and suddenly there appeared two tents, one directly over the place, and the other at one side towards the south; and looking upwards I saw a spirit fall like lightning from heaven, and he struck within the tent that stood directly over the place where the meteor fell; I myself being in the other that was near it towards the south, and as I stood in the door I saw the spirit standing in the entrance of the other tent.

Therefore I asked him why he had so fallen from heaven; and he answered that he had been cast down as an angel of the dragon by the angels of Michael, because he had said something about the faith in which he had confirmed himself while in the world; among other things, that God the Father and God the Son are not one but two; for at this day in the heavens all believe that these are one, like soul and body; and whatever contradicts this is like a pungent odor in their nostrils, or like an awl boring through their ears, which causes disturbance and pain; therefore any one so contradicting is ordered to leave; and if he refuses is cast out.

[2] Hearing this I said to him, "Why did you not believe as they do?"

He replied that after leaving the world no one is able to believe anything different from what he had before impressed upon himself by confirmation; this remains fixed in him, and can not be removed, especially that which he has confirmed in himself respecting God, since in the heavens every one has his place according to his idea of God.

I asked him further, by what means he had confirmed the notion that the Father and Son are two.

He said, "By the statements in the Word, that the Son prayed to the Father, both before and during the passion of the cross; also that He humiliated Himself before His Father: how then can they be one, as soul and body are one in man? Who prays as if to another and humiliates himself as if before another, when that other is in fact himself? No one does so, much less the Son of God. Moreover, in my time the entire Christian church divided the Godhead into persons; and each

person is one by Himself, and is defined as being what is self-subsistent."

[3] Hearing this I replied, "From what you say I perceive that you do not know at all how God the Father and the Son are one; and not knowing this you have confirmed yourself in the falsities respecting God which the church still holds to. Do you not know that when the Lord was in the world He had a soul like every other man? Whence had He that soul, unless from God the Father? The truth of this is abundantly evident from the Word of the Gospels. What then is that which is called the Son but a Human that was conceived from the Divine of the Father and born of the virgin Mary? The mother cannot conceive the soul. This would be totally opposed to the order in accordance with which every man is born. Neither could God the Father impart from Himself a soul and then withdraw from it, as is done by every father in the world, because God is His own Divine essence, and this is one and indivisible; and being indivisible, it is Himself. This is why the Lord declares that the Father and He are one, and that the Father is in Him and He in the Father, and other like things. The framers of the Athanasian creed saw this remotely, and therefore, after dividing God into three persons, they still maintained that in Christ, God and Man, that is, the Divine and the Human, are not two, but are one, like soul and body in man. [4] The Lord's praying to the Father as to another when He was in the world, and His humiliating Himself before the Father as before another, was in accordance with the order established at creation. That order is immutable, and in accordance therewith must be every one's progress towards conjunction with God. That order is, that so far as man conjoins himself to God by a life in accordance with the laws of order, which are God's commandments, does God conjoin Himself to man, and change man from natural to spiritual. It was in this way that the Lord made Himself one with His Father, and God the Father made Himself one with Him. When the Lord was an infant was He not like any other infant, and when a boy like any other boy? Do we not read that He increased in wisdom and favor, and that afterwards He asked the Father to glorify His name, that is, His Human? To glorify is to make

Divine by oneness with Himself. This makes clear why the Lord prayed to His Father whilst in His state of exinanition, which was the state of His progress towards union. [5] This same order is inscribed upon every man by his creation. In the precise degree in which man prepares his understanding by means of truths from the Word does he adapt his understanding to receive faith from God, and precisely as he prepares his will by means of works of charity does he fit his will for the reception of love from God, as when a workman cuts a diamond he fits it to receive and emit the glow of light; and so on. One prepares himself to receive God and to be conjoined with Him by living in accordance with the Divine order; and the laws of order are all the commandments of God. These the Lord fulfilled to every tittle, and so made Himself a receptacle of Divinity in all fulness. Therefore *Paul* says:—

That in Jesus Christ dwells all the fulness of Divinity bodily (*Col.* ii. 9).

And the Lord Himself says:—

That all things that the Father hath are His (*John* xvi. 15).

[6] "Furthermore, it must be borne in mind that in man the Lord alone is active and man of himself is merely passive; and that it is by means of the influx of life from God that man is also active. It is because this influx from God is unceasing that it seems to man as if he were active from himself; and it is because of this appearance that man has free-will; and this is given him that he may prepare himself for receiving the Lord, and thus for conjunction with Him, which would not be possible unless the action were reciprocal; and it becomes reciprocal when man acts from his freedom, and yet from faith ascribes all his activity to the Lord."

[7] After this I asked him whether he, like the others his companions, confessed that God is one. He replied that he did. Then I said, "But I am afraid that the confession of your heart is that there is no God. Does not every word uttered by the mouth go forth from the thought of the mind? Must not, then, the lip-confession of God's oneness banish from the mind the thought that there are three; and on the other hand, must not this thought of the mind banish from the lips the confession that He is one; and what else can result from this than

that there is no God? Is not the whole interval, from the thought and the lips, and back again from the lips to the thought, thus made a vacuum? And what conclusion can the mind then form about God than that nature is God; and about the Lord than that His soul was either from the mother or from Joseph? From these two ideas all the angels of heaven turn away as from things horrible and abominable."

All this having been said, that spirit was sent away into the abyss (spoken of in *Apoc.* ix. 2 and following verses), where the angels of the dragon discuss the mysteries of their faith.

[8] The next day, when I looked towards the same place, I saw instead of the tents two statues in the likeness of human beings, made of the dust of the earth that was a mixture of sulphur, iron, and clay. One statue seemed to have a scepter in its left hand, a crown on its head, a book in its right hand, and a stomacher with an oblique band tied across, set with precious stones, and behind a robe that spread towards the other statue. But these decorations of the statue were induced upon it by fantasy. A voice from some draconic spirit was then heard proceeding from it, saying, "This statue represents our faith as a queen, and the one behind it represents charity as her maidservant. This latter was made of a similar mixture of dust, and was placed at the extremity of the robe that spread out behind the queen, and it held in its hand a paper, on which was written, "Be careful not to come so near as to touch the robe." Then a sudden shower fell from heaven and penetrated both statues, which being made of a mixture of sulphur, iron, and clay, began to effervesce, as a mixture of those ingredients does when water is poured upon it; and so burning as it were with inward fire they melted into heaps, which afterwards stood out above the ground there like sepulchral mounds.

111. Second Memorable Relation:—

In the natural world man's speech is twofold, because his thought is twofold, external and internal; for he can speak simultaneously from internal thought and from external thought; and he can speak from external thought and not from internal thought, and even contrary to internal thought; and this is the source of pretenses, flattery, and hypocrisy. But this twofold speech man does not have in the spiritual world; his speech

there is single; he speaks as he thinks; or if not, the tone of his voice is grating and hurts the ear. Nevertheless, he can be silent and not divulge the thoughts of his mind. So when a hypocrite gets among wise men he either leaves or betakes himself to a corner of the room and avoids notice and keeps silent.

[2] At one time a large number had assembled in the world of spirits, and were talking together about this matter, saying that to be able to speak only as one thinks is a hardship to such as have not thought rightly about God and the Lord whenever they come into association with the good. In the midst of the assembly were the Reformed and some of their clergy, and next to them the Papists with their monks. The clergy and the monks spoke first, saying, "This is not a hardship; what need is there for any one to speak otherwise than as he thinks? If perchance he does not think rightly, can he not close his lips and keep silent? And a clergyman said, "Who does not think rightly about God and about the Lord?"

But some of the assembly said, "Let us try them." And they asked those who had confirmed themselves in a trinity of persons in the Godhead to say from their thought *one God;* and they could not. They twisted and folded their lips in various ways, but were unable to articulate a sound into any words except such as were harmonious with the ideas of their thought, which were of three persons, and consequently of three Gods. [3] Again, those who had confirmed themselves in faith apart from charity were asked to utter the name *Jesus;* but they could not; although they could all say *Christ*, and also *God the Father.*

They wondered at this, and inquired the cause; and they found it to be that they had prayed to God the Father for the sake of the Son, but had not prayed to the Saviour Himself; and *Jesus* signifies Saviour.

[4] Again, from their thought of the Lord's Human they were asked to say *Divine Human;* but not one of the clergy there present could do so, though some of the laity could; and therefore this fact was made a subject of serious discussion.

First, the following passages from the Gospels were read to them:—

The Father hath given all things into the hand of the Son (*John* iii. 35);
The Father hath given to the Son power over all flesh (*John* xvii. 2);
All things are delivered unto Me by the Father (*Matt.* xi. 27);
All power is given unto Me in heaven and in earth (*Matt.* xxviii. 18);

and they were asked to keep in their thought from these passages that Christ, both as to His Divine and as to His Human, is the God of heaven and earth, and then to pronounce the words *Divine Human;* but still they could not. They said that although from these passages they retained from the understanding some thought about the matter, they still had no acknowledgment of it, and therefore they could not bring it into speech.

[5] (ii.) Afterwards there was read to them from *Luke* (i. 32, 34, 35) that the Lord as to His Human was the Son of Jehovah God, and is there called "the Son of the Most High," and in many other places, "the Son of God" and also "the Only-begotten;" and they were asked to retain this in their thought, as also that the only-begotten Son of God born in the world could not but be God, as the Father is God, and then to utter the words *Divine Human.* But they said, "We cannot, because our spiritual thought, that is, our more internal thought, does not admit into the thought which lies nearest to speech any other ideas except those that are in harmony with the internal thought; and from this we perceive that we are not now permitted, as we were in the natural world, to divide our thoughts.

[6] (iii.) Therefore, the Lord's words to Philip were read to them:—

Philip said, Lord, show us the Father. And the Lord said, He that seeth Me seeth the Father. Believest thou not that I am in the Father and the Father in Me? (*John* xiv. 8–11);

and also other passages, as:—

That the Father and He are one (*John* x. 30);

and they were asked to retain this in thought and then to say, *Divine Human;* but because that thought was not rooted in the acknowledgment that the Lord is God even in respect to the Human, they twisted their lips into folds till they grew angry, desiring to force their mouths to speak the words: but they did not succeed; and for the reason that with those who are in the

spiritual world the ideas of thought which flow from acknowledgment make one with the words of speech; and where these ideas do not exist words cannot be had; for in speaking, ideas become words.

[7] (iv.) Still again, there was read to them the following from the doctrine accepted throughout the Christian world: The Divine and Human in the Lord are not two, but one, even one person, united like soul and body in man. This is from the *Athanasian Creed*, and has been recognized by the councils; and it was said to them, "From this certainly you can gain an idea grounded in acknowledgment that the Human of the Lord is Divine, since His soul is Divine; for this statement is from the doctrine of your church which you accepted while in the world; moreover, the soul is the very essence of the man, and the body is the form of this essence; and essence and form make one like *esse* and *existere*, or like the effecting cause of the effect and the effect itself." This idea they retained, and from it wished to utter the words *Divine Human;* but they could not; for their more internal idea of the Human of the Lord banished and erased this new adscitious idea, as they called it.

[8] (v.) Once again, this passage from *John* was read to them:—

The Word was with God, and God was the Word, and the Word became flesh (i. 1, 14).

Also this:—

Jesus Christ is the true God and eternal life (1 *John* v. 20).

Also from *Paul:*—

In Jesus Christ dwelleth all the fulness of the Divinity bodily (*Col.* ii. 9);

and they were requested to think accordingly, namely, that God who was the Word became Man, that He was the true God, and that in Him dwelt all the fulness of Divinity bodily. This they did, but only in external thought; and therefore, because of the resistance of internal thought, they were unable to pronounce the words *Divine Human;* and they said frankly, "We can form no idea of a Divine Human, because God is God, and man is man, and God is a Spirit, and we have always thought of spirit as being wind or ether."

[9] (vi.) Finally, it was said to them, You know that the Lord said :—

Abide in Me, and I in you. He that abideth in Me, and I in him, the same beareth much fruit ; for without Me ye can do nothing (*John* xv. 4, 5).

And as there were some of the English clergy present, the following from one of their exhortations at the Holy Communion was read to them : "For when we spiritually eat the flesh and drink the blood of Christ, then we dwell in Christ, and Christ in us." And it was said, "If your thought now is that this is not possible unless the Lord's Human is Divine, pronounce the words *Divine Human* from acknowledgment in thought." But still they could not, so deeply impressed upon them was the idea that the Divine could not be Human, nor the Human be Divine, and that the Lord's Divine was from the Divine of a Son born from eternity, and His Human like that of any other man. They were asked, "How can you think thus ? Can a rational mind ever conceive of a Son born of God from eternity ?"

[10] (vii.) Then the inquirers turned to the Evangelicals, saying that the *Augsburg Confession* and Luther taught that the Son of God and the Son of man in Christ is one Person ; and that He, even as to His Human nature, is omnipotent and omnipresent, and as to that nature sits at the right hand of God the Father, governs all things in heaven and on earth, fills all things, is present with us, and dwells and operates in us ; also that there is no difference of adoration, because the Divinity that is not discerned is worshiped through the nature that is discerned ; and that in Christ God is Man, and Man is God. Hearing this they said, "Can this be so ?" And they looked around and said presently, "We did not know this before ; therefore we are unable to say *Divine Human*." And first one and then another said, "We have read this, and we have written it ; and yet when we thought about it in our minds it was mere words, of which we had no interior idea."

[11] (viii.) Finally they turned to the Papists and said, "Perhaps you can say *Divine Human*, since you believe that Christ is wholly present in the bread and wine of your Eucharist, and in every part of them ; and you also worship Him as God most holy when you exhibit and carry about the host ; also

because you call Mary 'Deipara,' that is, 'Mother of God;' consequently you acknowledge that she gave birth to God, that is, to the Divine Human." Then they wished to pronounce it, but they could not, because a material idea of Christ's body and blood then suggested itself, and also a belief that His Human is separable from the Divine, and with the pope is actually so separated, since to him the human power only, and not the Divine, was transferred. Then one of the monks arose and said that he could conceive of a Divine Human with reference to the most holy virgin Mary, and also with reference to the saint of his monastery. And another monk came forward and said, "From an idea of my thought which I now entertain I am able to say *Divine Human*, but with reference to his holiness the pope rather than in reference to Christ." But some of the Papists pulled him back, saying, "For shame!"

[12] After this heaven was seen open, and tongues like little flames were seen descending and alighting upon some; and they then celebrated the Divine Human of the Lord, saying, "Have done with the idea of three Gods, and believe that in the Lord dwells all the fulness of Divinity bodily, that the Father and He are one, as soul and body are one, and that God is not wind or ether, but a Man, then you will be conjoined with heaven, and from the Lord you will be able to speak the name *Jesus*, and to say *Divine Human*."

112. Third Memorable Relation:—

Awaking once soon after daybreak, I went out into the garden in front of my house, and saw the sun rising in his glory, and round about him a halo, at first faint, but afterwards more distinct, and beaming like gold, and beneath its border was a rising cloud, which from the sun's rays glowed like a carbuncle. It set me thinking about the fables of the most ancient people which depicted Aurora with wings of silver and countenance of gold.

With my mind immersed in the delights of these meditations, I came into the spirit; and I heard certain spirits conversing, who said, "O that we might be permitted to talk with the innovator who has thrown among the leaders of the church that apple of discord after which so many of the laity have been running, and which they have picked up and held up for

us to look at." By that apple they meant the little work, entitled, *A Brief Exposition of the Doctrine of the New Church.* And they said, "It is certainly a schismatical writing, such as no man ever before conceived of." And then I heard one of them exclaim, "Schismatical? It is heretical!" But some of those beside him said, "Hush! Hold your tongue! It is not heretical; he gives an abundance of quotations from the Word; and to these our neophytes, by whom we mean the laity, give heed and assent."

[2] Hearing this I came forward, being in the spirit, and said, "Here I am; what is the matter?"

At once one of them, a German, as I afterwards heard, a native of Saxony, said in an authoritative tone, "How dare you turn upside down the worship established in the Christian world for so many centuries, which teaches that God the Father should be invoked as the Creator of the universe, His Son as the Mediator, and the Holy Spirit as the Operator? Moreover, you divest the first and the last God of the personality we ascribe to them, although the Lord Himself says, 'When ye pray, pray thus, Our Father who art in the heavens; hallowed be Thy Name; Thy Kingdom come.' Therefore are we not commanded to invoke God the Father?"

After this there was silence, and all who favored the speaker stood like brave seamen on their warships when they sight the enemy, and stand by to shout, "Now, have at them; victory is sure."

[3] Then I rose to speak; and said, "Who among you is not aware that God came down from heaven and became Man? For we read, 'The Word was with God, and God was the Word, and the Word became flesh.'" Then, looking towards the Evangelicals, among whom was that dictator who had just addressed me, I said, "Who among you does not know that in Christ, who was born of Mary the Virgin, God is Man and Man is God?" But at this the assembly made a great noise; therefore I said, "Do you not know this? It is according to the doctrine of your confession which is called the *Formula Concordiæ*, where this is affirmed and fully corroborated."

Then the dictator turned to the assembly and asked if they were aware of this; and they answered, "As to the person

of Christ we have given the book very little study, but we have worked hard at the part on Justification by Faith Alone; if, however, it is so written in that book, we acquiesce." Then one of them remembering, said, "That is the way it reads; and it says furthermore that the Human nature of Christ has been exalted to Divine majesty and all its attributes; also that in that nature Christ sits at the right hand of the Father."

[4] Hearing this they were silent; and as it was undisputed I spoke again, and said, "This being so, what then is the Father but the Son, and what is the Son but the Father also?" Yet as this again offended their ears, I continued, "Hear the very words of the Lord and attend to them now, if you never have before; for He said, 'I and My Father are one;' 'I am in the Father and the Father in Me;' 'Father, all Mine are Thine and Thine are Mine;' 'He that hath seen Me hath seen the Father.' What do these things mean, but that the Father is in the Son and the Son in the Father, and that they are one as the soul and body in man are one, and thus that they are one person? And must not this be your belief, if you believe in the Athanasian creed, where nearly the same things are said? But from the passages quoted take this one saying of the Lord, 'Father, all Mine are Thine, and all Thine are Mine.' What else does this mean than that the Divine of the Father belongs to the Human of the Son, and the Human of the Son to the Divine of the Father, consequently that, in Christ, God is Man and Man is God, and thus that they are one as soul and body are one? [5] Every man may say the same of his own soul and body, namely, 'All mine are thine, and all thine are mine; thou art in me and I in thee; he that seeth me, seeth thee; we are one in person and in life.' This is because the soul is in the man, both in the whole and in every part of him, for the life of the soul is the life of the body, and between the two there is a mutuality. All this makes clear that the Divine of the Father is the soul of the Son, and the Human of the Son the body of the Father. From where does the soul of an offspring come unless from its father, and its body unless from its mother? The expression is the *Divine of the Father;* but the Father Himself is what is meant, since He and His Divine are the same;

and this Divine is one and indivisible. That this is true is evident also from the words of the angel Gabriel to Mary, 'The power of the Most High shall overshadow thee, and the Holy Spirit shall come upon thee; and the Holy Thing that shall be born of thee shall be called the Son of God.' And just above He is called 'the Son of the Most High,' and elsewhere 'the only-begotten Son.' But you, who call Him merely the Son of Mary, destroy the idea of His Divinity; yet it is only the learned among the clergy and the scholars among the laity who destroy this idea, for these, when they raise their thoughts above the sensual things pertaining to their bodies, regard the glory of their reputation; and this not only obscures but extinguishes the light whereby the glory of God enters. [6] But let us return to the Lord's Prayer, where it says, 'Our Father who art in the heavens; hallowed be Thy Name; Thy kingdom come.' By these words you who are present understand the Father in His Divine alone; but I understand the Father in His Human. Moreover, this Human is the name of the Father; for the Lord said, 'Father, glorify Thy name,' that is, Thy Human; and when this is done the kingdom of God comes. And the reason why this Prayer was commanded for the present time is evident, namely, that through His Human an approach may be had to God the Father. The Lord also said, 'No man cometh unto the Father but by Me;' and in the *Prophet*, 'Unto us a Child is born, unto us a Son is given, and His name is God, Mighty, Father of Eternity;' and elsewhere, 'Thou, Jehovah, art our Father, our Redeemer, from everlasting is Thy name;' besides many other places where the Lord our Saviour is called Jehovah. This is the true explanation of the words of that Prayer."

[7] When I had said all this, I looked at them and noted the changes in their countenances according to changes in the states of their minds, some favoring me and looking toward me, and some not favoring and turning themselves away. And then on the right I saw a cloud of opal color, and on the left a dusky cloud, and under each the appearance of a shower. That under the dusky cloud was like a rain at the close of autumn, and that under the opal cloud was like the fall of dew in early spring.

Then suddenly I came out of the spirit into the body, and thus returned from the spiritual world into the natural world.

113. Fourth Memorable Relation:—

I looked into the world of spirits and saw an army mounted on red and black horses. The riders looked like apes, with face and breast turned toward the horse's tail, and the hinder part of the head and the back toward the horse's neck and head, and the bridle-rein thrown over the rider's neck; and they were shouting at other riders mounted on white horses, and were jerking the reins with both hands, thus pulling back their horses from the battle; and this they did continuously.

Then two angels descended from heaven, and approaching me said, "What do you see?"

I told about the ludicrous company of horsemen that I saw, and asked what it meant and who they were.

The angels answered, "They are from the place called Armageddon (*Apoc.* xvi. 16), where they have assembled to the number of several thousands, to fight against those who belong to the Lord's New Church, which is called the New Jerusalem. They were talking there about the church and about religion; and yet there was nothing of the church among them, because they had nothing of spiritual truth, and nothing of religion, because they had no spiritual good. About both of these they were talking with their mouths and lips; but their aim was to acquire dominion by means of them. [2] In their youth they had learned to confirm the doctrine of faith alone, and something about God; and when they had been advanced to higher offices in the church, they held on to these teachings for a time, but having ceased to think any longer about God and heaven, but only about themselves and the world, thus not about eternal blessedness and happiness, but only about temporal eminence and wealth, the doctrinal principles which in youth they had drawn from the interiors of the rational mind, which communicate with heaven and therefore are in the light of heaven, were cast out into the exteriors of the rational mind, which communicate with the world and are therefore in the light of the world; and finally these principles were thrust down into the region of the natural senses; and as a consequence the doctrines of the church became with them a

mere matter of words, and no longer of thought from reason, much less of affection from love. And having made themselves such, they grant no admittance to that Divine truth which constitutes the church, nor to that genuine good that constitutes religion. The interiors of their minds have become like bottles filled with a mixture of iron chips and sulphur, upon which, if water is poured, there is first produced heat and then a flame, whereby the bottles are burst. So when they hear anything about the living water, which is the genuine truth of the Word, and it finds entrance through their ears, they become violently heated and inflamed, and reject it as a thing that would burst their heads. [3] These are they that appeared to you like apes riding horses red and black, and facing toward the tail, and the bridle-rein around the rider's neck. Men that do not love the truth and good of the church derived from the Word never wish to look toward the forward parts of a horse, but only toward his hinder parts. For a horse signifies understanding of the Word—a red horse that understanding when destroyed in respect to good, and a black horse when destroyed in respect to truth. They were shouting for battle against the riders on the white horses, because a white horse signifies understanding of the Word in respect to truth and good. They seemed to pull their horses backward by the neck, because they dreaded the battle, and feared that the truth of the Word might be reaching many and might thus come to light. This is the interpretation."

[4] The angels further said, "We are from a society of heaven which is called Michael, and we were commanded by the Lord to descend to the place Armageddon, from which the horsemen that you saw broke forth. With us in heaven Armageddon signifies a state of mind and a disposition (arising from a love of ruling and being eminent over all others) to fight from truths falsified; and as we perceive in you a desire to learn about this kind of contest, we will relate to you a certain matter. On descending from heaven we came to that place called Armageddon, and there saw several thousands assembled. We did not enter this crowd; but on the southern side of the place there stood several houses where there were lads with their teachers; we entered these, and were kindly received.

We were delighted with their company. From the life in their eyes and the eagerness displayed in their talk their faces were beautiful. The life in their eyes came from perceiving what is true, and the eagerness in their talk from the affection for what is good. Because of this we presented them with caps, the borders of which were ornamented with bands of gold lace in which pearls were interwoven, also with garments of white and blue commingled.

"We asked them if they had ever looked in upon the so-called Armageddon, near by. They said that they had, through a window under the roof, and had seen an assembly there, but the shapes of the people were changeable; sometimes they looked like men of lofty stature, and sometimes like statues and carved idols, with a crowd on bended knees around them. To ourselves as well they appeared under various forms; some like men, others like leopards, and others again like goats, the latter with horns projecting downward, with which they tore up the ground. We interpreted these transformations, and showed what classes they represented, and what things they signified.

[5] "But to return:—When those assembled there heard of our having entered the houses they said to one another, 'What are they doing among those lads? Let us send some of us thither and put them out.' They did send a number, and when these came they said, 'What took you into these houses? Where do you come from? By authority we order you to leave.'

"But we answered, 'You cannot give that order by authority. In your own eyes, indeed, you seem like Anakim, and we here like dwarfs; yet here you have no power or authority except by cunning, and that will not prevail. Go, then, and tell your comrades that we are sent here from heaven to find out if you have religion or if you have none; and if none, you will be cast out of this place. Go, then, and put to them this question, which contains the veriest essential of the church and of religion: In the Lord's Prayer what mean the words '*Our Father who art in the heavens; hallowed be Thy Name; Thy kingdom come?*'

"Hearing this, they said at first, 'What is all that?' And then they consented and went away and told their companions what had been said, who replied, 'What sort of a proposal is

that ?' But they guessed what was behind the question, namely, that we wished to know if they thought that these words confirmed what their faith taught about the way to approach God the Father. Therefore they said, 'The words are clear that we ought to pray to God the Father; and as Christ is our Mediator, that we ought to pray to God the Father for the sake of the Son.'

"And at once in their indignation they resolved to come to us and say this to our faces, and they added that they would pull our ears. So they left that place, and went into a grove near the houses where the lads and their teachers were. In the center of this was an elevated spot like a place for games; and joining hands they came there. We were there also, and were waiting for them. The ground was thrown up into little green mounds, as it were, upon which they reclined, saying to one another, 'We will not stand in their presence; we will sit.'

"Then one of them who could make himself appear like an angel of light, and who had been deputed by the others to speak with us, said, 'You have proposed that we open our minds as to our understanding of the first words of the Lord's Prayer. Therefore I say to you that this is our understanding of them, that we ought to pray to the Father; and as Christ is our Mediator, and as it is through His merit that we are saved, that we ought to pray to God the Father from faith in Christ's merit.'

[6] "But then we said to them, 'We are from the heavenly society called Michael, and have been sent to see you and inquire whether you who were assembled yonder have any religion or not; for the idea of God enters into everything of religion, and by means of it man is conjoined with God, and by means of conjunction is saved. We in heaven say that Prayer daily in the same way as men do on earth, and in doing so we are not thinking of God the Father, for He is invisible; but we think of Him in His Divine Human, because in that He is visible, and in that He is by you called Christ, but by us is called the Lord; in this way it is that to us the Lord is the Father in the heavens. Moreover, the Lord has taught that He and the Father are one; that the Father is in Him and He in the Father; and that whosoever sees Him sees the Father; and again, that no one comes to the Father except

through Him; also that it is the will of the Father that men should believe in the Son, and that whosoever believes not in the Son shall not see life; and even that the wrath of God abides upon him. All this makes it clear that approach to the Father is through the Son and in the Son. And because this is so He has also taught that to Him all power has been given in heaven and on earth. In that Prayer it is said, 'Hallowed be Thy Name, Thy kingdom come;' and we have shown from the Word that the Father's name is the Divine Human of the Lord, and that the kingdom of the Father comes when the Lord is approached directly, and comes not at all when God the Father is approached directly. For this reason, too, the Lord commanded His disciples to preach the kingdom of God; and the kingdom of God is this very thing.'

[7] "Having heard this, our antagonists said, 'You quote many passages from the Word; and such perhaps we may have read there—we do not remember; therefore open the Word here before us, and read them from it; especially the statement that the Father's kingdom comes when the Lord's kingdom comes.' And they said to the lads, 'Bring the Word.' And the lads brought it, and we read from it as follows:—

John preached the gospel of the kingdom, and said, The time is fulfilled, the kingdom of God is at hand (*Mark* i. 14, 15; *Matt.* iii. 2).

Jesus Himself preached the gospel of the kingdom, and that the kingdom of God was at hand (*Matt.* iv. 17, 23; ix. 35).

Jesus commanded His disciples to preach and declare the gospel of the kingdom of God (*Mark* xvi. 15; *Luke* viii. 1; ix. 60); as also the seventy whom He sent forth (*Luke* x. 9, 11).

(And elsewhere, as in *Matt.* xi. 5; xvi. 27, 28; *Mark* viii. 35; ix. 1, 47; x. 29, 30; xi. 10; *Luke* i. 19; ii. 10, 11; iv. 43; vii. 22; xvii. 20, 21; xxi. 31; xxii. 18).

The kingdom of God, of which the good tidings were preached, was the kingdom of the Lord, and thus the kingdom of the Father. This is evident from the following statements:—

The Father gave all things into the hand of the Son (*John* iii. 35).

The Father gave the Son power over all flesh (*John* xvii. 2).

All things have been delivered unto Me of My Father (*Matt.* xi. 27).

All power is given unto Me in heaven and on earth (*Matt.* xxviii. 18).

Also from the following:—

Jehovah of Hosts is His name, and thy Redeemer the Holy One of Israel ; the God of the whole earth shall He be called (*Isa.* liv. 5).

I saw, and behold one like unto the Son of man ; and there was given Him dominion and glory and a kingdom, and all people and nations shall worship Him ; His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed (*Dan.* vii. 13, 14).

When the seventh angel sounded there came great voices in the heavens, saying, The kingdoms of the world are become our Lord's and His Christ's, and He shall reign unto the ages of the ages (*Apoc.* xi. 15 ; xii. 10).

[8] "We showed them still further from the Word that the Lord came into the world not only in order that angels and men might be redeemed, but also that through Him and in Him they might be made one with God the Father ; for He taught :—

That those who believe in Him are in Him, and He in them (*John* vi. 56 ; xiv. 20 ; xv. 4, 5).

"Having heard these things they asked, 'How then can your Lord be called the Father ?' We replied, 'Because of what we have just read, and also the following passages :—

Unto us a Child is born, unto us a Son is given ; and His name is God, Mighty, Father of Eternity (*Isa.* ix. 6).

Thou art our Father ; Abraham knoweth us not, and Israel doth not acknowledge us ; Thou Jehovah art our Father, our Redeemer, from everlasting is Thy name (*Isa.* lxiii. 16).

Did He not say to Philip, who wished to see the Father :—

Hast thou not known Me, Phillip ? He that seeth Me seeth the Father (*John* xiv. 9 ; xii. 45).

What other Father then is there than He whom Philip's eyes were seeing ?'

"To this we added, 'It is said in the Christian world that those who are of the church constitute the body of Christ and are in His body ; how then can the man of the church approach to God the Father except through Christ, in whose body he resides ? Otherwise he must pass entirely out of that body in order to approach the Father.' In concluding we informed them that at this day the Lord is establishing a New Church, which is meant by the New Jerusalem in the *Apocalypse*, in which there will be, as in heaven, the worship of the Lord

alone, and that thus everything which is contained in the Lord's Prayer from beginning to end will be fulfilled.

"All this we confirmed so copiously from the Word, in the *Gospels* and *Prophets* and in the *Apocalypse*, where from the beginning to the end that church is treated of, that they grew tired of listening.

[9] "The Armageddons heard all this with indignation, and wished constantly to interrupt our speaking; and at last they did break in, exclaiming, 'You have spoken contrary to the doctrine of our church, which teaches that men must approach God the Father directly and must believe in Him; thus have you made yourselves guilty of a violation of our faith. Get you gone, therefore; if not, you will be put out by force.' And their passions being aroused, from threats they proceeded to the attempt; but by power given us we smote them with blindness, and not seeing us they rushed away and ran about wandering in all directions. Some fell into the abyss spoken of in the *Apocalypse* (ix. 2), which is now in the southern quarter toward the east, and is occupied by those who confirm the doctrine of justification by faith alone. Those there who confirm that doctrine by the Word are banished to a desert, where they are driven to the boundary of the Christian realm, and are mingled with the heathen."

REDEMPTION.

114. It is known in the church that there are two offices belonging to the Lord, that of priest and that of king; but as few know in what each office consists this shall be explained. From His priestly office the Lord is called *Jesus*, and from his kingly office, *Christ;* also from His priestly office He is called in the Word, Jehovah and Lord, and from His kingly office He is called God and the Holy One of Israel, as well as King. These two offices are distinguished from each other, like love and wisdom, or what is the same, like good and truth; consequently whatever the Lord did and effected from Divine love or Divine good was done and effected from His priestly office;

but whatever He did and effected from Divine wisdom or Divine truth was done and effected from His kingly office. Moreover, in the Word priest and priesthood signify the Divine good; while king and royalty signify the Divine truth, and these two were represented by priests and kings in the Israelitish church. Redemption pertains to both offices; and what part of it to one and what to the other will be disclosed in what follows. And that the particulars of the subject may be clearly seen, the explanation shall be divided into the following heads or sections:—

(1) Redemption itself was a subjugation of the hells, a restoration of order in the heavens, and by means of these a preparation for a new spiritual church.

(2) Without that redemption no man could have been saved, nor could the angels have continued in a state of integrity.

(3) In this wise not only men but the angels also were redeemed by the Lord.

(4) Redemption was a work purely Divine.

(5) This redemption itself could not have been accomplished except by God incarnated.

(6) The passion of the cross was the last temptation which the Lord, as the greatest Prophet, endured; also it was a means of glorifying His Human, that is, of uniting it with the Divine of the Father; but it was not redemption.

(7) The belief that the passion of the cross was redemption itself is the fundamental error of the church; and this error, together with the error respecting three Divine Persons from eternity, has perverted the whole church to such an extent that nothing spiritual is left in it.

These statements shall now be unfolded one by one.

115. (1) *Redemption itself was a subjugation of the hells, a restoration of order in the heavens, and by means of these a preparation for a new spiritual church.* That these three things are redemption I can affirm with all certainty, since at this day also the Lord is effecting a redemption, which began in 1757, together with a final judgment which was then accomplished. This redemption has been going on up to the present time, and for the reason that at this day is the second coming of the Lord, and a new church is now to be established; and this could not

be done without a previous subjugation of the hells and a restoration of order in the heavens. And as it has been granted to me to see all this, I am able to describe how the hells were subjugated, and the new heaven established and arranged: but this would require a whole volume. But how the final judgment was accomplished I have made known in a little work published at London in 1758. Redemption was a subjugation of the hells, a restoration of order in the heavens, and the establishment of a new church, because without these no one could have been saved. Moreover, they follow in order; for the hells must be subjugated before a new angelic heaven can be formed; and this must be formed before a new church can be established on earth; because men in the world are so closely connected with angels of heaven and spirits of hell as on both sides to be one with them in the interiors of their minds. But this subject will be explained in the last chapter of this work, where the Consummation of the Age, the Coming of the Lord, and the New Church, will be treated of in detail.

116. That when the Lord was in the world He fought against the hells, and conquered and subdued them, and so reduced them to obedience, is evident from many passages in the Word, from which I will present the few which follow. In *Isaiah*:—

> Who is this that cometh from Edom, His garments sprinkled from Bozrah? this that is glorious in His apparel, walking in the multitude of His strength? I that speak in righteousness, mighty to save. Wherefore art thou red in Thine apparel, and Thy garments like his that treadeth in the wine-fat? I have trodden the wine-press alone; and of the people not a man was with Me; therefore have I trodden them in Mine anger, and trampled them in My wrath; therefore their victory is sprinkled upon My garments. For the day of vengeance is in My heart, and the year of My redeemed hath come. Mine arm brought salvation to Me; I have made their victory to go down into the earth. He said, Surely they are My people, children; so He became a Saviour for them. Because of His love and His pity He redeemed them (lxiii. 1–9).

This refers to the Lord's combat against the hells. The "apparel" in which He was glorious, and which was red, means the Word, to which the Jewish people had done violence; His combat against the hells and His victory over them are described by His "treading the people in His anger, and trampling them in His wrath;" that He fought alone from His own

power is described by the words, "of the people not a man was with Me; Mine arm brought salvation to Me; I have made their victory to go down to the earth;" that thereby He wrought salvation and redemption is declared in the words, "So He became a Saviour for them; because of His love and His pity He redeemed them." That this was the reason of His coming is meant by the words, "the day of vengeance is in My heart, and the year of My redeemed hath come." [2] Again in *Isaiah*:—

He saw that there was no man, and wondered that there was no intercessor; therefore His arm brought salvation unto Him, and his righteousness sustained Him. For He put on righteousness as a breastplate, and a helmet of salvation upon His head; and He put on the garments of vengeance, and clothed Himself with zeal as with a robe. Then the Redeemer came to Zion (lix. 16, 17, 20).

In *Jeremiah*:—

They were dismayed, their mighty ones were beaten down, they fled apace and looked not back. For this is the day of the Lord Jehovih of Hosts, a day of vengeance that He may avenge Him of His adversaries; and the sword shall devour and it shall be satiate (xlvi. 5, 10).

Both of these passages refer to the Lord's combat against the hells and His victory over them. In *David*:—

Gird the sword upon the thigh, O mighty One. Thine arrows are sharp; the people shall fall under Thee, enemies of the king from the heart; Thy throne is for the age and for eternity; Thou hast loved righteousness, therefore God hath anointed Thee (*Ps.* xlv. 3–7);

also in many other places. [3] Because the Lord conquered the hells alone, with no help from any angel, He is called:—

Mighty and a man of war (*Isa.* xlii. 13; ix. 6);
The King of glory, Jehovah the Mighty, Mighty in battle (*Ps.* xxiv. 8, 10);
The Mighty One of Jacob (*Ps.* cxxxii. 2);

and in many places "Jehovah of Hosts," that is, Jehovah of armies; and His coming is called the day of Jehovah, terrible, cruel, the day of indignation, of wrath, of anger, of vengeance, of destruction, of war, of a trumpet, of a noise, of a tumult, and so on. And we read in the Gospels:—

Now is the judgment of this world; now shall the prince of this world be cast out (*John* xii. 31).

The prince of this world hath been judged (*John* xvi. 11).
Be of good cheer; I have overcome the world (*John* xvi. 33).
I beheld Satan as lightning falling from heaven (*Luke* x. 18).

"The world," "the prince of this world," "satan," and "the devil," mean hell. [4] Moreover, in the *Apocalypse* from beginning to end the present character of the Christian church is set forth, also that the Lord is to come again, and is to subjugate the hells, and form a new angelic heaven, and at last establish a new church on earth. All these things are there predicted, but have not been disclosed until now. This is because the *Apocalypse*, like all the prophetical parts of the Word, was written in pure correspondences; and unless these had been disclosed by the Lord scarcely any one would be able to understand rightly a single verse in that book; but now, on account of a new church, all its contents have been laid open in the *Apocalypse Revealed* (Amsterdam, 1766); and will be seen by those who believe the Word of the Lord in *Matt.* xxiv., about the present state of the church, and His coming. But this is as yet only a vacillating belief with those who have impressed on their hearts, so deeply that it cannot be rooted out, the faith of the church at this day in three Divine persons from eternity, and in Christ's passion as being redemption itself. But such (as has been said in the Memorable Relation above, n. 113) are like bottles filled with iron chips and pulverized sulphur, in which, if water be added, first heat is produced, and then flame, which bursts the bottles. So when these hear anything about the living water, which is genuine truth from the Word, and that truth enters their minds through the eyes or ears, they become violently excited and inflamed, and reject the truth as something that might split their heads.

117. The subjugation of the hells, the restoration of order in the heavens, and the institution afterwards of a church, is a work that may be illustrated by various similitudes. It may be illustrated by comparison with an army of robbers or rebels who invade a kingdom or a city, and set fire to its dwellings, plunder its inhabitants, divide the spoil among themselves, and then rejoice and exult; while redemption itself may be compared to the lawful king who advances against these rebels with his army, puts some to the sword, and some in prison, recovers

the booty, and restores it to his subjects, thereafter establishing order in his kingdom, and rendering it secure against like assaults. It may also be illustrated by comparison with a troop of wild beasts issuing from a forest, attacking flocks and herds and even human beings, so that nobody dares to go outside of the walls of his city to till the ground, and therefore the fields become deserts, and the townsmen are threatened with starvation; while redemption may be compared to the slaughtering and scattering of these wild beasts, and the protection of the fields from any such irruption thereafter. It may be likened also to locusts consuming every green thing of the ground, and to the means to prevent their further progress; and again, to worms in early summer, which strip the trees of their foliage and thus of their fruit, so that they stand bare as in midwinter, and to the extermination of the worms, and the consequent restoration of the garden to its state of bloom and fruitfulness. Thus would it be with the church, if the Lord had not by redemption separated the good from the evil, casting the evil into hell and raising the good to heaven. What would become of an empire or kingdom if by the exercise of justice and judgment the evil were not separated from the good, and the good protected from violence, so that every one might dwell safely in his own home, or, as is said in the Word, sit in peace under his own vine and fig tree?

118. (2) *Without that redemption no man could have been saved, nor could the angels have continued in a state of integrity.* It shall be told first what redemption is. To redeem means to liberate from damnation, to deliver from eternal death, to rescue from hell, and to release from the hand of the devil the captive and the bound. This the Lord did by subjugating the hells and establishing a new heaven. Man could have been saved in no other way, for the reason that the spiritual world and the natural are so closely connected that they cannot by any means be separated. This connection is especially in the interiors of men, which are called their souls and minds, the interiors of the good being connected with the souls and minds of angels, and of the wicked with the souls and minds of infernal spirits. This union is such that if angels and spirits were taken away from man he would drop dead as a log. In like

manner angels and spirits could not continue to exist if men were taken away from under them. This makes clear why redemption was effected in the spiritual world, and why it was necessary that heaven and hell should be reduced to order before a church could be established on earth. That this is so is very evident from the *Apocalypse*, where it is said that after the new heaven had been formed, the New Jerusalem, which is the New Church, descended from it (xxi. 1, 2).

119. Unless the Lord had wrought redemption the angels could not have continued to exist in a state of integrity, for the reason that the whole angelic heaven together with the church on earth is in the Lord's sight like one man, the angelic heaven constituting his internal, and the church his external; or more particularly, the highest heaven constituting his head, the second and lowest heaven his breast and the middle region of his body, and the church on earth his loins and feet, while the Lord Himself is the soul and life of the whole man. Therefore if the Lord had not wrought redemption the whole man would have been destroyed; his feet and loins by the decline of the church on earth, the abdominal region by the decline of the lowest heaven, the thoracic by the decline of the second heaven, and then the head, having no correspondence with the body, would have fallen into a swoon. [2] But this shall be illustrated by similitudes. It may be compared to mortification attacking the feet and gradually ascending, infecting first the loins, the abdominal viscera, and finally the parts near the heart, when, as is well known, the man dies. It may also be compared to diseases of the abdominal viscera; for when these are weakened the heart begins to palpitate and the lungs to gasp heavily, and finally the action of both heart and lungs ceases. It may also be illustrated by comparison with the internal and external man; in that the internal man is well so long as the external obediently discharges its functions; but if the external fails to obey and resists, and still more if it attacks the internal, the latter is at length weakened, and at last is so far carried away by the delights of the external as to favor it and yield to it. Again, it may be illustrated by comparison with a man standing on lofty ground, who sees the country below him flooded and the waters gradually rising; and when they

reach his height, he, too, will be engulfed unless saved by some boat washed to him by the waves. Or it is like one's seeing from a mountain a dense fog rising higher and higher above the earth and hiding the fields and houses and towns; and at last, when the fog gets up to him, he can see nothing, not even where he is. [3] So is it with the angels when the church on earth perishes; for then the lower heavens also pass away; and for the reason that the heavens consist of men from the earth; and when there is no longer any good in the heart or truth from the Word left among men, the heavens are inundated by the rising flood of evils, and are drowned as it were in Stygian waters. Those who are there, however, are somewhere hidden away and preserved by the Lord until the day of final judgment, and are then raised up into a new heaven. Such are meant by those spoken of in the *Apocalypse*:—

> I saw under the altar the souls of those slain because of the Word of God, and because of the testimony that they held. And they were crying out with a great voice, saying, How long, O Lord, who art holy and true, dost Thou not judge and avenge our blood on those that dwell on the earth? And there was given unto each one of them white robes; and it was said unto them that they should rest yet a little time, until their fellow-servants and their brethren, who were to be killed as they were, should be fulfilled (vi. 9–11).

120. There are several reasons why without redemption by the Lord iniquity and wickedness would have pervaded all Christendom, both in the natural world and in the spiritual world, one of which is, that every man goes after death into the world of spirits, and there he is wholly the same man as before. On entering that world, no one can be prevented from holding intercourse with departed parents, brothers, relatives, and friends. Then every husband first seeks his wife, and every wife her husband, and by these they are introduced into the various companies of those who externally are lamblike, but internally are like wolves; and by such even those who have lived pious lives are led astray. As a result of this and of nefarious arts unknown in the natural world, that world becomes as full of malicious persons as a green pond is with the spawn of frogs. [2] That such is the result of association with the evil there is made evident by the fact that if one lives for a time with

robbers and pirates he finally becomes like them; or if one lives with adulterers and harlots he soon thinks nothing of adultery; or if he mingles with outlaws he soon thinks nothing of doing violence to any one. For all evils are contagious, and may be compared to a pestilence, which is communicated merely by the breath or the effluvia of the body; also to cancer or gangrene, which spreads and infects first the nearer and then the remoter parts, until the whole body is destroyed. The delights of evil, into which every man is born, are the cause. [3] From all this it can be seen that without redemption by the Lord no man could be saved, nor could the angels be continued in a state of integrity. The only refuge from destruction for any one is the Lord, who says:—

> Abide in Me, and I in you; as the branch cannot bear fruit of itself except it abide in the vine, so neither can ye except ye abide in Me. I am the Vine, ye are the branches; he that abideth in Me and I in him, the same beareth much fruit; for apart from Me ye can do nothing. If a man abide not in Me he is cast forth and is withered, and cast into the fire and burned (*John* xv. 4–6).

121. (3) *In this wise not only men, but the angels also, were redeemed by the Lord.* This follows from what has been said in the preceding section, that without redemption by the Lord the angels could not have continued to exist. To the reasons above mentioned these may be added:—(1) At the time of the Lord's first coming the hells had increased to such a height as to fill the whole world of spirits, which is intermediate between heaven and hell, and thus had not only thrown into disorder the heaven that is called the lowest, but also had attacked the middle heaven, which they infested in a thousand ways, and which would have gone to destruction if it had not been upheld by the Lord. Such an uprising of the hells is meant by the tower built in the land of Shinar, the head of which was to reach to heaven. But the attempt of its builders was frustrated by the confusion of tongues; and they were dispersed, and the city was called Babel (*Gen.* xi. 1–9). What is there meant by the tower and by the confusion of tongues is explained in the *Arcana Cœlestia* published at London. [2] The hells had increased to such a height because at the time when the Lord came into the world the whole earth had completely alienated

itself from God by idolatries and magic; and the church which had existed among the children of Israel and afterwards with the Jews, had been utterly destroyed by the falsification and adulteration of the Word. All these, both Jews and Gentiles, had after death streamed into the world of spirits, where at length their number was so increased and multiplied that they could be driven out only by a descent of God Himself and then only by the strength of His Divine arm. How this was done has been described in the little work on the *Last Judgment* (London, 1758). This task was accomplished by the Lord when He was in the world. A like work has been done by the Lord at the present time, because, as has been said before, this is the time of His second coming which is foretold through the *Apocalypse*, and in *Matthew* (xxiv. 3, 30), *Mark* (xiii. 26), *Luke* (xxi. 27), *Acts* (i. 11), and elsewhere. The difference is, that at the Lord's first coming this increase of the hells was the work of idolaters, magicians, and falsifiers of the Word; while at His second coming it was the work of so-called Christians, both those who had imbibed naturalism, and those who had falsified the Word by confirmations of their fabulous faith in three Divine persons from eternity, and in the passion of the Lord as itself constituting redemption; for it is these who are meant by "the dragon and his two beasts" (*Apoc.* xii. and xiii.). [3] (2) The second reason why the Lord also redeemed angels is, that not only every man but also every angel is withheld from evil and held in good by the Lord; for no one, angel or man, is in good from himself, but all good is from the Lord. Therefore when the footstool of the angels, which they have in the world of spirits, is plucked away, they become like one seated upon a throne when its pedestals are removed. That in God's sight the angels are not pure is evident from the prophecies and also from *Job;* and again from the fact that there can be no angel who has not previously been a man. This confirms what has been stated in the Faith of the New Heaven and the New Church in its universal and in its particular form, at the beginning of this work, namely, "The Lord came into the world to remove Hell from man, and He did remove it by means of combats with it and victories over it, thereby subduing it and reducing it to obedience to Himself." And further, "Jehovah

God came down and took upon Him the Human for the purpose of reducing to order all things in heaven and all things in the church; because at that time the power of the devil, that is, of hell, prevailed over the power of heaven, and upon earth the power of evil over that of good and in consequence a total damnation stood threatening at the door. This impending damnation Jehovah God removed by means of His Human, thus redeeming angels and men. From this it is clear that without the Lord's coming no one could have been saved. It is the same to-day; and therefore without the Lord's coming again into the world no one can be saved" (see above, n. 2, 3).

122. That the Lord has delivered the spiritual world, and through it will deliver the church from universal damnation, may be illustrated by comparison with a king who by victories over his enemy liberates his sons the princes, whom the enemy had captured and imprisoned and bound in fetters, and restores them to his court; also by comparison with a shepherd, who like Samson and David rescues his sheep from the jaws of a lion or bear; or who drives back those beasts when they break forth from the woods into the fields, hunts them back to the farthest boundaries, and at last drives them into swamps or into deserts; and then returns to his sheep, pastures them in safety, and waters them at limpid fountains. It may also be illustrated by comparison with one who sees a serpent coiled up lying in the road and ready to strike the heel of a traveller, and who seizes it by the head, and although it twists about his hand, carries it home, cuts off its head, and throws the body into the fire; also by a bridegroom or husband, who seeing an adulterer attempting violence to his bride or wife, attacks him, and either wounds him in the hand with a sword, or belabors him with blows on legs and loins, or has his servants throw him into the street and pursue him with cudgels to his home; while the rescued one he carries into his own chamber. In the Word, "bride" and "wife" mean the Lord's church, and "adulterers" those who violate the church, who are such as adulterate His Word. This the Jews did; and this is why the Lord called them "an adulterous generation."

123. (4) *Redemption was a work purely Divine.* He who knows what hell is, and to what a height it had risen and how

it had overflowed the whole world of spirits at the time of the Lord's coming, and with what might the Lord cast it down and scattered it, and afterwards brought into order both hell and heaven, cannot but wonder and declare that all this must have been a purely Divine work. First, *as to the nature of hell.* It consists of myriads of myriads, since it consists of all those who from the creation of the world have alienated themselves from God by evils of life and falsities of belief. Secondly, *as to the height to which hell had risen, and how it had overflowed the entire world of spirits at the time of the Lord's coming*, some explanation has been given in the preceding sections. To what extent this was the case at the time of the Lord's first coming no one knows, because it was not revealed in the sense of the letter of the Word; but the extent of it at the time of His second coming I have been permitted to see with my own eyes; and from this (which has already been described in a little work on *The Last Judgment*, published at London in 1758) conclusions may be drawn respecting the former period, as also *with what power hell was then cast down and dispersed by the Lord.* But there is no need to transcribe here what I witnessed as set forth in that book, because the work is extant, and numerous copies of it are still at the printer's in London. Any one reading that book can see clearly this must have been a work of the omnipotent God. [2] Fourthly, *How the Lord afterwards reduced all things to order, both in heaven and in hell*, I have not yet described, because the restoration of order in the heavens and in the hells has continued since the time of the last judgment until now, and still continues; but after this book has been published, if it seems desirable, this information shall be given to the public. For my own part, with reference to this matter, I have seen daily and still see in it the Lord's Divine omnipotence as it were face to face. This latter work is properly the work of redemption, while the former is properly that of the last judgment. When these two are viewed separately, many things respecting them, which are concealed under figures and yet described in the prophecies of the Word, can be seen, as soon as by an explanation of the correspondences these things are brought forth into the light of the understanding. [3] Neither of these two Divine operations can be made clear

except by comparisons; and then but faintly. This latter work may be compared to a battle against an army composed of all the nations in the whole world, armed with spears, shields, swords, muskets, and cannon, led by skilful and shrewd generals and other officers. This is said because very many in hell excel in arts unknown in our world, and practice them among themselves, studying how to advance against, to ensnare, to besiege, and to assault those who are in heaven. [4] The Lord's combat against hell may also be compared, though imperfectly, to a conflict with all the wild beasts on the earth and their slaughter and subjugation, until not one of them dares comes forth to attack any man who is in the Lord; so that if the man but shows a threatening countenance his enemy instantly shrinks back as if he felt a vulture on his breast striving to pierce him to the very heart. Moreover, infernal spirits are compared in the Word to wild beasts; and such are meant by the wild beasts with which the Lord was for forty days (*Mark* i. 13). [5] It may also be compared to resistance against the whole ocean, breaking in with its waves over demolished barriers upon countries and towns; and the Lord's subjugation of hell is meant by His calming the sea by saying:—

Peace, be still (*Mark* iv. 38, 39; *Matt.* viii. 26; *Luke* viii. 23, 24);

for here, as in many other places, the "sea" signifies hell. [6] By a like Divine power the Lord fights at this day against hell in every man who is being regenerated; for hell attacks all such with diabolical fury, and unless the Lord resisted and tamed that fury man could not but succumb. For hell is like one monstrous man, or like a huge lion, with which indeed it is compared in the Word; therefore unless the Lord kept that lion or monster manacled and fettered, a man from himself must needs, when rescued from one evil, fall into another, and again into others continually.

124. (5) *This redemption itself could not have been accomplished except by God incarnated.* It has been shown in the preceding article that redemption was a work purely Divine, consequently that it could have been effected only by the omnipotent God. It could have been effected only by God incarnated, that is, made Man, because Jehovah God, as He is in

His infinite essence, cannot come near to hell, much less enter into it; for He is in things purest and first. Therefore if Jehovah as He is in Himself were but to breathe upon those who are in hell He would instantly destroy them; for He said to Moses, when Moses wished to see Him:—

> Thou canst not see My face; for there shall no man see Me and live (*Ex.* xxxiii. 20).

As Moses, then, could not see Him, still less could those who are in hell, where all are in things last and grossest, and thus most remote, for they are the lowest natural. For this reason, if Jehovah God had not assumed a Human, and thus clothed Himself with a body that belongs to things lowest, He would have undertaken in vain any redemption. For who can attack an enemy without approaching him, or without being armed for the battle? Or who can disperse and destroy the dragons, hydras, and basilisks in a desert, unless he covers his body with armor and his head with a helmet, and takes a spear in his hand? Or who can capture whales in the sea without a boat and implements adapted to the work? The combat of God Almighty against the hells, upon which He could not have entered unless He had first assumed a Human, may be illustrated by these and like things, though they afford no adequate comparison. [2] But it must be understood that the Lord's combat against the hells was not an oral combat, like one between reasoners and disputants; such a combat would have no effect whatever there. It was a spiritual combat, which is that of Divine truth from Divine good. This truth was the Lord's very life, the influx of which through the medium of sight no one in the hells can resist. There is in it such power that the infernal genii flee away at the mere perception of it, cast themselves into the abyss, and creep into caves to hide themselves. This is what is described in *Isaiah*:—

> They shall enter into the caves of the rocks and into the clefts of the dust for fear of Jehovah when He shall arise to terrify the earth (ii. 19).

And in the *Apocalypse*:—

> All hid themselves in caves and in the rocks of the mountains; and they said to the mountains and rocks, Fall on us and hide us from the face

of Him that sitteth upon the throne, and from the anger of the Lamb (vi. 15–17).

[3] The kind of power which the Lord possessed from Divine good when He executed the last judgment, in 1757, may be seen from the things described in the little work on that judgment; as that He tore up from their places the hills and mountains which the infernals occupied in the world of spirits, dispersed them, and caused some of them to sink. He also deluged their towns and houses and fields with a flood, rooted up their lands from their foundations, and hurled them with their inhabitants into whirlpools, swamps, and marshes; and much more: and all this was done by the Lord alone, by the power of Divine truth from Divine good.

125. That Jehovah God could have entered upon and have accomplished such a work only by means of His Human may be illustrated by various comparisons; as, that one who is invisible cannot shake hands or converse with another until he becomes visible; thus an angel or spirit could have no intercourse with a man, even if standing close to his body and before his face. Neither can any one's soul converse with another or act with another except by means of his body. The sun with its light and heat can enter into man, beast, or tree only by first entering the air and operating through it; or can enter into a fish only by means of the water, since it must act through that element in which the subject resides. No one can scale a fish without a knife, or pluck a crow without fingers; or descend to the bottom of a lake without a diving-bell; in a word, any one thing must be adapted to another before it can communicate with it or operate with it or against it.

126. (6) *The passion of the cross was the last temptation which the Lord, as the greatest Prophet, endured, and was the means whereby His Human was glorified, that is, whereby it was united with the Divine of the Father; but it was not redemption.* There are two things for which the Lord came into the world, and by means of which He saved men and angels, namely, redemption and the glorification of His Human. These two are distinct from each other; and yet in reference to salvation they make one. It has been shown in the preceding sections what the work of redemption was, namely, that it was a

combat against the hells, a subjugation of the hells, and a restoration of order in the heavens. But glorification is the uniting of the Lord's Human with the Divine of His Father. This was effected gradually, and was completed through the passion of the cross. For every man on his part ought to draw near to God; and as far as man does draw near, God on His part enters into him. It is the same as with a temple, which first must be built, and this is done by the hands of men; afterwards it must be dedicated; and finally prayer must be made for God to be present and there unite Himself with the church. The union itself was made complete through the passion of the cross, because that was the last temptation endured by the Lord in the world; and it is by means of temptations that conjunction is effected. For in temptations apparently man is left to himself alone, although he is not; for God is then most nearly present in man's inmosts and sustains him; therefore when man conquers in temptation he is inmostly conjoined with God, as in temptation the Lord was inmostly united to God His Father. That in the passion of the cross the Lord was left to Himself is evident from His exclamation upon the cross:—

O God, why hast Thou forsaken Me? (*Matt.* xxvii. 46);

as also from these words of the Lord:—

No man taketh My life from Me, but I lay it down of Myself; I have power to lay it down, and I have power to take it again. This commandment received I from My Father (*John* x. 18).

From all this it can now be seen that it was not in respect to His Divine but in respect to His Human that the Lord suffered; and that thereby an inmost and thus a complete union was effected. This may also be illustrated by the fact that when a man suffers in body his soul does not suffer, but only grieves; and after the victory God takes away this grief and wipes it away as one wipes away tears from the eyes.

127. These two things, redemption and the passion of the cross, must be seen to be distinct; otherwise the human mind, like a vessel, strikes upon sand-banks or rocks and is lost, with pilot, captain, and crew together; that is, it errs in all things pertaining to salvation by the Lord. For without an idea of these two things as distinct, man is as if in a dream, and sees

imaginary things, and from these draws conclusions, supposing them to be real when yet they are fantastic; or he is like one walking in the dark, who takes hold of the leaves of some tree and thinks them to be the hair of a man, and going nearer entangles his own hair in the branches. But although redemption and the passion of the cross are two distinct things, yet in reference to salvation they make one; since it was by union with His Father, which was completed through the passion of the cross, that the Lord became the Redeemer to eternity.

128. In respect to glorification, which means the uniting of the Lord's Divine Human with the Divine of the Father, which union was fully completed through the passion of the cross, the Lord Himself thus speaks in the Gospels:—

When Judas was gone out Jesus said, Now is the Son of man glorified, and God is glorified in Him. If God be glorified in Him God shall also glorify Him in Himself, and shall straightway glorify Him (*John* xiii. 31, 32).

Here glorification is predicated both of God the Father and of the Son; for it is said, "God is glorified in Him," and "shall glorify Him in Himself." Evidently this means being united:—

Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee (*John* xvii. 1, 5).

This is so said because the uniting was reciprocal, as it was also said that the Father was in Him and He in the Father:—

Now is My soul troubled. And He said, Father, glorify Thy Name. Then there came a voice out of heaven, I have both glorified it and will glorify it again (*John* xii. 27, 28).

This was said because the uniting was effected gradually:—

Behooved it not the Christ to suffer these things and to enter into His glory? (*Luke* xxiv. 26).

In the Word, when "glory" is predicated of the Lord it signifies Divine truth united to Divine good. From all this it is clearly evident that the Lord's Human is Divine.

129. The Lord was willing to be tempted even to the passion of the cross, because He was the essential Prophet; and the prophets formerly signified the doctrine of the church from the Word, and therefore the state of the church was repre-

sented by them in various ways, some of which were unjust, grievous, and abominable, and these representations were enjoined upon them by God. But because the Lord was the Word itself, He, as the essential Prophet, represented in the passion of the cross the Jewish church in its ways of profaning the Word. To this reason another may be added, namely, that thereby He might be acknowledged in the heavens as the Saviour of both worlds; for all things pertaining to His passion signified things pertaining to the profanation of the Word; and while men of the church understand these naturally the angels understand them spiritually. That the Lord was the essential Prophet is evident from the following passages:—

The Lord said, A prophet is not without honor save in his own country and in his own house (*Matt.* xiii. 57; *Mark* vi. 4; *Luke* iv. 24).

Jesus said, It is not meet that a prophet perish out of Jerusalem (*Luke* xiii. 33).

Fear took hold on all, praising God, and saying that a great prophet is risen up among us (*Luke* vii. 16).

They said of Jesus, This is the prophet of Nazareth (*Matt.* xxi. 11; *John* vii. 40, 41).

That a prophet was to be raised up from the midst of the brethren to whose words they should hearken (*Deut.* xviii. 15–19).

130. That the prophets represented the state of their church in respect to doctrine from the Word and life according to it, is evident from the following passages. The prophet Isaiah was commanded,

To loose the sackcloth from off his loins, and to put off the shoe from his foot, and to go naked and barefoot three years, for a sign and a wonder (*Isa.* xx. 2, 3).

The prophet Ezekiel was commanded to represent the state of the church,

By preparing stuff for a journey, and by removing to another place in the sight of the children of Israel; and by bringing forth the stuff by day, and going forth at even through a hole in the wall; and by covering his face that he might not see the ground; that he might be for a sign unto the house of Israel, and say, Behold, I am your sign; like as I have done so shall it be done unto you (*Ezek.* xii. 3–7, 11).

The prophet Hosea was commanded to represent the state of the church,

By taking to himself a harlot for a wife; and he did so; and she bore to him three children, one of whom was called Jezreel, another, Loruhamah (not to be pitied), and the third Lo-ammi (not my people). And again he was commanded to go and love a woman beloved of a friend, and an adulteress, whom he also took to himself (*Hos.* i. 2–9; iii. 2, 3).

One prophet was even commanded,

To put ashes upon his eyes, and to permit himself to be struck and wounded (1 *Kings* xx. 35, 38).

The prophet Ezekiel was commanded to represent the state of the church,

By taking a tile and portraying upon it Jerusalem; by laying siege and casting a rampart and mound against it; by setting an iron pan between him and the city; by lying upon his left side, and upon his right side. Also by taking wheat, barley, beans, millet, and fitches, and making bread of them; also by making barley cakes to be baked with human excrement (but because he prayed that this might not be he was permitted to use cow's dung instead). It was said to him, Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I will give thee the years of their iniquity according to the number of their days, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them thou shalt lie again on thy right side, that thou mayest bear the iniquity of the house of Judah (*Ezek.* iv. 1–15).

[2] That the prophet by these means bore the iniquities of the house of Israel and the house of Judah, but did not take them away and thus expiate them, but only represented and pointed them out, is evident from the following:—

Thus saith Jehovah, The sons of Israel shall eat their bread unclean; behold, I will break the staff of bread, that they may want bread and water and be made desolate, a man with his brother, and pine away for their iniquity (*Ezek.* iv. 13, 16, 17).

The same is meant in respect to the Lord where it is said:—

Surely He hath born our griefs and carried our sorrows; Jehovah hath laid on Him the iniquities of us all; by His knowledge He hath justified many, in that He hath borne their iniquities (*Isa.* liii. 4, 6, 11).

This whole chapter treats of the Lord's passion. [3] That the Lord as the essential Prophet represented the state of the Jewish church with regard to the Word is evident from the particulars of His passion; as that He was betrayed by Judas;

was seized and condemned by the chief priests and elders; that they buffeted Him; smote Him on the head with a reed; put a crown of thorns on His head, divided His garments, and cast lots for His vesture; crucified Him; gave Him vinegar to drink and pierced His side; that He was buried; and that He rose again the third day. His betrayal by Judas signified that He was betrayed by the Jewish nation, which then possessed the Word (for Judas represented that nation); His seizure and condemnation by the chief priests and elders signified that this was done by the whole Jewish church; their buffeting Him, spitting in His face, scourging Him, and smiting Him on the head with a reed, signified that they did like things to the Word in respect to its Divine truths; their putting a crown of thorns upon His head signified that they falsified and adulterated those truths; their dividing His garments and casting lots upon His vesture signified that they dispersed all the truths of the Word, but not its spiritual sense, the Lord's vesture signifying that sense; their crucifying Him signified that they destroyed and profaned the whole Word; their offering Him vinegar to drink signified that the truths they had were wholly falsified, and therefore He did not drink the vinegar; their piercing His side signified that they wholly extinguished everything true and good in the Word; His burial signified the rejection of everything that was left in Him from the mother; His resurrection on the third day signified His glorification, or the union of His Human with the Divine of the Father. Evidently, then, "bearing iniquities" does not mean taking them away, but it means representing the profanation of the truths of the Word.

131. This, too, may be illustrated by comparisons; and this shall be done for the sake of the simple-minded, who see better by comparisons than by analytically formed deductions from the Word and from reason. Every citizen or subject is united to his king by obeying his commands and precepts; and more so if he endures hardships for him; and still more if he suffers death for him, as men do in war. In the same way friend is united to friend, son to father, and servant to master, by acting according to their wishes; still more by defending them against enemies; and more yet by fighting for their honor. Is not one united to the maiden whom he is wooing when he fights with

those who defame her, and contends even to wounds with his rival? It is according to an inherent law of nature that they are united by such means. The Lord says:—

I am the good shepherd; the good shepherd layeth down his life for the sheep. Therefore doth My Father love Me (*John* x. 11, 17).

132. (7) *The belief that the passion of the cross was redemption itself is the fundamental error of the church; and this error, together with the error respecting three Divine persons from eternity, has perverted the whole church to such an extent that there is nothing spiritual left in it.* What at the present day more fills and crams the books of the orthodox, or what is more zealously taught and inculcated in the schools, or what is more frequently preached and proclaimed from the pulpit, than that God the Father, being angry with the human race, not only put it away from Himself, but also included it under a universal damnation, and thus excommunicated it; but being gracious, He persuaded or inspired His Son to descend and take upon Himself this determined damnation, and thus appease the anger of His Father; and that under no other conditions could the Father look with favor upon mankind? And further, that this was actually done by the Son; in that by taking upon Himself the damnation of the human race He suffered Himself to be scourged, to be spit upon, and finally crucified by the Jews as one "accursed of God" (*Deut.* xxi. 23); and after this had been done the Father was propitiated, and from love for His Son canceled the damnation, but only on behalf of those for whom the Son might intercede, and that the Son thus became a Mediator perpetually before His Father. [2] The churches of the present day resound with these and like ideas; they are reverberated from the walls like echoes from the forests, and fill the ears of all there. But cannot every one whose reason has been enlightened and made sane by the Word see that God is mercy itself and pity itself, because He is love itself and good itself, and that these are His essence? It is therefore a contradiction to say that essential mercy or good can look upon man with anger and determine upon his damnation, and continue to be its own Divine Essence. Such things can hardly be ascribed to a good man, but only to a bad man, nor can they be ascribed

to an angel of heaven, but only to a spirit of hell. It is therefore horrible to ascribe them to God. [3] But if it is asked why this has been done the answer is, that the passion of the cross has been taken for redemption itself; and from this these ideas have flowed forth, as from one falsity falsities flow forth in a continuous series, or as from a cask of vinegar nothing but vinegar can flow, or from an insane mind nothing but insanity can flow. For from a single conclusion kindred principles flow; these lie hidden in the conclusion, and grow out of it one after another; and from the doctrine that the passion of the cross was redemption there may proceed or be drawn many other things that are scandalous and dishonoring to God, until the saying in *Isaiah* comes to pass:—

> The priest and the prophet err through strong drink; they stumble in judgment; for all tables are full of the vomit of filthiness (xxviii. 7, 8).

133. From this idea of God and redemption all theology from being spiritual has become in the lowest degree natural, and this because merely natural properties have been attributed to God; and yet on the idea of God and the idea of redemption, which makes one with salvation, everything pertaining to the church depends. For this idea is like the head from which all parts of the body proceed; therefore when this is a spiritual idea everything pertaining to the church becomes spiritual, and when it is a natural idea everything pertaining to the church becomes natural; consequently, as the idea of God and redemption has become purely natural, that is, sensual and corporeal, so all things that have been taught and are taught by the heads and members of the church in their dogmatic theology are purely natural. And nothing but falsities can be hatched from this theology, for the reason that the natural man acts constantly against the spiritual, and therefore regards what is spiritual as something spectral, or as an airy phantasm. And in consequence it may be said that owing to this sensual idea of redemption, and thus of God, the ways to heaven, which are the ways to the Lord God the Saviour, are beset by thieves and robbers (*John* x. 1, 8, 9); and that the doors of the churches are thrown down, giving entrance to dragons, owls, and the wild beasts of

the deserts and the islands, which sing together there in horrible discord. It is known that this idea of redemption and of God pervades the faith of the present day, which is, that men should beseech God the Father to pardon their offences for the sake of the cross and blood of His Son, and beseech God the Son to pray and intercede for them, and God the Holy Spirit to justify and sanctify them. What is this but praying to three Gods in their order? And wherein does this conception of the Divine government differ from that of an aristocracy or a hierarchy, or such a triumvirate as once existed at Rome, except that instead of a triumvirate it may be called a tripersonate? And then what is easier than for the devil to "divide and rule," as the saying is, that is, to distract men's minds, and to excite rebellious movements, now against one God and now against another, as has been done from the time of Arius until now; which is equivalent to hurling from His throne the Lord God the Saviour, who has all power in heaven and on earth (*Matt.* xxviii. 18), and seating upon that throne some of the devil's own minions and offering worship to him; or because worship is taken from him, taking it away also from the Lord Himself?

134. To this shall be added these Memorable Relations. First:—

I once entered a temple in the world of spirits where many were assembled. Before the sermon began they were discussing with each other the subject of Redemption. The temple was square, with no windows in the walls; but in the center of the roof there was a large opening, through which light from heaven entered, making it lighter than if there had been windows at the sides.

And behold, in the midst of their talk about redemption a black cloud floating from the north suddenly covered the opening, causing such darkness that they could not see each other, and could scarcely see their own hands.

While they were standing amazed at this, behold, the black cloud parted in the middle, and through the parting angels sent down from heaven appeared, who dispelled the cloud to both sides, and again the temple was filled with light. The angels then sent down one of their number into the temple, who in their name asked the congregation what they were contending

about to cause so dense a cloud to overshadow them, take away the light, and bring on darkness.

They answered that it was about redemption, as having been wrought by the Son of God through the passion of the cross, whereby He made expiation, and delivered the human race from damnation and eternal death.

To this the angel who had been sent down said, "Why through the passion of the cross? Explain why through that."

[2] Then a priest came forward and said, "I will explain in order what we know and believe, which is, That God the Father, being angry with the human race, condemned it, shut it out from His clemency, and declared all men doomed and accursed, and consigned them to hell; and that He wished His Son to take upon Himself that condemnation, and the Son consented, and for that purpose came down and assumed the human, suffered Himself to be crucified, and thus transferred to Himself the condemnation of the human race; for we read, 'Cursed is every one that hangeth on the wood of a cross.' Thus did the Son by interceding and mediating propitiate the Father; and then the Father, moved by love for His Son, and by witnessing His anguish upon the wood of the cross, determined to forgive men; 'but only those to whom I impute Thy righteousness; these I will change from children of wrath and malediction to children of grace and benediction, and will justify and save them; the rest, as before determined, may remain children of wrath.' This is our faith, and these things are our righteousness, which God the Father implants in our faith, which alone justifies and saves."

[3] When the angel had heard this he was silent for some time, for he was motionless with amazement; but afterwards he broke silence and said, "Can the Christian world be so insane, and wander away from sound reason into such madnesses, and from such paradoxes draw conclusions about the fundamental dogma of salvation? Who does not see that these things are diametrically opposed to the very Divine essence, that is, to God's Divine love and Divine wisdom, and at the same time to His omnipotence and omnipresence? No good master could so deal with his manservants and maidservants, nor even a wild beast or a bird of prey with its young. It is horrible. Is it not

contrary to God's Divine essence to annul that call which has been made to the whole human race and to each individual? Is it not contrary to the Divine essence to change the order established from eternity, which is, that every man is to be judged by his life? Is it not contrary to the Divine essence to withdraw its love and mercy from any man, still more from the whole human race? Is it not contrary to the Divine essence that it should be brought back to mercy, and as mercy is the very essence of God, that it should be brought back to its own essence, by witnessing the anguish of the Son? Is it not abominable to imagine that He ever departed from that essence, since that essence is Himself from eternity to eternity? [4] Furthermore, is it not impossible to introduce into such a thing as your faith is, the righteousness of redemption (which in itself belongs to the Divine omnipotence), and to impute and ascribe it to man, and without any further means to declare him righteous, pure, and holy? Is it not impossible to remit sins to any one, and to renew, regenerate, and save him, by mere imputation, whereby unrighteousness is turned into righteousness, and a curse into a blessing? Would it not be possible in this way to change hell into heaven and heaven into hell, or the dragon into Michael and Michael into the dragon, and so end the war between them? Is anything needed but to withdraw the imputation of your faith from one and bestow it upon the other? Thus would you compel us who are in heaven to live for ever in constant fear. Neither is it in accordance with justice and judgment for one person to take upon himself the guilt of another, and for the guilty thus to be made innocent and have his guilt washed away. Is not this opposed to both Divine and human justice? The Christian world does not yet know that there is an order, still less what that order is, which God introduced into the world simultaneously with the creation of it; and that God cannot act contrary to that order, since He would then be acting contrary to Himself; for God is order itself."

[5] The priest understood what was said by the angel, because the angels who were above let in light from heaven; and presently he sighed and said, "What is to be done? At this day all men so preach and pray and believe. It is in every mouth,

'Good Father, have mercy upon us; forgive us our sins for the sake of Thy Son's blood, which He poured out for us upon the cross.' And to Christ they pray, 'Lord, intercede for us.' And to this we priests add, 'Send us the Holy Spirit.'"

The angel then said, "I have observed that from the Word not interiorly understood the priests prepare an eyesalve which they apply to the eyes that are blinded by their faith; or they make from it a sort of plaster which they spread upon the wounds inflicted by their dogmas; and yet they fail to heal those wounds, because they are chronic sores. Therefore go to him who stands yonder," pointing his finger towards me, "and he will teach you from the Lord that the passion of the cross was not redemption, but the uniting of the Lord's Human with the Divine of the Father; while redemption was the subjugation of the hells and the restoration of order in the heavens; and unless this had been done by the Lord when He was in the world there would be no salvation for any one on the earth or in heaven. He will also teach you the order established from creation, to live according to which is to be saved, those who live according to it being numbered among the redeemed, and called the elect."

When all this had been said, windows were formed in the walls of the temple through which there flowed in an illumination from the four quarters of that world, and cherubs appeared flying in the brightness of the light; and the angel was taken up to his companions above the opening; and we went away delighted.

135. Second Memorable Relation:—

One morning as I awoke from sleep, the sun of the spiritual world appeared to me in its glory; and as far below it as our earth is from its sun I saw the heavens; and presently there were heard from the heavens words ineffable, the sum of which found utterance in this declaration, "There is one God, who is Man; and His abode is in that sun." This utterance passed down through the middle heavens to the lowest, and from that into the world of spirits where I was; and I perceived that the angels' idea of the one God, in its descent by degrees, was changed into the idea of three Gods. Observing this I went forward to speak with those whose thought was of three

Gods, saying, "What a monstrous idea! Where did you get it?"

They replied, "We think of three from our way of conceiving of the Triune God; nevertheless this idea does not fall into our utterance. When we speak we always declare emphatically that God is one. If there is a different idea in our minds, let it be, provided it does not come forth and sever the idea of the unity of God in our speech. Still it does come forth from time to time, because it is within; and if at such times we should speak plainly we should declare that there are three Gods. But we guard against this, lest we should be laughed at by those hearing us."

[2] Then they spoke openly from their thought, saying, "Are there not three Gods, since there are three Divine persons, each of whom is God? We cannot think otherwise when a leader of our church, speaking from his collection of holy dogmas, ascribes to one creation, to another redemption, and to the third sanctification; and when furthermore he ascribes to them certain attributes, to each one His own, which he asserts are incommunicable; and these include not only creation, redemption, and sanctification, but also imputation, mediation, and operation. Is there not, then, one who creates us, and He also imputes; and is there not another who redeems us, and He also mediates; and a third who effects the mediated imputation, and He also sanctifies? Who does not know that the Son of God was sent into the world by God the Father to redeem the human race, and thus become the Expiator, Mediator, Propitiator, and Intercessor? And as He was one with the Son of God from eternity, are not the Father and Son two distinct persons? And as these two are in heaven, one sitting at the right hand of the other, must there not be a third person to carry out in the world what is decreed in heaven?"

[3] Hearing this I was silent, and thought to myself, O what folly! They have no idea of what is meant in the Word by mediation.

And presently, at the Lord's command, three angels descended from heaven and were associated with me, in order that I might speak from interior perception with those who were in the idea of three Gods, particularly in respect to mediation, in-

tercession, propitiation, and expiation, which they attribute to the second person, that is, the Son, but not until after He had become Man; and He became Man many centuries after creation, and during this time these four means of salvation did not exist, and thus God the Father was not propitiated, no expiation was made for the human race, and no one was sent from heaven to intercede and mediate.

[4] Then from an inspiration that came upon me I spoke with them, saying, "Draw near, as many of you as can, and hear what is meant in the Word by mediation, intercession, expiation, and propitiation. These are the four predicates of the grace of the one God in His Human. God the Father can in no way be approached, nor can He approach any man, because He is the Infinite, and is in His own *Esse* which is Jehovah; and if from His *Esse* He were to approach man He would consume him as fire consumes wood and reduces it to ashes. This is evident from what He said to Moses when Moses wished to see God:—

That no man could see Him and live (*Ex.* xxxiii. 20).

And the Lord says:—

That no man hath seen God at any time, except the Son who is in the bosom of the Father (*John* i. 18; *Matt.* xi. 27).

Again:—

That no one hath either heard the Father's voice or seen His shape (*John* v. 37).

We read, indeed, that Moses saw Jehovah face to face, and spoke with Him mouth to mouth; but this was done through an angel, as was the case also with Abraham and Gideon. Such, then, being the nature of God the Father in Himself, it pleased Him to assume a Human, and in that to become accessible to men, and thus hear them and speak with them; and that Human is what is called the Son of God; and it is that which mediates, intercedes, propitiates, and expiates. I will therefore explain the signification of these four things which are predicated of the Human of God the Father. [5] *Mediation* means that this Human is the medium through which man is enabled to approach God the Father, and God the Father to approach

man, and to so teach and lead man that he may be saved. Therefore the Son of God, by which is meant the Human of God the Father, is called the Saviour, and in the world, Jesus, that is, Salvation. *Intercession* means unceasing mediation; for love itself, which is the source of mercy, clemency, and grace, unceasingly intercedes, that is, mediates in behalf of those who keep His commandments, whom He loves. *Expiation* means the removal of the sins into which man would rush if Jehovah unclothed should be approached. *Propitiation* means the operation of clemency and grace to prevent man's bringing himself by sin into condemnation; also protection, to prevent him from profaning holiness. This was the signification of the mercy-seat over the ark in the tabernacle. [6] It is known that in the Word God has spoken according to appearances, as that He becomes angry, takes revenge, tempts, punishes, casts into hell, damns, and even does what is evil; when in fact He is angry with no one, neither does He take revenge, tempt, punish, cast into hell or damn. All these things are as far from God as hell is from heaven, and infinitely farther; consequently they are forms of speech to express the appearance. Expiation, propitiation, intercession, and mediation, are also forms of speech to express the appearance in another sense, since these are to be understood as predications of approach to God and of receiving grace from God through His Human. But these terms not having been understood, men have divided God into three, and upon these three have based the entire doctrine of the church, and have thus falsified the Word. From this has come 'the abomination of desolation' foretold by the Lord in *Daniel*, and again in *Matthew* (xxiv.)."

When I had said this the crowd of spirits withdrew from about me, and I noticed that those whose thought was actually of three Gods looked towards hell; while those whose thought was of one God, in whom is a Divine trinity, and that this trinity is in the Lord God the Saviour, looked towards heaven; and these beheld the sun of heaven, in which Jehovah in His Human dwells.

136. Third Memorable Relation:—

I saw at a distance five gymnasia, each one surrounded by a light from heaven. A purple light, such as there is in the clouds

in the morning before sunrise on earth, surrounded the first; a yellowish light, like that in the east after sunrise, surrounded the second; a bright light, like that of noonday in the world, surrounded the third; and a moderate light, like daylight when it begins to be tempered by the shades of evening, surrounded the fourth. The fifth stood in the actual shade of evening. Gymnasia in the spiritual world are halls where the learned assemble and discuss various arcana that are serviceable to their knowledge, intelligence, and wisdom.

Seeing these gymnasia I felt a strong desire to visit one of them, and went in spirit to the one that was surrounded by the moderate light; and entering I saw an assembly of the learned, who were discussing with one another what is involved in the statement that the Lord was taken up to heaven and sits at the right hand of God (*Mark* xvi. 19).

[2] The greater part of the assembly said that this should be understood in accordance with the very words, that the Son does so sit beside the Father; and it was asked why He did so.

Some said that the Son had been placed by the Father at His right hand on account of the redemption He had accomplished; others said that it was from love that He sat there; others that it was in order that He might be the Father's counselor; and being such, that He might be honored by the angels; others that it was because it had been granted Him by the Father to rule in His stead, for it is written that all power was given to Him in heaven and on earth. But the greater number said that it was in order that He might hear, from the right hand, those for whom He intercedes; for in the church at the present day all approach God the Father, and pray to Him to be merciful for the Son's sake; and this causes the Father Himself to turn to the Son, that He may receive the Son's mediation. Some, however, said that it is only the Son of God from eternity who sits at the right hand of the Father, that He may impart His Divinity to the Son of man born in the world.

[3] Hearing this, I was greatly astonished that learned men, who had already been living for some time in the spiritual world, should be so ignorant of heavenly things; but I perceived why it was so, namely, that from confidence in their own intelligence

they had not suffered themselves to be taught by the wise. But that they might no longer remain ignorant of the meaning of the Son's sitting at the Father's right hand I raised my hand, asking them to give ear to a few words that I wished to say on that subject; and as they assented I said, "Do you not know from the Word that the Father and the Son are one, that the Father is in the Son, and the Son in the Father? This the Lord plainly says (in *John* x. 30, and xiv. 10, 11). If you do not believe this you divide God into two; and when this is done you are unable to think about God otherwise than naturally, sensually, and even materially; and this has been done in the world since the time of the Council of Nice, which introduced the doctrine of three Divine persons from eternity, and thereby turned the church into a theater furnished with painted hangings, wherein the actors were representing new plays. Who does not know and acknowledge that God is one? If you acknowledge this in heart and spirit, all that you have just said is of itself dissipated, or rebounds into the air like nonsense from the ear of a wise man."

[4] At these remarks many were incensed, and burned to pull my ears and order me to be silent. But the president of the congregation said with indignation, "This discussion is not about the unity and plurality of God, for we believe in both, but about what is involved in the statement that the Son sits at His Father's right hand; if you know anything about this, speak."

I replied, "I will speak, but I pray you to suppress the noise." And I said, "'To sit at the right hand' does not mean to sit at the right hand, but it means God's omnipotence through the Human that He assumed in the world. By means of this He is in things last as well as in things first; by means of this He entered and overthrew and subjugated the hells; by means of this He restored order in the heavens; and thus by means of this He redeemed both men and angels, and will continue to redeem for ever. If you consult the Word, and are capable of enlightenment, you will perceive that 'right hand' means here omnipotence, as it does in *Isaiah*:—

My hand hath founded the earth, and My right hand hath spanned the heavens (xlviii. 13).

Jehovah hath sworn by His right hand and by the arm of His strength (lxii. 8).

Thy right hand doth hold Me up (*Ps.* xviii. 35).

Look to the Son that Thou madest strong for Thyself; let Thy hand be for the man of the right hand, for the Son of man whom Thou madest strong for Thyself (*Ps.* lxxx. 15, 17).

From this it is plain how the following is to be understood:—

The saying of Jehovah to my Lord, Sit Thou at My right hand until I make Thine enemies a footstool for Thy feet. Jehovah shall send the staff of Thy strength out of Zion; rule Thou in the midst of Thine enemies (*Ps.* cx. 1, 2).

This whole Psalm treats of the Lord's combat against the hells, and His subjugation of them. As 'the right hand of God' signifies omnipotence:—

The Lord says that He is to sit at the right of power (*Matt.* xxvi. 63, 64);

And at the right hand of the power of God" (*Luke* xxii. 69).

[5] But at this the assembly became tumultuous, and I said, "Take heed; for a hand may appear from heaven, and when it appears (as it had appeared to me), it strikes the beholder with an incredible terror of its power; and this has been to me a proof that 'the right hand of God' signifies omnipotence."

Scarcely had I spoken when beneath heaven an outstretched hand was seen, at the appearance of which such terror seized them that they rushed in crowds toward the doors, and some to the windows to throw themselves out, and some fell down unable to breathe. But I remained unterrified, and went out calmly after them; and when some distance away I turned and saw the building enveloped in a dense cloud, and was told from heaven that this was done because they had spoken from a belief in three Gods, and that the former light would return when those who were more sane should meet there.

137. Fourth Memorable Relation:—

I heard that a synod had been convoked of those celebrated for their writings and learning in respect to the faith of the present day and the justification of the elect thereby. This was in the world of spirits; and it was granted me to be present in spirit; and I saw an assembly of the clergy, both those of like belief and those of differing beliefs. On the right stood

those who were called in the world the Apostolic Fathers, who had lived in the centuries preceding the Nicene Council; on the left stood men renowned in the succeeding centuries for their printed or manuscript works. Many of these latter had no beards, and wore curled wigs made of women's hair; and some of them wore ruffled collars with points; while the former had beards and wore their natural hair.

In front of them all stood a man (a judge and a critic of the writings of the present century), with a staff in his hand. He struck the floor and caused silence. He then ascended the upper step of the pulpit and breathed out a sigh, and wished to follow it up by a loud exclamation; but the sighing breath kept back the sound in his throat. [2] At length he spoke and said, "O what an age, my brethren! There has risen up from the herd of the laity one having neither gown, tiara, nor laurel, who has plucked our faith from heaven and hurled it into the Styx. O horrible! And yet that faith alone is our star, shining like Orion in the night, and like Lucifer in the morning. That man, though advanced in years, is wholly blind to the mysteries of our faith, because he has not investigated it and seen in it the righteousness of the Lord our Saviour and His mediation and propitiation; and as he has not seen these neither has he seen the wonders of its justification, which are the remission of sins, regeneration, sanctification, and salvation. This man, in place of our faith—which, being a faith in three Divine persons and therefore in the whole Deity, is saving to the utmost—has transferred faith to the second person; yet not even to Him, but to His Human which we call Divine because of the incarnation of the Son from eternity; but is there any one who thinks of it as any thing more than merely human? From this what else can result but a faith from which naturalism flows as from a fountain? And such a faith, not being spiritual, differs but little from faith in a pope or in a saint. You know what Calvin said in his time about worship from that kind of faith. And pray tell me, any one of you, whence comes faith. Must it not be directly from God to thus have in it all things of salvation?"

[3] At this his companions on the left, who had shaven faces, curly wigs, and collars about their necks, clapped their hands

and shouted, "You have spoken most wisely. We know that we can take nothing that is not given us from heaven. If this is not faith, let that prophet tell us where faith comes from, and what it is. It cannot be any thing else or from any other source. To set forth any faith that is a faith, other than this, is as impossible as for one to ride on horseback to some constellation in heaven, and to take a star from it and hide it in his pocket and bring it down." This they said to make their companions laugh at any new belief.

[4] Hearing this, the men on the right, who had bearded chins and wore their natural hair, were indignant. And one of them rose up (an old man, although he afterwards looked like a young man, for he was an angel from heaven, where those of all ages become youthful); and he spoke and said, "I have heard what your faith is, which the man in the pulpit has so magnified; but what is such a faith but our Lord's sepulchre after the resurrection, when it had been closed again by Pilate's soldiers? I have explored it and have seen nothing in it but the juggler's rods with which the magicians in Egypt wrought miracles. Indeed, externally your faith in your eyes is like a shrine of molten gold set with precious stones, but when opened it is found empty, except, perhaps, for a little dust in the corners from Papal relics, since that church has the same faith; only with them at the present day it is overlaid with external sanctities. Your faith, if I may indulge in further comparisons, is like a vestal virgin among the ancients who has been buried alive for letting the sacred fire go out. And I can assure you that in my eyes it is like the golden calf around which the children of Israel danced when Moses had gone away, and had ascended Mount Sinai to Jehovah. [5] Be not surprised that I use such comparisons in speaking of your faith; for so we speak of it in heaven. Our faith on the other hand is, was, and for ever will be, a faith in the Lord God the Saviour, whose Human is Divine and whose Divine is Human; thus it is adapted to reception, and by it the Divine spiritual is united to the natural of man, and a spiritual faith is formed in the natural, and from the spiritual light in which our faith is the natural becomes as it were transparent. The truths of which our faith consists are as many as the verses in the sacred Volume; these

truths are all like stars, which by their light make the faith manifest and give it form. Man acquires this faith from the Word by means of his natural light, in which light it is knowledge, thought, and persuasion; but the Lord causes it, in those who believe in Him, to become conviction, trust, and confidence; thus faith becomes spiritual-natural, and by means of charity becomes living. With us this faith is like a queen adorned with precious stones, as numerous as those in the wall of the holy Jerusalem (*Apoc.* xxi. 17–20). [6] But lest you may look upon what I have said as mere boasting, and worthy of little regard, I will read to you some passages from the Holy Word, from which it will be evident that our faith is not faith in a man, as you suppose, but in the true God, in whom is the entire Divine. John says that:—

Jesus Christ is the true God, and eternal life (1 *John* v. 20).

Paul says that:—

In Christ dwelleth all the fulness of the Divinity bodily (*Col.* ii. 9);

and in the *Acts of the Apostles*:—

That he preached both to Jews and to Greeks repentance toward God and faith toward our Lord Jesus Christ (xx. 21).

And the Lord Himself says:—

That there was given to Him all power in heaven and in earth (*Matt.* xxviii. 18).

These are but a few of such passages."

[7] After this the angel looked at me and said, "You know what those who are called Evangelical believe, or are expected to believe, about the Lord the Saviour. Recite some of these things, that we may see whether they are so foolish as to believe that His Human is merely human, or whether they attribute to Him something of the Divine, and how."

And then, in the presence of those assembled, I read the following passages from their standard work called the *Formula Concordiæ*, published at Leipsic in 1756: In Christ the Divine and the Human Natures are so united as to make one person (pp. 606, 762). Christ is truly God and Man in one undivided

person, and so remains for ever (pp. 609, 673, 762). In Christ God is Man, and Man is God (pp. 607, 765). Christ's Human Nature is exalted to all Divine Majesty; this also from many of the Fathers (pp. 844–852, 860–865, 869–878). As to His Human nature Christ is omnipresent, and fills all things (pp. 768, 783–785). In Christ, as to His Human nature, resides all power in heaven and on earth (pp. 775, 776, 780). As to His Human nature Christ sits at the right hand of the Father (pp. 608, 764). Christ, as to His Human nature, is to be invoked; there proved by quotations from the Scriptures (p. 226). The *Augustan Confession* especially endorses this doctrine (p. 19).

[8] When I had read these passages I turned to the president and said, "I know that all here present are associated with their like in the natural world; tell me, I pray, do you know with whom you are associated?"

He answered in a grave tone, "I do; I am associated with a celebrated man, a leader of a host in the army of illustrious men in the church."

As he answered in so grave a tone I said, "Pardon me if I ask whether you know where that celebrated leader lives."

He answered, "I do; he lives not far from the tomb of Luther."

At this I smiled and said, "Why do you mention the tomb? Do you not know that Luther has risen, and has now renounced his erroneous ideas of justification by faith in three Divine persons from eternity, and therefore has been placed among the blessed in the new heaven, and sees and laughs at those who run mad after him?"

He replied, "I know, but what is that to me?"

I then addressed him in a grave tone like his own, saying, "Inspire your celebrated man with whom you are associated with this, Whether there is not reason to fear that in writing as he did against the worship of our Lord and Saviour, he at the same time robbed the Lord of His Divinity, contrary to the orthodoxy of his church, or allowed his pen to plough a furrow in which he thoughtlessly sowed naturalism."

To this he replied, "That I cannot do, because he and I in that matter are almost of one mind; but what I say he does not understand, while all that he says I understand clearly." This

is because the spiritual world enters into the natural and perceives the thoughts of men there, but not the reverse; such is the condition of association of spirits and men.

[9] As I had begun to talk with the president I continued, "If I may be permitted I will throw in still another query, Whether you are aware that the orthodoxy of the Evangelicals, in the manual of their church called the *Formula Concordiæ*, teaches that in Christ God is Man, and Man is God, and that His Divine and Human are and will for ever remain one undivided Person? How then could he and how can you defile the worship of the Lord with naturalism?"

To this he replied, "I know that, and yet I do not know it."

I therefore continued, "Let me ask him, or you in his place, since he is absent, from whom did the Lord our Saviour derive His soul? If you say from the mother, you are irrational; if from Joseph, you profane the Word; if from the Holy Spirit, you say truly, provided that by the Holy Spirit you mean the proceeding and operating Divine, thus that He is the Son of Jehovah God. [10] Again, I ask, What is the hypostatic union? If you reply that it is a union as between two persons, a superior and an inferior, you are irrational; for thus you might make God the Saviour two persons, as you make God three; but if you say that it is a personal union like that of soul and body, you say rightly: and this is in harmony with your doctrine, also with that of the Fathers. Consult the *Formula Concordiæ* (pp. 765–768), also the Athanasian creed, where this is said, 'The correct faith is that we believe and confess that our Lord Jesus Christ is God and Man; who although He be God and Man, yet is not two, but is one Christ, one altogether, not by confusion of substance but by unity of Person; for as the reasonable soul and flesh are one man, so God and Man is one Christ.' [11] I ask still further, What else was the damnable heresy of Arius, on account of whom the Nicene Council was convened by the Emperor Constantine the Great, than his denial of the Divinity of the Lord's Human? Tell me, moreover, whom you understand by these words in *Jeremiah*:—

Behold, the days come that I will raise unto David a righteous Branch, and He shall reign as King, and this is His name, Jehovah our Righteousness (xxiii. 5, 6; xxxiii. 15, 16).

If you say a Son born from eternity, you are irrational; that was not the Redeemer; but if you say the Son born in time, who was the only-begotten Son of God (*John* i. 18; iii. 16), you say rightly; He through redemption became the righteousness upon which you build your faith. Read also *Isaiah* ix. 6, besides other passages in which it is foretold that Jehovah Himself would come into the world."

At this the president was silent, and turned away.

[12] When all this had occurred the president wished to dismiss the synod with a prayer; but just then a man started up from the company on the left, with a turban on his head and a cap over the turban; and he touched his cap with his finger, and said, "I also am associated with a man in your world, who there occupies a position of great honor; this I know because I speak from him as from myself."

I asked where that eminent man lived.

He answered, "At Gottenburg; and from him I at one time thought that your new doctrines favored of Mohammedanism."

I saw that on hearing this all those on the right, where the Apostolic Fathers stood, were thunderstruck, and their countenances changed, and I heard such exclamations as these issuing from their minds through their mouths, "O horrible!" "O what an age!"

But to calm their just indignation I stretched forth my hand and begged a hearing; which being granted I said, "I know that a man of that eminence wrote something of the kind in a letter which was afterwards printed; but if he had then known what blasphemy it was he would certainly have torn the letter to pieces and thrown it into the fire. A slander like that is meant by the Lord's words to the Jews, when they said that Christ wrought miracles by other than Divine power (*Matt.* xii. 22–32); and in addition to this the Lord there says:—

He that is not with Me is against Me, and he that gathereth not with Me scattereth abroad" (verse 30).

At these words the countenance of the associate spirit fell; but presently he looked up and said, "I have now heard worse things from you than ever."

But I continued, "There are two items in this charge—naturalism and Mohammedanism—which are wicked lies and crafty inventions; and two deadly stigmas, designed to turn aside the wills of men and to deter them from the holy worship of the Lord." And I turned to the latter associate spirit and said, "Tell the man at Gottenburg, if you can, to read what is said by the Lord in *Apoc.* iii. 18, and also in ii. 16."

[13] At these remarks a tumult arose; but it was quieted by light sent down from heaven, in consequence of which many of those on the left passed over to those on the right, those only remaining who thought superficially, and therefore depended on the word of some master, also those who thought of the Lord as merely human. From both of these classes the light sent down from heaven appeared to be thrown back, but to fall upon those who had passed over from the left to the right.

CHAPTER III.

THE HOLY SPIRIT AND THE DIVINE OPERATION

138. All those of the clerical order who have cherished any right idea of the Lord our Saviour, when they enter the spiritual world (which generally takes place on the third day after death), receive instruction at first about the Divine trinity, and particularly about the Holy Spirit, that it is not a God by itself, but that the Divine operation proceeding from the one and omnipresent God is what is meant in the Word by the Holy Spirit. They are thus particularly instructed about this, because very many enthusiasts after death fall into the insane phantasy that they themselves are the Holy Spirit; also because many belonging to the church who had believed while in the world that the Holy Spirit spoke through them, terrify others with the words of the Lord in *Matthew* (xii. 31, 32), claiming that to speak against what the Holy Spirit has inspired into them is the unpardonable sin. Those who after instruction relinquish the belief that the Holy Spirit is a God by itself are then taught that the unity of God is not divided into three persons, each one of whom is singly God and Lord, according to the Athanasian creed; but that the Divine trinity is in the Lord the Saviour, like the soul, the body, and the proceeding energy in every man. After this they are prepared for receiving the faith of the new heaven; and when so prepared a way is opened for them to a society in heaven where a like faith prevails, and an abode is given them among brethren, with whom they are to live in blessedness to eternity. As God the Creator and the Lord the Redeemer have already been treated of, it is now necessary to treat also of the Holy Spirit; and this subject, like the others, shall be considered under appropriate heads, as follows:—

(1) The Holy Spirit is the Divine Truth and also the Divine Energy and Operation proceeding from the one God in whom is the Divine Trinity, that is, from the Lord God the Saviour

(2) The Divine Energy and Operation, which are meant by the Holy Spirit, are, in general, reformation and regeneration; and in accordance with these, renovation, vivification, sanctification, and justification; and in accordance with these latter, purification from evils and forgiveness of sins, and finally salvation.

(3) The Divine Energy and Operation which are meant by the "sending of the Holy Spirit," are, with the clergy especially, enlightenment and instruction.

(4) The Lord makes these energies operative in those who believe in Him.

(5) The Lord operates of Himself from the Father, and not the reverse.

(6) The spirit of man is his mind and whatever proceeds from it.

139. (1) *The Holy Spirit is the Divine Truth and also the Divine Energy and Operation proceeding from the one God in whom is the Divine Trinity, that is, from the Lord God the Saviour.* The Holy Spirit signifies strictly the Divine truth, thus also the Word; and in this sense the Lord Himself is the Holy Spirit. But since in the church at this day the Divine operation, which is actually justification, is what is meant by the Holy Spirit, this is here taken to be the Holy Spirit, and is what is chiefly treated of. This is done for the further reason that the Divine operation is effected by means of the Divine truth which goes forth from the Lord; and that which goes forth is of one and the same essence with Him from whom it goes forth, as the three things, soul, body, and what goes forth from them, together constitute one essence, which in man is purely human, but in the Lord is Divine and Human at the same time; and these after glorification are united as what is prior is with its posterior, or as essence is with its form. Thus the three essentials, called Father, Son, and Holy Spirit, are one in the Lord. [2] That the Lord is the Divine truth itself, or the Divine verity, has been shown above. That the Holy Spirit is the same is manifest from the following passages:—

There shall go forth a Shoot out of the stock of Jesse; the spirit of Jehovah shall rest upon Him, the spirit of wisdom and of understanding, the spirit of counsel and might; and He shall smite the land with the rod

of His mouth, and with the breath of His lips shall He slay the wicked; and righteousness shall be the girdle of His loins, and truth the girdle of His thighs (*Isa.* xi. 1, 2, 4, 5).

He shall come like a narrow flood; the Spirit of Jehovah shall lift up a standard against him; then a Redeemer shall come to Zion (*Isa.* lix. 19, 20).

The spirit of the Lord Jehovih is upon Me; therefore Jehovah hath anointed Me, He hath sent Me to preach good tidings unto the poor (*Isa.* lxi. 1; *Luke* iv. 18).

This is My covenant; My spirit that is upon thee, and My words shall not depart out of thy mouth from henceforth and for ever (*Isa.* lix. 21).

[3] As the Lord is truth itself, all that goes forth from Him is truth, and this is what is meant by the Comforter, who is also called the Spirit of truth and the Holy Spirit. This is evident from the following passages:—

I tell you the truth: It is expedient for you that I go away; for if I go not away the Comforter will not come unto you, but if I go away I will send Him unto you (*John* xvi. 7).

When He, the Spirit of truth, is come, He will guide you into all truth; for He will not speak from Himself, but whatsoever things He shall hear shall He speak (*John* xvi. 13).

He shall glorify Me; for He shall take of Mine and shall declare it unto you. All things whatsoever the Father hath are Mine; therefore said I that He shall take of Mine and shall declare it unto you (*John* xvi. 14, 15).

I will ask the Father to give you another Comforter, the Spirit of truth; whom the world cannot receive because it seeth Him not, neither knoweth Him; but ye know Him, for He abideth with you and shall be in you. I will not leave you orphans; I come to you: and ye shall see Me (*John* xiv. 16–19).

When the Comforter is come whom I will send unto you from the Father, the Spirit of truth, He shall bear witness of Me (*John* xv. 26).

He is called the Holy Spirit (*John* xiv. 26).

[4] That by "the Comforter" or "the Holy Spirit" the Lord meant Himself, is evident from His words, that the world had not yet known Him:—

But ye know Him; I will not leave you orphans; I come to you; ye shall see Me (*John* xiv. 17–19);

and in another passage:—

Lo I am with you always, even unto the consummation of the age (*Matt.* xxviii. 20);

also from these words, "He shall not speak from Himself," but "He shall take of Mine."

140. Since, then, by the Holy Spirit the Divine truth is meant, and the Divine truth was in the Lord and was the Lord Himself (*John* xiv. 6), and since the Holy Spirit could therefore proceed from no other source, it is said:—

The Holy Spirit was not yet, because Jesus was not yet glorified (*John* vii. 39);

and after the glorification:—

He breathed upon His disciples and said, Receive ye the Holy Spirit (*John* xx. 22).

The Lord breathed upon His disciples and said this because "breathing upon (*aspiratio*)" was an outward symbol representative of the Divine breathing-into (*inspiratio*). Breathing-into effects insertion into angelic societies. From all this the understanding can comprehend what was said by the angel Gabriel respecting the conception of the Lord:—

The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God (*Luke* i. 35).

And again:—

The angel of the Lord said to Joseph, in a dream, Fear not to take unto thee Mary thy bride; for that which is conceived in her is of the Holy Spirit. And Joseph touched her not until she had brought forth her firstborn Son (*Matt.* i. 20, 25).

Here the "Holy Spirit" means the Divine truth going forth from Jehovah the Father; and this going forth is the power of the Most High which then overshadowed the mother. This, therefore, agrees with what is said in *John*:—

The Word was with God, and God was the Word. And the Word became flesh (i. 1, 14).

That by "the Word" here the Divine truth is meant may be seen above (n. 3) on The Faith of the New Church.

141. That the Divine trinity is in the Lord has been shown above, and will be shown more fully hereafter when that subject is treated of in detail. Here only some inconsistencies resulting from a division of the trinity into persons will be

pointed out. Such a trinity would be like one minister of a church teaching from the pulpit what must be believed and what must be done, with another minister standing by him, whispering in his ear, "You say truly, add something more;" and these saying to a third, standing on the steps of the pulpit, "Go down into the church, open the ears of the people, and pour these things into their hearts, and cause them to be pure, holy, and pledges of righteousness." Again, a Divine trinity divided into persons, each one of whom singly is God and Lord, is like three suns in a single solar system, one near to another on high, and below these a third, which pours forth its rays upon angels and men, conveying the heat and light of the other two with all power to their minds, hearts, and bodies; enkindling, clarifying, and refining them, as fire does with substances in a retort. Who cannot see that if this were done men would be burned to a cinder? Again, the rule of three Divine persons in heaven would be like the rule of three kings in one kingdom; or of three commanders having equal authority over one army; or rather like the Roman government before the times of the Cæsars, which was composed of a consulate, a senate, and a tribunate of the commons, among whom the power was distributed, but with the supreme authority residing in all together. Who does not see the absurdity, folly, and madness of introducing such a form of government into heaven? But this is done when an authority like that of the higher consulate is ascribed to God the Father, an authority like that of the senate to the Son, and an authority like that of the tribunate of the commons to the Holy Spirit. This is done when a function peculiar to Himself is attributed to each; and especially when, in addition to this, their attributes are not communicable.

142. (2) *The Divine Energy and Operation, which are meant by the Holy Spirit, are, in general, reformation and regeneration; and in accordance with these, renovation, vivification, sanctification and justification; and in accordance with these latter, purification from evils, forgiveness of sins, and finally salvation.* These in their order are the energies made operative by the Lord in those who believe in Him, and who adjust and dispose themselves for His reception and indwelling; and

this is done by means of Divine truth, and with Christians by means of the Word; for the Word is the sole medium through which man draws near to the Lord, and into which the Lord enters. For, as said above, the Lord is Divine truth itself, and whatever goes forth from Him is Divine truth. But Divine truth from good must be understood, which is the same as faith from charity, since faith is nothing but truth, and charity is nothing but goodness. It is by means of Divine truth from good, that is, by means of faith from charity, that man is reformed and regenerated, and also renewed, vivified, sanctified, justified, and according to the progress and growth of these is purified from evils; and purification from evils is remission of sins. But these operations of the Lord cannot now be all explained one by one, because each one calls for its own analysis, confirmed by the Word and rationally illustrated, for which this is not the place; therefore the reader is referred to the chapters following in order in this work, which treat of Charity, Faith, Free Will, Repentance, and Reformation and Regeneration. It must be understood that these saving graces are continually made operative by the Lord in every man; since they are the steps to heaven, and the Lord desires the salvation of all. Thus the salvation of all is His end; and he who wills an end wills also the means. The Lord's coming, redemption, and the passion of the cross were for the sake of man's salvation (*Matt.* xviii. 11; *Luke* xix. 10). And as man's salvation was and eternally is the Lord's end, it follows that the above mentioned operations are mediate ends, and salvation the final end.

143. The operation of these energies is the Holy Spirit, which the Lord sends to those who believe in Him and who prepare themselves to receive Him. This is what is meant by the "spirit" in the following passages:—

I will give you a new heart and a new spirit; and I will put My spirit within you, and cause you to walk in My statutes (*Ezek.* xxxvi. 26, 27; xi. 19).

Create in us a clean heart, O God, and renew a steadfast spirit within me. Restore unto me the joy of Thy salvation, and let a willing spirit uphold me (*Ps.* li. 10, 12).

Jehovah formeth the spirit of man within him (*Zech.* xii. 1).

With my soul have I waited for Thee in the night; yea, with my spirit within me have I waited for Thee in the morning (*Isa.* xxvi. 9).

Make you a new heart and a new spirit; why will ye die, O house of Israel? (*Ezek.* xviii. 31);

and elsewhere. In these passages "a new heart" means a will of good, and "a new spirit" an understanding of truth. That the Lord operates these in such as do good and believe the truth, that is, in those who are in the faith of charity, is clearly evident from what is said above—that God gives a soul to those who walk in His statutes; also from the words, "a willing spirit." And that man must operate on his part is evident from the words, "Make you a new heart and a new spirit; why will ye die O house of Israel?"

144. We read:—

That when Jesus was baptized the heavens were opened, and John saw the Holy Spirit descending like a dove (*Matt.* iii. 16; *Mark* i. 10; *Luke* iii. 21, 22; *John* i. 32, 33).

This took place because baptism signifies regeneration and purification; and a dove has the same signification. Who cannot see that the dove was not the Holy Spirit; and that the Holy Spirit was not the dove? Doves often appear in heaven; and whenever they appear the angels know that they are correspondences of the affections and the consequent thoughts concerning regeneration and purification of some who are near by; therefore as soon as these are approached and are spoken to about some other subject than was in their thoughts when that appearance took place the doves instantly vanish. This is like many things seen by the prophets; as that John saw a lamb standing upon Mount Zion (*Apoc.* xiv. 1); and elsewhere. Who does not know that the Lord was not that lamb, and was not in the lamb, but the lamb was a representation of His innocence? This shows clearly the error of those who deduce a trinity of three persons from the dove seen descending upon the Lord when He was baptized, and from the voice heard out of heaven saying, "This is My beloved Son." That the Lord regenerates man by means of faith and charity is meant by what John the Baptist said:—

I baptize you with water unto repentance; but He that cometh after me shall baptize you with the Holy Spirit and with fire (*Matt.* iii. 11; *Mark* i. 8; *Luke* iii. 16).

"To baptize with the Holy Spirit and with fire" means to regenerate by the Divine truth that belongs to faith and the Divine good that belongs to charity. The same is meant by these words of the Lord:—

Except a man be born of water and of the Spirit he cannot enter into the kingdom of God (*John* iii. 5).

"Water," here as elsewhere in the Word, signifies truth in the natural or external man; and "spirit" signifies truth from good in the spiritual or internal man.

145. Since, then, the Lord is Divine truth itself from Divine good, and this is His very essence, and since it is from one's essence that he does what he does, it is obvious that the Lord wills unceasingly (nor can He will otherwise) to implant truth and good, or faith and charity, in every man. This may be illustrated by many things in the world; as that every man's volition and thought, and as far as it is allowable his speech and acts, are from his own essence; for example, a faithful man has faithful thoughts and intentions; an honest, upright, pious, and religious man has honest, upright, pious, and religious thoughts and intentions; and conversely, a proud, cunning, wily, and avaricious man has thoughts and intentions that make one with his essence; a fortune-teller desires only to tell fortunes; a fool has no wish but to babble against the things of wisdom; in a word, an angel meditates and strives after nothing but heavenly things, and a devil nothing but infernal things. It is the same with every subject of lower rank in the animal kingdom, as bird, beast, fish, worm, or insect—each is known by its essence or nature; and its instinct is from that nature and in accord therewith. Likewise in the vegetable kingdom, every tree, shrub, and plant is known by its fruit and its seed, in which its essence is innate; nor can anything be produced from it except what is like it and what is its own; yea, every kind of soil and marl, every stone both precious and common, and every mineral and metal, is judged according to its essence.

146. (3) *The Divine Energy and Operation, which are meant by the "sending of the Holy Spirit" are, with the clergy especially, enlightenment and instruction.* The operations of the Lord enumerated in the preceding proposition, namely, refor-

mation, regeneration, renewal, vivification, sanctification, justification, purification, the forgiveness of sins, and finally salvation, flow in from the Lord both with the clergy and the laity, and are received by those who are in the Lord, and in whom the Lord is (*John* vi. 56; xiv. 20; xv. 4, 5). But enlightenment and instruction are communicated especially to the clergy, because these belong to their office, and inauguration into the ministry carries these along with it. Moreover, when preaching from zeal they believe themselves to be inspired, like the Lord's disciples upon whom He breathed, saying:—

> Receive ye the Holy Spirit (*John* xx. 22; see also *Mark* xiii. 11).

Some affirm even that they have felt the influx. But they should be very careful not to persuade themselves that the zeal by which many are carried away while preaching is the Divine operation in their hearts; for a like and even warmer zeal prevails with enthusiasts, as also with those who are in the utmost falsities of doctrine; and even with those who despise the Word and worship nature instead of God, and fling faith and charity, as it were, into a bag on the back; but when preaching or teaching they hang it before them like a sort of ruminatory stomach, from which they draw out and disgorge such things as they know will serve as food for their hearers. For zeal, in itself considered, is a glow of the natural man. If it has within it a love of truth it is like the sacred fire that descended upon the apostles, as described in the *Acts*:—

> There appeared unto them tongues parting asunder, like as of fire; and it sat upon each of them; and they were all filled with the Holy Spirit (ii. 3, 4).

But if within that zeal or glow a love of falsity is concealed, it is like a fire imprisoned in wood, which bursts forth and consumes the house. You who deny the holiness of the Word and the Divinity of the Lord, take, I pray, the bag from your back and open it, as you freely do in your privacy, and you will see. I know that those who are meant by "Lucifer" in *Isaiah*, who are such as belong to Babylon, when they enter a church, and still more when they ascend the pulpit (especially those who call themselves members of the Society of Jesus), are swept away by a zeal which with many springs from infernal love, and from

it declaim more vehemently, and from their breasts draw deeper sighs, than those who are zealous from heavenly love. With the clergy there are two other spiritual operations (as may be seen below, n. 155).

147. It is as yet scarcely known in the church that in all of man's will and thought and his consequent action and speech, there is an internal and an external, and that from infancy man is carefully taught to speak from the external, however the internal may dissent; and that this is the origin of simulation, flattery, and hypocrisy; and thus man becomes double-minded. But he alone is single-minded whose external thinks and speaks and wills and acts from the internal; and such are meant by the "simple [single]" in the Word (as in *Luke* viii. 15; xi. 34; and elsewhere). Nevertheless these are wiser than those who are double-minded. The doubleness and tripleness in every created thing is evident in the parts of the human body. Every nerve therein consists of fibers, and every fiber of fibrils; every muscle consists of bundles of fibers, and these of motor fibers; every artery of coats in a triple series. It is the same in the human mind, whose spiritual organization is of like character, because, as said already, it is divided into three distinct regions; of which the highest, which is also the inmost, is called the celestial, the middle is called the spiritual, and the lowest the natural. It is in this lower region that the minds of all men who deny the holiness of the Word and the Divinity of the Lord carry on thought. But because such have learned also from infancy the spiritual things pertaining to the church, and accept these, but place them beneath natural things (that is, scientific, political, and civil-moral matters of various kinds), also because these spiritual things occupy the lowest part of the mind, which is nearest to speech, it comes to pass that when such persons speak in churches and public assemblies they speak from these; and what is wonderful, they are quite unaware at the time that they are not speaking and teaching from a belief in them. But when they are in freedom, as they are in privacy, the door that has closed the internal of their mind is opened, and then at times they laugh at what they had before preached publicly, saying in their hearts that theology is a specious snare for catching doves.

148. The internal and external of such men may be likened to poisons coated with sugar; also to those wild gourds which the sons of the prophets collected and put into pottage and ate them, and then cried out, "There is death in the pot" (2 *Kings* iv. 38–41). They may also be compared to the beast coming up out of the sea, which had two horns like a lamb and spoke like a dragon (*Apoc.* xiii. 11); and afterwards that beast is called "the false prophet." They are also like robbers in a city where they dwell as citizens, acting morally and talking rationally; but when they return to the forests they are wild beasts. Or they are like pirates, who on the shore are human beings, but at sea are very crocodiles. These when on land or in a city go about like panthers clothed in sheep-fleeces, or like apes in men's clothing and wearing a mask like the face of a man. They may also be likened to a harlot, who anoints herself with balsam, paints her face with rouge, and clothes herself in white silk interwoven with flowers, but when she returns home denudes herself before her visitors, and infects them with her diseases. That such is the character of those who in heart detract from the holiness of the Word and the Divinity of the Lord it has been granted me to know by years of experience in the spiritual world; for there all at first are kept in their externals, but afterwards their externals are taken away and they are introduced into their internals; and then their comedy is turned into a tragedy.

149. (4) *The Lord makes these energies operative in those who believe in Him.* That these energies, which are meant by the sending of the Holy Spirit, are made operative by the Lord in those who believe in Him, that is, that such are reformed, regenerated, renewed, vivified, sanctified, justified, purified from evils, and at length are saved by the Lord, is evident from all those passages in the Word quoted above (n. 107) which prove that those who believe in the Lord have salvation and eternal life; also especially from this:—

Jesus said, He that believeth on Me, as the Scripture hath said, Out of his belly shall flow rivers of living water. But this spake He of the Spirit which they that believed in Him were to receive (*John* vii. 38, 39).

And from this:—

The testimony of Jesus is the spirit of prophecy (*Apoc.* xix. 10).

"The spirit of prophecy" means truth of doctrine from the Word, "prophecy" signifying doctrine, while "to prophesy" signifies to teach doctrine; and "the testimony of Jesus" means confession from faith in Him. "His testimony" has a similar meaning in the following passage:—

The angels of Michael overcame the dragon through the blood of the Lamb and through the word of their testimony. And the dragon went away to make war with the rest of her seed who kept the commandments of God and have the testimony of Jesus Christ (*Apoc.* xii. 11, 17).

150. Those who believe in the Lord Jesus Christ will receive these spiritual energies for the reason that He Himself is salvation and eternal life. He is salvation since He is the Saviour; and this is the meaning of His name Jesus; He is eternal life since those in whom He is and who are in Him have eternal life; therefore He is called "eternal life" (1 *John* v. 20). Since, then, He is salvation and eternal life, it follows that He is also all that whereby salvation and eternal life are obtained, consequently He is the all of reformation, regeneration, renewal, vivification, sanctification, justification, purification from evils, and finally salvation. These are made operative by the Lord in every man, that is, the Lord strives to impart them; and He does impart them when man adapts and disposes himself for reception. The essential active force by which adaptation and disposition are effected is from the Lord; but unless man receives these operations with a free spirit the Lord cannot go beyond the effort, which, however, unceasingly continues.

151. Believing in the Lord is not merely acknowledging Him but also doing His commandments; for simply acknowledging Him is solely a matter of thought, arising from somewhat of the understanding; but doing His commandments is also a matter of acknowledgment from the will. Man's mind consists of understanding and will; and as the understanding deals with thinking and the will with doing, so when man's acknowledgment is merely from the thought of the understanding he comes to the Lord with only half of his mind; but when there is doing he comes with all of it; and this is to believe. But on the other hand, man is able to divide his heart, and to force the outermost of his nature to soar aloft, the flesh in him meanwhile turning downward; thus he flies like an eagle between

heaven and hell. And yet, the man himself does not follow his [upward] look, but the delight of his flesh; and this he does because he is in hell; therefore to hell he flies; and when he has there sacrificed to his voluptuous pleasures and poured out libations to demons, he puts on a countenance of merriment, and his eyes sparkle with fire, and so he feigns himself an angel of light. Such satans do those become after death who acknowledge the Lord but do not keep His commandments.

152. Under the preceding proposition it has been shown that the salvation and eternal life of men are the first and last end of the Lord; and as the first and last end contain within them the mediate ends, it follows that the above mentioned spiritual energies are together in the Lord, and from the Lord in man, although they come forth successively. For the human mind grows like its body, the latter growing in stature while the former grows in wisdom. So, too, is the mind exalted from one region to another, that is, from the natural to the spiritual, and from the spiritual to the celestial. In this celestial region man is wise, in the spiritual he is intelligent, and in the lowest knowing. But this exaltation of the mind is effected only from time to time, and as man acquires for himself truths and conjoins them with good. It is the same with one who builds a house; he first procures the materials for it, such as bricks, tiles, boards, and beams, and thus lays the foundations, raises the walls, divides off the rooms, furnishes them with doors, puts windows in the walls, and constructs stairs from one story to another. All these things are together in the end, which is the convenient and worthy dwelling he foresees and provides for. It is the same in the building of a church, every thing pertaining to its construction is included in the end, which is the worship of God. So is it with every thing else, as with gardens and fields, and also with employments and business, for which the end itself procures for itself the accessories.

153. (5) *The Lord operates of Himself from the Father, and not the reverse.* To operate here means the same as sending the Holy Spirit, since the above mentioned operations (which, in general, are reformation, regeneration, renewal, vivification, sanctification, justification, purification from evils, and forgiveness of sins and salvation), which are at this day attributed to

the Holy Spirit as a God by Himself, are operations of the Lord. That these are of the Lord from the Father and not the reverse, shall first be proved from the Word, and afterwards illustrated by various things that appeal to the reason. From the Word by the following passages:—

When the Comforter is come whom I will send unto you from the Father, the Spirit of truth that goes forth from the Father, He shall bear witness of Me (*John* xv. 26).

If I go not away the Comforter will not come unto you; but if I go away I will send Him unto you (*John* xvi. 7).

The Comforter, the Spirit of truth, shall not speak from Himself, but He shall take of Mine and shall declare it unto you. All things whatsoever the Father hath are Mine; therefore said I that He shall take of Mine and shall declare it unto you (*John* xvi. 13–15).

The Holy Spirit was not yet, because Jesus was not yet glorified (*John* vii. 39).

Jesus breathed on the disciples and said, Receive ye the Holy Spirit (*John* xx. 22).

Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name I will do it (*John* xiv. 13, 14).

[2] From these passages it is very evident that the Lord sends the Holy Spirit, that is, effects those things which at this day are ascribed to the Holy Spirit as a God by Himself; for He says that "He will send the Comforter from the Father," that "He will send it to them," that "the Holy Spirit was not yet because Jesus was not yet glorified;" and after the glorification He breathed on the disciples and said, "Receive ye the Holy Spirit;" also that He said, "Whatsoever ye shall ask in My name, that will I do;" and that the Comforter "shall take of Mine what He is to declare." That the Comforter and the Holy Spirit are the same see *John* xiv. 26. That God the Father does not operate these energies of Himself through the Son, but that the Son operates them of Himself from the Father, is evident from the following:—

No one hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, He hath brought Him forth to view (*John* i. 18).

And elsewhere:—

Ye have neither heard the Father's voice at any time nor seen His form (*John* v. 37).

[3] From all this it follows that God the Father operates in and into the Son, but not through the Son; also that the Lord operates of Himself from His Father; for He says:—

All things of the Father are Mine (*John* xvi. 15).
The Father hath given all things into the hand of the Son (*John* iii. 35).

Again:—

As the Father hath life in Himself so hath He given to the Son to have life in Himself (*John* v. 26).

And again:—

The words that I speak unto you are spirit and are life (*John* vi. 63).

The Lord declares that the Spirit of truth goes forth from the Father (*John* xv. 26), because it goes forth from God the Father into the Son, and out of the Son from the Father. Therefore He also says:—

In that day ye shall know that the Father is in Me and I am in the Father, and ye in Me and I in you (*John* xiv. 11, 20).

From these plain declarations of the Lord an error of the Christian world is clearly manifest, namely, that God the Father sends the Holy Spirit to man; also the error of the Greek Church, which is, that God the Father sends the Holy Spirit directly. The truth that the Lord of Himself from God the Father sends the Holy Spirit, and not the reverse, is from heaven. The angels call this an arcanum because it has not before been disclosed to the world.

154. All this may be made clear by various rational considerations; as for example, it is known that when the Apostles had received from the Lord the gift of the Holy Spirit they preached the gospel through a great part of the world, promulgating it both by speech and by writing; and this they did of themselves from the Lord. For Peter taught and wrote in one manner, James in another, John in another, and Paul in another, each according to his own intelligence. The Lord filled them all with His Spirit; but the measure in which each partook of it was in accordance with the character of his perceptions; and this was made use of in accordance with the character of his ability. The Lord fills all the angels in the heavens, for

they are in the Lord and the Lord is in them; and yet each one speaks and acts in accordance with the state of his own mind, some with simplicity and some with wisdom, thus with infinite variety; nevertheless every one speaks of himself from the Lord. [2] It is the same with every minister of the church, whether he be in truths or in falsities; each one has his own utterance and his own intelligence, and each one speaks from his own mind, that is, from the spirit he possesses. So with all Protestants, whether called Evangelical or Reformed, after they have been instructed in the dogmas taught by Luther, Melanchthon or Calvin. It is not these leaders or their dogmas that speak of themselves through their followers; but their followers speak of themselves from the leaders or the dogmas. Furthermore, each dogma may be explained in a thousand ways, for each is like a cornucopia from which every one draws what favors and is suited to his genius, and explains it according to his talent. [3] This may be illustrated by the action of the heart in and upon the lungs, and by the reaction of the lungs of themselves from the heart, the two being distinct, and yet reciprocally united. The lungs breathe of themselves from the heart; but the heart does not breathe through the lungs; if this should take place they would both cease to act. It is the same again with the action of the heart in and into the viscera of the whole body. The heart sends out the blood in all directions, and the viscera draw from it each one its portion in accordance with the nature of the use it performs, and in accordance with that use it acts, thus each in its own way. [4] The same truth may be illustrated also by the evil derived from parents, which is called hereditary evil; this acts in and into man; in like manner good from the Lord acts, the good acting above or within, and the evil acting below or without. If the evil acted through man he would neither be capable of reformation nor be culpable; or if the good from the Lord acted through man he would be incapable of reformation; but as both good and evil depend on man's free choice he becomes guilty when he acts of himself from evil, and is blameless when he acts of himself from good. And since evil is the devil, and good is the Lord, man becomes guilty when he acts from the devil, and is blameless when he acts from the Lord. It is from this free choice, which every man has, that

man is capable of reformation. [5] It is the same with the entire internal and the entire external in man. These two are distinct, and yet are reciprocally united. The internal acts in and into the external, but not through it; for the internal meditates a thousand things, and from these the external chooses only such as are suited to its use. For in man's internal (by which is meant his voluntary and perceptive mind) there are voluminous heaps of ideas, and if these were to flow forth through man's mouth it would be like a blast from a bellows. As the internal deals with universals it may be compared to an ocean or flower bed or garden, from which the external selects just what is sufficient for its use. Again, the Word of the Lord is like an ocean or a flower bed or a garden, in that when it has place in man's internal in any degree of fulness it does not act through man, but man speaks and acts of himself from the Word. The same is true of the Lord, because He is the Word, that is, the Divine truth and Divine good that are in it. The Lord acts from Himself or from the Word in and into man, and not through him, since man acts and speaks from the Lord freely when he acts and speaks from the Word. [6] But this may be illustrated more closely by the mutual intercourse of the soul and body, which are two distinct things, and yet are reciprocally united. The soul acts in and into the body, not through it; the body acts of itself from the soul. The soul does not act through the body, for the two do not consult and deliberate each with the other, nor does the soul command or ask the body to do this or that, or to speak from its mouth; neither does the body demand or beg the soul to give or supply anything; for every thing that belongs to the soul belongs also to the body, mutually and interchangeably. It is the same with the Divine and the Human of the Lord, for the soul of His Human is the Divine of the Father, and the Human is His body; and the Human does not ask its own Divine to tell it what to say or do. Therefore the Lord says:—

> In that day ye shall ask in My name; and I say not unto you that I will pray the Father for you, for the Father Himself loveth you because ye have loved Me (*John* xvi. 26, 27).

"In that day" means after His glorification, that is, after His perfect and absolute union with the Father. This arcanum is

from the Lord Himself, given for those who will be of His new church.

155. It has been shown above, under the third proposition, that the Divine energy, meant by the operation of the Holy Spirit, with the clergy especially, is enlightenment and instruction; but in addition to these there are two intermediate operations, which are perception and disposition. Thus there are four things that with the clergy follow in order: Enlightenment, Perception, Disposition, and Instruction. *Enlightenment* is from the Lord. *Perception* pertains to man, and is in accordance with the state of mind formed in him by doctrinals. If these doctrinals are true his perception becomes clear from the light that enlightens; but if they are false his perception becomes obscure, although from confirmations it may seem to be clear, this arising from a fatuous light which to the merely natural vision resembles clearness. *Disposition* is from the affection of the will's love, and that which disposes is the delight of that love. If it is a delight of the love of evil and of falsity therefrom, it excites a zeal which is outwardly harsh, rough, burning, and fiery, while inwardly it is anger, ferocity, and unmercifulness. But if it is a delight of the love of good and of truth therefrom it is outwardly mild, smooth, resounding, and glowing, while within it is charity, grace, and mercy. *Instruction* follows from these as an effect from causes. Thus in each man enlightenment, which is from the Lord, is turned into various kinds of light and heat in accordance with the state of his mind.

156. (6) *The spirit of man is his mind and whatever proceeds from it.* In the concrete, man's spirit means simply his mind; for this it is that lives after death, and it is then called a spirit—if good, an angelic spirit and afterwards an angel, if evil, a satanic spirit and afterwards a satan. The mind of every one is his internal man, which is actually the man, and resides within the external man which constitutes his body; consequently when the body is cast off, which is effected by its death, the internal is in a complete human form. Therefore they err who believe that man's mind resides only in the head; it is there in principles only, from which everything that man thinks from his understanding or does from his will first proceeds; but in

the body it is in derivatives, which are formed for sensation and action. And because the mind invariably adheres to the bodily structures it imparts to them sensation and motion; and it also inspires them with a perception that the body thinks and acts of itself, although this latter is a fallacy, as every wise man knows. Since, then, the spirit of man thinks from the understanding and acts from the will, and since the body acts not from itself but from the spirit, it follows that the spirit of man means his intelligence and his love's affection and whatever goes forth and operates from these. That "the spirit of man" signifies such things as pertain to the mind is evident from many passages in the Word. That this is their meaning any one can see as soon as they are presented. The following are a few passages from among many:—

Bezaleel was filled with the spirit of wisdom and understanding and knowledge (*Exod.* xxxi. 3).

Nebuchadnezzar said of Daniel that an excellent spirit of knowledge and understanding and wisdom was found in him (*Dan.* v. 11, 12).

Joshua was full of the spirit of wisdom (*Deut.* xxxiv. 9).

Make you a new heart and a new spirit (*Ezek.* xviii. 31).

Blessed are the poor in spirit, for of such is the kingdom of the heavens (*Matt.* v. 3).

I dwell in the contrite and humble spirit, to revive the spirit of the humble (*Isa.* lvii. 15).

The sacrifices of God are a broken spirit (*Ps.* li. 17).

I will give the garment of praise for the spirit of heaviness (*Isa.* lxi. 3). (And elsewhere.)

That "the spirit" signifies also such things as pertain to a perverse and wicked mind is evident from the following:—

He said to the foolish prophets that go away after their own spirit (*Ezek.* xiii. 3).

Conceive chaff, bring forth stubble; as to your spirit fire shall devour you (*Isa.* xxxiii. 11).

A man who is a wanderer in spirit and uttereth falsehood (*Micah* ii. 11).

A generation whose spirit is not constant with God (*Ps.* lxxviii. 8).

The spirit of whoredoms (*Hos.* v. 4; iv. 12).

That every heart may melt, and every spirit faint (*Ezek.* xxi. 7).

That which ascendeth upon your spirit shall never come to pass (*Ezek.* xx. 32).

In whose spirit there is no guile (*Ps.* xxxii. 2).

Pharaoh's spirit was troubled (*Gen.* xli. 8);

So also was Nebuchadnezzar's (*Dan.* ii. 3).

From these and numerous other passages it is clearly evident that the "spirit" signifies the mind of man and such things as pertain thereto.

157. As man's spirit means his mind, therefore "being in the spirit" (a phrase sometimes used in the Word) means a state of mind separate from the body; and because in that state the prophets saw such things as exist in the spiritual world it is called "a vision of God." The prophets were then in a state like that of spirits and angels themselves in that world. In that state man's spirit like his mind in regard to sight, may be transferred from place to place, the body remaining meanwhile in its own place. This is the state in which I have now been for twenty-six years, with the difference, that I am in the spirit and in the body at the same time, and only at times out of the body. That Ezekiel, Zechariah, Daniel, and John when he wrote the *Apocalypse*, were in that state is evident from the following passages. Ezekiel says:—

The spirit lifted me up, and brought me back in vision in the spirit of God into Chaldea, to the captivity. So the vision that I had seen went up from me (*Ezek.* xi. 1, 24).

That the spirit lifted him up, and he heard behind him an earthquake (*Ezek.* iii. 12, 14).

That the spirit lifted him up between earth and heaven and brought him to Jerusalem, and he saw abominations (*Ezek.* viii. 3 *seq.*).

That he saw four living creatures that were cherubim, and various things with them (*Ezek.* i., x.).

Also a new earth and a new temple, and an angel measuring them (*Ezek.* xl.–xlviii.).

That he was then in vision and in the spirit (*Ezek.* xl. 2; xliii. 5).

[2] It was the same with Zechariah (in whom there was then an angel) when he saw:—

A man riding among the myrtle trees (*Zech.* i. 8 *seq.*);

Four horns, and a man with a measuring line in his hand (*Zech.* i. 18; ii. 1, 5 *seq.*);

Joshua the high priest (*Zech.* iii. 1 *seq.*);

The lampstand and two olive trees (*Zech.* iv. 1 *seq.*);

A flying roll and an ephah (*Zech.* v. 1, 6);

Four chariots going out from between two mountains, and horses (*Zech.* vi. 1–3).

Daniel was in a like state:—

When he saw the four great beasts coming up from the sea, and many things respecting them (*Dan.* vii. 1–12);

When he saw the battles between the ram and the he-goat (*Dan.* viii. 1–12);

All of which he saw in vision (*Dan.* vii. 1, 2, 7, 13; viii. 2; x. 1, 7, 8);

The angel Gabriel appeared to him in vision and talked with him (*Dan.* ix. 21).

[3] The same occurred to John when he wrote the *Apocalypse;* he said:—

That he was in the spirit on the Lord's day (i. 10);

That he was carried away in the spirit into the wilderness (xvii. 3);

Upon a high mountain in spirit (xxi. 10);

That he saw in vision (ix. 17);

and elsewhere that he saw the things he described; as when he saw the Son of man in the midst of the seven lampstands; the tabernacle, the temple, the ark and the altar, in heaven; a book sealed with seven seals, and horses going out of it; four living creatures around the throne; the twelve thousand elect from each tribe; the Lamb on Mount Zion; the locusts ascending from the abyss; the dragon, and his combat with Michael; the woman bringing forth a male child, and fleeing into the desert on account of the dragon; the two beasts, one ascending out of the sea and the other out of the earth; the woman sitting upon the scarlet beast; the dragon cast into the lake of fire and brimstone; the white horse and the great supper; the holy city Jerusalem descending, the gates, walls, and foundations of which he described; the river of the water of life, and the trees of life bearing fruit every month; and many other things. Peter, James, and John were in a like state when they saw Jesus transfigured, and Paul when he heard from heaven things ineffable.

COROLLARY.

158. As this chapter treats of the Holy Spirit, it is worthy of special notice that in the Word of the Old Testament the Holy Spirit is nowhere mentioned, and the "Spirit of Holiness" in three places only, once in *David* (*Ps.* li. 11); and twice in *Isaiah* (lxiii. 10, 11). But in the Word of the New Testament, both in the *Gospels* and in the *Acts of the Apostles*, as also in

their *Epistles* it is mentioned frequently. This is because the Holy Spirit first was, when the Lord had come into the world; for it goes forth out of Him from the Father; for:—

The Lord alone is Holy (*Apoc.* xv. 4);

therefore also the angel Gabriel said to Mary the mother:—

The holy thing that shall be born of thee (*Luke* i. 35).

It is said:—

The Holy Spirit was not yet, because Jesus was not yet glorified (*John* vii. 39);

although it is previously declared that the Holy Spirit filled Elizabeth (*Luke* i. 41), and Zacharias (*Luke* i. 67), as also Simeon (*Luke* ii. 25); this is because the Spirit of Jehovah the Father filled them, which was called the Holy Spirit because of the Lord who was already in the world. This is why nowhere in the Word of the Old Testament is it said that the prophets spoke from the Holy Spirit, but from Jehovah; for everywhere we read, "Jehovah spake unto me," "The Word of Jehovah came unto me," "Jehovah said," "Thus said Jehovah." That no one may be in doubt about this I will refer to the passages in *Jeremiah* alone, where these expressions occur: i. 4, 7, 11–14, 19; ii. 1–5, 9, 19, 22, 29, 31; iii. 1, 6, 10, 12, 14, 16; iv. 1, 3, 9, 17, 27; v. 11, 14, 18, 22, 29; vi. 6, 9, 12, 15, 16, 21, 22; vii. 1, 3, 11, 13, 19–21; viii. 1, 3, 12, 13; ix. 3, 7, 9, 13, 15, 17, 22, 24, 25; x. 1, 2, 18; xi. 1, 3, 6, 9, 11, 17, 18, 21, 22; xii. 14, 17; xiii. 1, 6, 9, 11–15, 25; xiv. 1, 10, 14, 15; xv. 1–3, 6, 11, 19, 20; xvi. 1, 3, 5, 9, 14, 16; xvii. 5, 19–21, 24; xviii. 1, 5, 6, 11, 13; xix. 1, 3, 6, 12, 15; xx. 4; xxi. 1, 4, 7, 8, 11, 12, 14; xxii. 2, 5, 6, 11, 16, 18, 24, 29, 30; xxiii. 2, 5, 7, 12, 15, 24, 29, 31, 38; xxiv. 3, 5, 8; xxv. 1, 3, 7–9, 15, 27–29, 32; xxvi. 1, 2, 18; xxvii. 1, 2, 4, 8, 11, 16, 19, 21, 22; xxviii. 2, 12, 14, 16; xxix. 4, 8, 9, 16, 19–21, 25, 30–32; xxx. 1–5, 8, 10–12, 17, 18; xxxi. 1, 2, 7, 10, 15–17, 23, 27, 28, 31–38; xxxii. 1, 6, 14, 15, 25, 26, 28, 30, 36, 42, 44; xxxiii. 1, 2, 4, 10–13, 17, 19, 20, 23, 25; xxxiv. 1, 2, 4, 8, 12, 13, 17, 22; xxxv. 1, 13, 17–19; xxxvi. 1, 6, 27, 29, 30; xxxvii. 6, 7, 9; xxxviii. 2, 3, 17; xxxix. 15–18; xl. 1; xlii. 7, 9, 15, 18, 19; xliii. 8, 10; xliv. 1, 2, 7, 11, 24–26, 30; xlv. 2, 5; xlvi. 1, 23, 25, 28; xlvii. 1; xlviii. 1, 8,

12, 30, 35, 38, 40, 43, 44, 47 ; xlix. 2, 5–7, 12, 13, 16, 18, 26, 28, 30, 32, 35, 37–39 ; l. 1, 4, 10, 18, 20, 21, 30, 31, 33, 35, 40 ; li. 25, 33, 36, 39, 52, 58. The same expressions occur in all the other prophets, but nowhere is it said that the Holy Spirit spake to them, or that Jehovah spake to them through the Holy Spirit.

159. To this I will add the following Memorable Relations. First:—

Once when in company with the angels in heaven, I saw below at some distance a great smoke, and then fire breaking out from it ; and I said to the angels talking with me that the smoke seen in the hells, as a few among them knew, arises from falsities confirmed by reasonings, and that the fire is burning anger against those who contradict ; and I added, "In this world, as in mine where I live in the body, it is unknown that flame is simply smoke on fire. That such is the fact I have often proved by experiment ; for I have seen streaks of smoke rising from wood on the hearth, and when I set fire to them with a brand I have seen them turn to flames, which assumed a shape like that of the smoke ; for the separate particles of smoke become little sparks which blaze up together, like gunpowder when it is ignited. So is it with the smoke we see below. This consists of an equal number of falsities ; and the fire breaking out like flames is the glow of zeal in behalf of those falsities."

[2] Then the angels said to me, "Let us ask the Lord for leave to go down and draw towards the smoke, that we may perceive what those falsities are that so smoke and blaze with those there."

This was granted ; and lo, there appeared round about us a column of light reaching continuously to the place. And then we saw four crowds of spirits, who were strenuously maintaining that it is God the Father who should be approached and worshiped, because He is invisible, and not His Son born in the world, since He is a man and is visible.

Looking towards the sides I saw on the left some learned men of the clergy, and behind these the unlearned ; and on the right the learned of the laity, and behind these the unlearned ; while between us and these there was a yawning gulf, which was impassable.

[3] But we turned our eyes and ears to the left, where were the learned of the clergy, and behind them the unlearned, and we heard them reasoning about God in this wise, "From the doctrine of our church respecting God which is the same everywhere in Europe, we know that God the Father ought to be approached, because He is invisible, and at the same time God the Son and God the Holy Spirit, who are also invisible, being coeternal with the Father; also God the Father, being the Creator of the universe, and therefore in the universe, is present wherever we turn our eyes; and whenever we pray to Him He graciously listens, and after accepting the mediation of the Son He sends the Holy Spirit, who implants in our hearts the glory of His Son's righteousness and bestows blessedness upon us. We who have been made doctors in the church have felt in our breasts, when preaching, the holy operation of that sending, and from the presence of the Spirit in our minds have then breathed forth devotion. We are thus affected because we direct all our senses to the invisible God, who operates not singly upon the sight of our understanding, but universally upon our whole system, mental and corporeal, by the Spirit He sends. Such effects as these would not result from the worship of a visible God, that is, of a God conspicuously before the mind as a man."

[4] When this was said the unlearned of the clergy who stood behind the others applauded, and added, "Whence comes what is holy but from an invisible and imperceptible Divine? At this, the moment it touches the entrance to our ears, our features expand, and we are gladdened as by the sweetness of a fragrant aura, and we smite upon our breasts. But it is otherwise with a visible and perceptible Divine; when this enters our ears it becomes merely natural, and not Divine. For a like reason the Roman Catholics repeat their masses in Latin, and the host (to which they ascribe Divine mystical properties) they bring out from the recesses of the altar and hold up to sight; whereupon the people fall on their knees as before something most mysterious, and take in breaths of holiness."

[5] After this we turned to the right, where the learned of the laity stood, and the unlearned behind them; and from the learned we heard the following: "We know that the wisest of

the ancients worshiped an invisible God whom they called Jehovah; but after them in the succeeding ages men made for themselves gods out of deceased rulers, among whom were Saturn, Jupiter, Neptune, Pluto, Apollo, and also Minerva, Diana, Venus, and Themis; and to these they built temples and offered divine worship; and as in time this worship degenerated it gave rise to idolatry, from which at last the whole world became filled with insanity. We therefore agree unanimously with our priests and elders that there were and are three Divine persons from eternity, each one of whom is God; and it is enough for us that they are invisible."

To this the unlearned behind them added, "We agree. Is not God God, and man man? Still we know that if any one should set before them a God-Man, the common people, who have a sensuous idea about God, would accept it."

[6] When they had said this their eyes were opened and they saw us near them; but being indignant because we had heard them they became silent. But presently the angels, from a power given them, closed the outer or lower things of their thoughts, from which they had been speaking, and opened the inner or higher things, and compelled them to speak from these about God. And speaking thus they said, "What is God? We have neither seen His shape nor heard His voice. What, then, is God but nature in its firsts and lasts. Nature we have seen, for she beams in our eyes; and we have heard her, for she sounds in our ears."

On hearing this we said to them, "Have you ever seen Socinus, who acknowledged God the Father only; or Arius, who denied the Divinity of the Lord our Saviour, or have you seen any of their adherents?" To which they answered, "We have not."

We said, "They are in the deep beneath you." And shortly some of them were summoned from the deep and questioned about God; and they spoke as the others had done; and they added, "What is God? We can make as many gods as we like."

[7] And then we said, "It is useless to talk with you about the Son of God born in the world; yet we will say this much: Lest faith respecting God and faith in God and from God, which in the first two ages, from no one's having beheld God,

had been like a beautifully colored bubble in the air, should for the same reason in the third and following age collapse to nothing, it pleased Jehovah God to descend and assume a Human and thus make Himself visible, and convince men that He is not a mere figment of reason, but the Itself, which was and is and will be, from eternity to eternity; also that God is not a mere word of three letters, but is the All of reality from Alpha to Omega, consequently the life and salvation of all who believe in Him as visible, but not of those who say that they believe in an invisible God. For believing, seeing, and knowing make one. Therefore the Lord said to Philip:—

> That whosoever sees and knows Him sees and knows the Father;

and elsewhere:—

> That it is the will of the Father that men should believe in the Son and that whosoever believes in the Son has eternal life, while he who does not believe in the Son shall not see life, but the wrath of God abides on him (*John* iii. 15, 16, 36; xiv. 6–15).

Hearing this many of the four crowds were so enraged that smoke and flame issued from their nostrils; we therefore left them; and the angels, after accompanying me home, ascended to their heaven.

160. Second Memorable Relation:—

At one time in company with some angels I was walking in the world of spirits (which is intermediate between heaven and hell, and which all men enter first after death, the good being there made ready for heaven and the evil for hell), and I talked with them on various subjects, on this among others:—That in the world where I am living in the body there are seen at night innumerable stars, larger and smaller, which are so many suns, only the light of which reaches our solar system; and I added, "When I saw that stars are visible in your world also I supposed them to be as numerous as those in the world where I live."

The angels, delighted with this conversation, said, "Perhaps they are, since every society of heaven, in the sight of those who are under heaven, sometimes shines like a star; and the societies of heaven are numberless, all arranged in order according to the varieties of the affections of the love of good,

which affections in God are infinite, and thus from Him are numberless; and as these were all foreseen before creation, I suppose that in accord with their number there have been provided, that is, created, an equal number of stars in the world where the men live who were to be natural-material bodies."

[2] While we were talking together in this way I saw in the north a levelled way, so crowded with spirits that there was scarcely room to step between any two; and I said to the angels that I had already seen this way, with spirits thronging it like an army; and that I had heard that this is the way by which all pass when departing from the natural world. And the way is covered with such a vast number of spirits because many thousands of men die every week, and after death they all pass into this world.

The angels added, "This road terminates in the middle of this world where we now are—in the middle because on the sides towards the east there are societies who are in love to God and love towards the neighbor, and to the left towards the west societies of those who are opposed to these loves; while in front towards the south are societies of those who are more intelligent than the others. This is why the new-comers from the natural world move first to this point. When here, they are in the externals in which they had last been in the former world. Afterwards they are gradually let into their internals, and their characters are examined; and after the examination the good are borne to their places in heaven and the evil to theirs in hell."

[3] We stopped at the middle point, at the termination of this way of entrance, and we said, "Let us wait here awhile and talk with some of the new-comers." And from those approaching we picked out twelve, who having just come from the natural world did not know but that they were in it still. We asked them their views of heaven and hell and the life after death.

One replied, "Our sacred order impressed upon me the belief that we are to live after death, and that there is a heaven and a hell; and therefore I have believed that all who live a moral life go to heaven; and as all do live a moral life, that no one goes to hell; and therefore that hell is a fable manufac-

tured by the clergy to frighten men from evil living. What does it matter whether I think about God in this way or that? Thought is only chaff, as it were, or like a bubble on the water that bursts and passes away."

Another near him said, "It is my belief that there is a heaven and a hell; and that God rules heaven, and the devil rules hell; and as they are enemies, and therefore opposed to each other, one calls evil what the other calls good; also that a moral man who is a dissembler, and who can make evil look like good and good like evil, will side with both parties. What, then, does it matter whether I am on the side of one Lord or the other, providing He favors me? Good and evil are equally delightful to men."

[4] A third, standing beside him, said, "Of what consequence is it to me to believe that there is a heaven and a hell? For who has come from either place and told us of them? If every man lives after death, why, out of so vast a multitude, has no one come back and told us?"

Next came a fourth, who said, "I will tell you why no one has come back and told. It is because when a man breathes his last and dies, he either becomes a ghost and is dissipated, or is like the breath of the mouth, which is merely wind. How can a being like that come back and talk with any one?"

The fifth took up the matter and said, "Friends, wait till the day of the last judgment; for all will then return into their bodies, and you will see and talk with them, and each one will tell his fate to the other."

[5] A sixth, standing opposite, laughed and said, "How can the spirit, which is wind, return into a body that has been eaten up by worms, and into its skeleton that has been dried up by the sun and has crumbled into dust? Or how is an Egyptian, who has been made a mummy and mixed by a quack with extracts or emulsions into a potion or powder, to come back and tell anything? Therefore, if you have the faith, wait till that last day; but your waiting will be for ever, and for ever in vain."

After him a seventh said, "If I believed in a heaven and a hell, and therefore in a life after death, I would also believe that birds and beasts live after death likewise. Are not some of these quite as moral and as rational as men? It is denied

that beasts live after death, therefore I deny that men do. The reasoning is equally good; one follows from the other. What is man but an animal?"

An eighth, standing at his back, came forward and said, "Believe in a heaven if you will, but I do not believe in any hell. Is not God omnipotent and able to save everybody?"

[6] Then a ninth, caressing his hand, said, "God is not only omnipotent He is also gracious; and cannot send any one into eternal fire; and if any one is there He cannot but take him out and raise him up."

A tenth ran out of his place into the midst and said, "Neither do I believe in a hell. Did not God send His Son, and did He not make expiation for the sins of the whole world and take them away? What can the devil do against that? And as he can do nothing, what then is hell?"

An eleventh, who was a priest, took fire at hearing this, and said, "Do you not know that those who have attained to the faith on which Christ's merit is inscribed are saved, and that those attain to that faith whom God elects. Does not election rest in the will of the Almighty, and in His judgment as to who are worthy of it? Who can prevail against these?"

The twelfth, who was a politician, kept silent; but being asked to crown the replies, he said, "From my own thought I will not say anything about heaven and hell and the life after death, since no one knows anything about them; nevertheless you should not blame the priests for preaching them; for in that way the minds of the vulgar are kept bound by an invisible bond to the laws and to their rulers. Does not the public welfare depend upon this?"

[7] We were amazed to hear such things as these, and we said to each other, "Although these go by the name of Christians they are neither men nor beasts, but they are men-beasts." However, to arouse them from their sleep we said, "There is a heaven and a hell and a life after death; of this you will be convinced when we have dispelled your ignorance of the state of life in which you now are. During the first few days after death no one knows but that he is still living in the same world in which he lived before; for the time that has passed is like a sleep, on being awakened from which he had no other feeling

than that he still is where he was before. So is it with you now; and therefore you have been speaking just as you thought in the former world."

The angels then dispelled their ignorance; and they saw that they were in another world, and among those with whom they were not acquainted; and they cried out, "O where are we?"

We said, "You are no longer in the natural world, but in the spiritual world, and we are angels."

Then, being quite awake, they said, "If you are angels, show us heaven."

We replied, "Wait here a little, and we will return." And returning after half an hour we found them waiting for us; and we said, "Follow us into heaven." They did so, and we went up with them, and because we were with them the guards opened the gate and admitted us.

And we said to those who receive new-comers at the entrance, "Examine these men."

And they turned them about and saw that the hinder parts of their heads were quite hollow. They then said to them, "Go away from here, for there is in you the delight of the love of doing evil; therefore you are not in conjunction with heaven; for in your hearts you have denied God and have despised religion."

And we said to them, "Do not delay, or you will be cast out." So they hastened down and departed.

[8] On the way home we talked about the reason why in the spiritual world the back parts of the head of those who take delight in doing evil are hollow. And I gave as the reason that man has two brains, one behind, called the cerebellum, and one in front called the cerebrum; and the love of the will dwells in the cerebellum, and the thought of the understanding in the cerebrum; and whenever the thought of the understanding does not guide the love of man's will the inmosts of the cerebellum, which in themselves are heavenly, collapse; hence the hollowness.

161. Third Memorable Relation:—

In the spiritual world I once heard a noise like that of a mill; it was in the northern quarter. At first I wondered what it was; but I called to mind that the meaning of a mill and of

grinding is to seek from the Word what is serviceable for doctrine. I therefore went towards the place where the noise was heard, and when I came near it stopped; and I then saw a sort of arched roof above the ground, to which there was an entrance through a cavern; seeing which I descended, and entered.

And behold, there was a room in which I saw an old man sitting among books, holding the Word before him and searching out from it what would be serviceable for his doctrine. Pieces of paper were lying around, on which he had written whatever he could use. In an adjoining room were copyists who were collecting the papers and copying what was written on them on a full-sized sheet. I first asked him about the books around him.

He said that they all treated of *Justifying Faith;* those from Sweden and Denmark profoundly; those from Germany more profoundly; those from Britain still more so; and most profoundly of all the ones from Holland. And he added that on several points they differed; but in the article on justification and salvation by faith alone they all agreed. He afterwards said that he was then collecting from the Word this first principle of justifying faith, that God the Father ceased to be gracious towards the human race on account of its iniquities, and it was therefore a Divine necessity for man's salvation that satisfaction, reconciliation, propitiation, and mediation should be effected by some one who would take upon himself the damnation enjoined by justice; and that this could never have been done except by His only Son; but having once been done there was a way of approach open to God the Father for the Son's sake; for we pray, "Father, be merciful to us for the sake of Thy Son." And he said, "I see and have seen, that this is in accordance with all reason and Scripture. By what other way than by faith in the merits of His Son could God the Father be approached?"

[2] I listened to this, and was amazed that he should declare it to be in accord with reason and Scripture, when yet it is contrary to both, and this I plainly told him.

In the heat of his zeal he then rejoined, "How can you say that?"

Therefore I opened my mind to him, saying, "Is it not contrary to reason to think that God the Father failed of grace towards the human race, and rejected and excommunicated it? Is not Divine grace an attribute of the Divine essence? Wherefore failing of grace would be failing of Divine essence; and failing of His Divine essence would be to be no longer God. Is it possible for God to be alienated from Himself? Believe me, as grace on God's part is infinite, so it is also eternal. On men's part God's grace may be lost if man does not accept it, [but never on God's part]. But if grace were to depart from God there would be an end to the whole heaven and the whole human race. Wherefore on God's part grace endures for ever, not only towards angels and men, but even towards the devils in hell. Since this accords with reason, why do you say that the only access to God the Father is through faith in the merits of the Son, when yet there is perpetually an access to Him through grace? [3] But why do you say, access to God the Father for the sake of the Son, instead of through the Son? Is not the Son the Mediator and Saviour? Why do you not go to the Mediator and Saviour Himself? Is He not both God and Man? On earth who goes directly to an emperor, king, or prince? Must there not be some one to procure admission and introduce him? Do you not know that the Lord came into the world that He might introduce men to the Father, and that only through Him is there any access to the Father; while this access is perpetual when you go directly to the Lord Himself, since He is in the Father and the Father in Him? Search now in Scripture, and you will see that this is in accordance with Scripture, while your way to the Father is contrary to Scripture as it is contrary to reason. I tell you, moreover, it is a presumption to climb up thus to God the Father, and not through Him who is in the bosom of the Father, and who alone is present with the Father. Have you not read *John* xiv. 6?"

Hearing this, the old man became so angry that he sprang from his seat and shouted to his copyists to put me out; and when I had gone out immediately of my own accord, he threw after me out of the door a book that he happened to lay hand upon, and that book was the Word.

162. Fourth Memorable Relation:—

A discussion arose among certain spirits, whether one can see any doctrinal truth of theology in the Word except from the Lord. They all agreed in this, that no one can except from God, because:—

Man can receive nothing except it be given from heaven (*John* iii. 27).

The discussion, therefore, was whether any one can do this unless he go directly to the Lord.

On one side it was declared that the Lord must be approached directly, because He is the Word; and on the other that true doctrine may also be seen when God the Father is approached directly. The discussion therefore first turned to this point: Is it permissible for any Christian to approach God the Father directly, thereby climbing over the Lord; and is not this insolence and audacity unbecoming as well as rash, since the Lord says that:—

No one comes to the Father except through Him (*John* xiv. 6)?

But they left this point, and said that man can see true doctrine from the Word by his own natural light. This was rejected. Then they insisted that it could be seen by those who pray to God the Father; and something from the Word was read to them, and upon their knees they prayed God the Father to enlighten them; and they said of what had been read to them from the Word that it contained such and such truth; but it was falsity. This was repeated until it became tiresome; and at last they confessed that it could not be done.

But those on the other side who approached the Lord directly saw the truths, and communicated them to the others.

[2] When this discussion had been thus ended, certain spirits ascended from the abyss who at first looked like locusts, and afterwards like dwarfs. They were such as in the world had prayed to God the Father, and had confirmed themselves in the doctrine of justification by faith alone. They were the same as those treated of in the *Apocalypse* (ix. 1–11). They said that they saw in clear light, and also from the Word that a man is justified by faith alone without the works of the law.

They were asked, "By what faith?" They answered, "By

faith in God the Father." But when they had been examined they were told from heaven that they did not know a single doctrinal truth from the Word. They retorted that still they saw their own truths in light.

They were told that it was a fatuous light in which they saw them. They asked, "What is a fatuous light?" They were told that a fatuous light is the light of the confirmation of what is false, and that it corresponds to the light in which are owls and bats, to which darkness is light and light darkness. This was confirmed to them by the fact that when they looked up to heaven, the abode of light itself, they saw darkness; and when they looked down to the abyss from which they came they saw light.

[3] Nettled by this confirmation, they said that light and darkness then are nothing, being a mere state of the eye, according to which light is said to be light and darkness to be darkness. But it was shown that their light was a fatuous light, which is the light of the confirmation of what is false, and that it was nothing but an activity of the mind, arising from the fire of their lusts, not unlike the light with cats, whose eyes at night in cellars, from their burning appetite for mice, look like candles.

Enraged at hearing this, they said they were not cats and were not like cats, for they could see if they wished to.

But fearing they might be asked why they did not wish to see, they withdrew, and let themselves down to their abyss. Those in that abyss and those like them are called by the angels owls and bats and also locusts.

[4] When they had reached their companions in the abyss, and had told them that the angels had said "that we know no doctrinal truth whatever, not a single one; and they called us owls, bats, and locusts," a tumult arose there. And they said, "Let us pray to God for permission to ascend, and we will show clearly that we have many doctrinal truths, which the archangels themselves will acknowledge." And because they prayed to God, permission was given them; and as many as three hundred of them ascended.

And when they appeared above the ground they said, "In the world we were men of celebrity and renown, because we

knew and taught the mysteries of justification by faith alone; and from confirmations we not only saw light, but saw it as a glittering radiance, and we see it so still in our cells; and yet we have heard from our companions who were still with you that that light is not light but darkness, for the reason, as you say, that we have no doctrinal truth from the Word. We know that every truth of the Word shines, and we have believed that our radiance, when we meditated profoundly upon our mysteries, came from that source. We will therefore demonstrate to you that we have truths from the Word in abundance." And they said, "Have we not this truth, that there is a trinity, consisting of God the Father, the Son, and the Holy Spirit, and that men ought to believe in the trinity? Have we not this truth, that Christ is our Redeemer and Saviour? Have we not this truth, that Christ alone is righteousness, and to Him alone belongs merit, and that any man who wishes to attribute to himself any of Christ's merit and righteousness is himself unrighteous and impious? Have we not this truth, that no mortal man is able of himself to do any spiritual good, but that from God is all good that is good in itself? Have we not this truth, that there are meritorious good and hypocritical good, and that such goods are evil? Have we not this truth, that good works ought nevertheless to be done? Have we not this truth, that there is such a thing as faith, and that men ought to believe in God, and that every one has life according as he believes; besides many other truths from the Word? Which of you can deny a single one of these? And yet you declared that in our schools we have no truths at all, not even a single one. Have you not cast these charges against us ungraciously?"

[5] But they received this answer, "All these things that you have advanced are in themselves true; but with you they are truths falsified, which are falsities, because they are derived from a false principle. That this is so we will make clear to your sight. Not far from here is a place upon which the light of heaven falls directly, and in the center of it there is a table. Whenever any paper upon which some truth from the Word has been written is placed upon this table, the paper, because of the truth written upon it, shines like a star. Therefore write

your truths on a paper, and let the paper be placed on the table, and you will see."

This they did, and gave the paper to a guard, who placed it on the table and said to them, "Stand back and look at the table."

They stood back and looked, and lo, the paper shone like a star.

Then the guards said, "You see that the things you have written on the paper are truths; but come nearer and fix your gaze upon it."

They did so, and suddenly the light vanished and the paper became black, as if covered with soot from a furnace.

The guard said further, "Touch the paper with your hands, but be careful not to touch the writing."

And when they did so a flame broke out and consumed the paper. When they had seen this they were told, "If you had touched the writing you would have heard an explosion and you would have burned your fingers."

Then those standing behind them said, "You now see that the truths which you abused to confirm the mysteries of your justification are truths in themselves, but that in you they are truths falsified."

Then they looked upward, and heaven appeared to them like blood, and presently like thick darkness; and in the eyes of the angelic spirits they appeared, some like bats, and some like owls, and some like horned owls; and they fled away into their own darkness, which to their eyes shone delusively.

[6] The angelic spirits who were present were astonished, for until then they had known nothing of that place or of the table there. And a voice then came to them from the southern quarter, saying, "Come hither, and you will see something still more wonderful."

And they went, and entered a chamber, the walls of which shone like gold, and there also they saw a table on which the Word lay, encircled with precious stones arranged in a heavenly form.

And the angel guard said, "When the Word is opened a light of ineffable brightness shines forth from it; and at the same time there is from the precious stones the appearance of

a rainbow above and round about the Word. When an angel from the third heaven comes hither there appears above and around the Word a rainbow on a red ground; when an angel from the second heaven comes and looks, a rainbow on an azure ground appears; when an angel from the lowest heaven comes and looks, a rainbow on a white ground appears; when any good spirit comes and looks a variegation of light like marble appears." That this was so was also showed to them visibly.

The angel guard said further, "When any one who has falsified the Word approaches, at first the splendor is dissipated, and then if he comes near and fixes his eyes on the Word, there arises an appearance of blood about it; and he is admonished to withdraw because there is danger."

[7] But a certain person who in the world had been a leading writer on the doctrine of justification by faith alone, came up boldly and said, "When I was in the world I did not falsify the Word. Together with faith I exalted charity and taught that a man in that state of faith in which he practises charity and its works is renewed, regenerated, and sanctified by the Holy Spirit; also that faith does not exist solitary, that is, separated from good works, as there can be no good tree without fruit, no sun without light, no fire without heat. I also rebuked those who said that good works are not necessary; and even obedience to the commandments of the Decalogue is not necessary; and I made repentance of great importance; and thus in wonderful manner applied everything in the Word to the subject of faith; and yet I made it clear and demonstrated that faith alone is saving."

Confident in this assertion that he had not falsified the Word, this man approached the table, and in spite of the warning of the angel he touched the Word; and suddenly out of the Word there went forth fire and smoke, and there was an explosion and a crash which hurled him to a corner of the room, where he lay like one dead for nearly an hour.

The angelic spirits were astonished at this; but they were told that although this leader had exalted more than others the goods of charity as proceeding from faith, yet he had meant nothing more than political social works, which are also called moral and civil, and which were to be done for the sake of the

world and worldly prosperity, but by no means for the sake of salvation; also that he had assumed some hidden works of the Holy Spirit, of which man knows nothing, but which are generated in the act of faith in a state of faith.

[8] The angelic spirits then talked together about the falsification of the Word; and they agreed that falsifying the Word is taking truths therefrom and applying them to confirm falsities; whereby truths from the Word are dragged apart from it and slain; as for example, when any such truths as those quoted above by the spirits from the abyss are applied to the faith of the present day and are explained by that faith, which is impregnated with falsities, as will be shown hereafter; or, again, when one takes from the Word the truth that charity ought to be exercised, and that good ought to be done to the neighbor, and then adds confirmations to show that this ought to be done, but not for the sake of salvation (since no good done by man is good, because meritorious), he drags that truth from the Word apart from the Word, and slays it. For the Lord in His Word enjoins it on every man who wishes to be saved that he must love the neighbor, and from love do good to him. So also with other truths.

THE DIVINE TRINITY.

163. God the Creator, together with creation, has been treated of; also the Lord the Redeemer, together with redemption; and lastly the Holy Spirit, together with the Divine operation. Having thus treated of the Triune God, it is necessary to treat also of the Divine trinity, which is known and yet unknown in the Christian world; for only through this can a right idea of God be acquired; and a right idea of God in the church is like the sanctuary and altar in a temple, or like the crown upon the head and the scepter in the hand of a king on his throne; for on a right idea of God the whole body of theology hangs, like a chain on its first link; and if you will believe it, every one is allotted his place in the heavens in accordance with his idea of God. For that idea is like a touchstone by which the

gold and silver are tested, that is, the quality of good and truth in man. For there can be no saving good in man except from God, nor any truth that does not derive its quality from the bosom of good. But that it may be seen with both eyes what the Divine trinity is, the explanation of it shall be divided into sections as follows:—

(1) There is a Divine Trinity, which is Father, Son, and Holy Spirit.

(2) These three, Father, Son, and Holy Spirit, are the three essentials of one God, and they make one as soul, body, and operation make one in man.

(3) Before the world was created this Trinity was not; but after creation, when God became incarnate, it was provided and brought about; and then in the Lord God the Redeemer and Saviour Jesus Christ.

(4) In the ideas of thought a Trinity of Divine Persons from eternity, or before the world was created, is a Trinity of Gods; and these ideas cannot be effaced by a lip-confession of one God.

(5) A Trinity of Persons was unknown in the Apostolic church, but was hatched by the Nicene Council, and from that was introduced into the Roman Catholic church, and from that again into the churches separated from it.

(6) From the Nicene Trinity and the Athanasian Trinity together a faith arose by which the whole Christian church has been perverted.

(7) This is the source of that "abomination of desolation, and that tribulation such as has not been nor ever shall be," which the Lord foretold in Daniel and in the Gospels and in the Apocalypse.

(8) So too, unless a new heaven and a new church were established by the Lord there could no flesh be saved.

(9) From a Trinity of Persons, each one of whom singly is God, according to the Athanasian Creed, many discordant and heterogeneous ideas respecting God have arisen, which are phantasies and abortions.

These propositions shall now be explained one by one.

164. (1) *There is a Divine Trinity, which is Father, Son, and Holy Spirit.* That there is a Divine trinity of Father,

Son, and Holy Spirit is made clearly evident in the Word, as in the following passages :—

The angel Gabriel said to Mary, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee ; therefore that holy thing which shall be born of thee shall be called the Son of God (*Luke* i. 35).

Here three are mentioned, the Most High, who is God the Father, the Holy Spirit, and the Son of God :—

When Jesus was baptized, Lo, the heavens were opened, and John saw the Holy Spirit descending as a dove and coming upon Him ; and lo, a voice out of heaven saying, This is My beloved Son, in whom I am well pleased (*Matt.* iii. 16, 17 ; *Mark* i. 10, 11 ; *John* i. 32).

And still more plainly in these words of the Lord to His disciples :—

Go ye and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit (*Matt.* xxviii. 19) ;

and still again in these words in *John* :—

There are three that bear witness in heaven, the Father, the Word, and the Holy Spirit (1 *John* v. 7).

Furthermore, the Lord prayed to His Father, and spoke of Him and with Him, and said that He would send the Holy Spirit, and He did send it. Finally the apostles in their Epistles frequently mention the Father and the Son and the Holy Spirit. From all this it is clear that there is a Divine trinity, which is Father, Son, and Holy Spirit.

165. But in what manner these passages are to be understood, whether as meaning that these are three Gods, who in essence and consequently in name are one God; or that they are three objects belonging to one subject, that is, merely qualities or attributes of one God which are so named; or in some other way, the reason left to itself is incapable of seeing. What then is to be done ? There is no other way than for man to go to the Lord God the Saviour, and under His auspices read the Word; for He is the God of the Word; and man will then be enlightened and will see truths which reason also will acknowledge. But on the other hand, if you do not approach the Lord, though you read the Word a thousand times, and see therein

the Divine trinity and the unity also, you will never understand otherwise than that there are three Divine persons, each one of whom singly is God, and thus that there are three Gods. But because this is repugnant to the common perception of all men throughout the world, to escape reproaches men have invented the notion that although there are in truth three Gods, it is indispensable to faith that one God only, and not three, be named. Furthermore, lest they should be overwhelmed with censure it was determined that on this point especially the understanding should be imprisoned and held bound under obedience to faith; and that this should evermore be a sacred principle of Christian order in the Christian church. [2] Such a paralytic birth resulted from their not reading the Word under the Lord's auspices; for every one who does not read the Word under His auspices reads it under the auspices of his own intelligence, which is like an owl in such things as are in spiritual light, as all the essentials of the church are. And when one so reads in the Word what is said of the trinity, and from what he reads thinks that although there are three Gods they are still one, the matter appears to him like a response from a tripod, which, because he does not understand it he rolls about between his teeth; for if he should set it before his eyes it would become a riddle, which the more he tries to solve the more he involves himself in darkness, until finally he begins to think about it without understanding, which is like seeing without an eye. In short, those who read the Word under the auspices of one's own intelligence, as is done by all who do not acknowledge the Lord as the God of heaven and earth, and therefore approach and worship Him alone, may be likened to children at play, who tie a bandage over their eyes and try to walk in a straight line, and even think that they are going straight ahead, when yet they turn step by step to one side and finally go in the opposite direction, and strike against a stone and fall. [3] Such are also like mariners sailing without a compass, who run their vessel on the rocks and perish. They are also like a man walking over a wide plain in a thick fog, who seeing a scorpion takes it for a bird, and attempting to seize and pick it up with his hand receives a deadly wound. Such again are like a waterfowl or a hawk, which sees above

the water a little of the back of a big fish, and darts down and fixes its beak in it, and is drawn under by the fish and drowned. Again they are like one entering a labyrinth without a guide or a cord, and the farther he goes in the more he loses sight of the way out. A man who reads the Word not under the Lord's auspices but under the auspices of his own intelligence, thinks himself a lynx and better sighted than Argus; and yet he inwardly sees not a shred of truth, but only what is false; and under self-persuasion this falsity seems to him like a polar star towards which he directs all the sails of his thought; and then he no more sees truths than a mole does, or if he sees them he bends them to favor his phantasies, and so perverts and falsifies the holy things of the Word.

166. (2) *These three, Father, Son, and Holy Spirit, are the three essentials of the one God, and they make one as soul, body, and operation make one in man.* In any one thing there are both general and particular essentials, and these together make one essence. The general essentials of the one man are his soul, body, and operation. That these constitute one essence can be seen from this—that one is from the other and for the sake of the other in an unbroken series; for man gets his beginning from the soul, which is the very essence of the semen; and the soul not only initiates, but also produces in their order all things that pertain to the body, and afterward all things that proceed from the soul and body together, which are called operations. From this production, therefore, of one from the other, and the consequent ingrafting and conjunction, it can be seen that these three are of one essence, and therefore they are called three essentials.

167. Every one acknowledges that these three essentials, namely, soul, body, and operation, both were and are in the Lord God the Saviour. That His soul was from Jehovah the Father cannot be denied except by Antichrist; for in the Word of both Testaments He is called the Son of Jehovah, the Son of the Most High God, the Only-begotten; consequently the Divine of the Father, like the soul in man, is His first essential. From this it follows that the Son whom Mary brought forth is the body to that Divine soul; for in the mother's womb nothing is furnished except the body that has

been conceived and derived from the soul; this, therefore, is His second essential. Operations constitute the third essential, since these proceed from soul and body together, and what proceeds is of the same essence as that which produces it. That the three essentials, Father, Son, and Holy Spirit, in the Lord are one, like soul, body and operation in man, is clearly evident from the Lord's words, that the Father and He are one; that the Father is in Him and He in the Father; and in like manner He and the Holy Spirit, since the Holy Spirit is the Divine that goes forth out of the Lord from the Father, as fully shown above from the Word (n. 153, 154); therefore to show it again would be superfluous, and like loading a table with food after the appetite has been satisfied.

168. When it is said that the Father, Son, and Holy Spirit are the three essentials of the one God, like soul, body, and operation in man, it seems to the human mind as if these three essentials are three persons, which is impossible. But when it is understood that the Divine of the Father, which constitutes the soul, and the Divine of the Son, which constitutes the body, and the Divine of the Holy Spirit or the proceeding Divine, which constitutes the operation, are the three essentials of the one God, the statement is comprehensible. For God the Father is His Divine, the Son from the Father is His Divine, and the Holy Spirit from both is His Divine; and as these are one in essence and one in mind they constitute one God. But if these three Divine essentials are called persons, and if to each person is attributed his own property, to the Father imputation, to the Son mediation, and to the Holy Spirit operation, the Divine Essence, which in fact is one and not divisible, becomes divided: and thus none of the three is God in fulness, but each has a sub-triple power; and this a sound understanding must needs reject.

169. From the trinity in every man, then, who can fail to perceive the trinity in the Lord? In every man there is soul, body, and operation; so also in the Lord, "for in the Lord dwells all the fulness of Divinity bodily," according to Paul (*Col.* ii. 9); therefore in the Lord the trinity is Divine, but in man it is human. In this mystical notion that there are three Divine persons and yet one God, and that this God, although

one, is nevertheless not one person, every one can see that reason has no part, but has been lulled to sleep, and still it compels the mouth to speak like a parrot. And when reason is put to sleep what is speech from the mouth but dead speech? When the mouth utters that which reason turns away from and dissents from, is not speech foolish? At this day human reason, in respect to the Divine trinity, is bound like a man in prison, manacled and fettered; and it may be compared to a vestal virgin buried alive for permitting the sacred fire to die out; and yet in the minds of men of the church the Divine trinity ought to shine like a lamp, since God in His trinity and in the unity thereof is the All in all the sanctities of heaven and the church. But if the soul is made one God, and the body another, and the operation a third, how does this differ from making three parts, each distinct from the other, out of these three essentials of one man? And what is that but cutting him in pieces and slaying him?

170. (3) *Before the world was created this Trinity was not; but after creation, when God became incarnate, it was provided and brought about, and then in the Lord God the Redeemer and Saviour Jesus Christ.* In the Christian church at the present day a Divine trinity existing before the creation of the world is acknowledged; that is, that Jehovah God begat a Son from eternity, and that the Holy Spirit then went forth from both, and that each of these three is by Himself or singly God, because each is one person subsisting of Himself. But as this is incomprehensible to all reason it is called a mystery, which can be penetrated only in this way—that these three have one Divine essence, by which is meant eternity, immensity, omnipotence, and thus an equal Divinity, glory, and majesty. But that this trinity is a trinity of three Gods, and therefore in no sense a Divine trinity, will be shown in what follows: while from all that precedes it is evident that the trinity (which is also a trinity of Father, Son, and Holy Spirit) which was provided and brought about when God became incarnate, thus after the world was created, is a Divine trinity, because it is a trinity in one God. This divine trinity is in the Lord God the Redeemer and Saviour Jesus Christ, because the three essentials of the one God, which constitute one essence, are in Him.

That in Him (as Paul says) dwelleth all the fulness of Divinity is evident also from the words of the Lord Himself, that all things of the Father are His, and that the Holy Spirit speaks from Him, and not of itself; and finally, that when He arose He took from the sepulchre His whole human body, both the flesh and the bones (*Matt.* xxviii. 1–8; *Mark* xvi. 5, 6; *Luke* xxiv. 1–3; *John* xx. 11–15), unlike any other man; of which He bore living witness to His disciples, saying:—

Behold My hands and My feet, that it is I Myself; handle Me and see; for a spirit hath not flesh and bones as ye see Me have (*Luke* xxiv. 39).

From this every man may be convinced, if he will, that the Lord's humanity is Divine; consequently, that in Him God is Man and Man is God.

171. The trinity which the present Christian church has embraced and brought into its faith, is that God the Father begat a Son from eternity, and that the Holy Spirit then went forth from both, and that each one of Himself is a God. Human minds can conceive of this trinity only as a triarchy, like the government of three kings in one kingdom, or of three generals over one army, or of three masters in one household, all possessing an equal power. From this what but destruction could ensue? Or if one wishes to figure or shadow forth this triarchy before his mind's sight, and at the same time the unity of its members, he can present it to contemplation only as a man with three heads on one body, or as three bodies under one head. In such a monstrous image must the trinity appear to those who believe that there are three Divine persons each by Himself God, and who join these into one God, but deny that God, because He is one, is therefore one person. That a Son of God begotten from eternity descended and assumed a Human may be compared to the fables of the ancients, that human souls created at the beginning of the world enter into bodies and become men; also to the absurd notion that the soul of one person passes into another, as many in the Jewish church believed; for example, that the soul of Elijah would pass into the body of John the Baptist, and that David would return into his own or into some other man's body, and rule over Israel and Judah, because it is said in *Ezekiel*:—

I will set up one shepherd over them, and he shall feed them, even My servant David; and he shall be their shepherd; and I Jehovah will be to them as God, and David a prince among them (xxxiv. 23, 24);

besides other passages; not knowing that the Lord is there meant by "David."

172. (4) *In the ideas of thought a Trinity of Divine Persons from eternity, or before the world was created, is a Trinity of Gods; and these ideas cannot be effaced by a lip-confession of one God.* That a trinity of Divine persons from eternity is a trinity of Gods is clearly evident from the following passage in the *Athanasian Creed*:—"There is one person of the Father, another of the Son, and another of the Holy Spirit; the Father is God and Lord; the Son is God and Lord; and the Holy Spirit is God and Lord; nevertheless there are not three Gods and Lords, but one God and Lord; for as we are compelled by the Christian verity to confess each person singly to be God and Lord, so are we forbidden by the Catholic religion to say three Gods or three Lords." This creed is accepted as œcumenical or universal by the whole Christian church, and all that is at this day known and acknowledged respecting God is from it. That no other trinity than a trinity of Gods was understood by the members of the Nicene Council, from which the Athanasian Creed came forth like a posthumous birth, any one can see who reads it with his eyes open. And not only was the trinity understood by them to be a trinity of Gods, it was so understood by the whole Christian world as well, for the reason that the whole Christian world derives all its knowledge of God from that source, and every man clings to a belief in its words. [2] I appeal to every one, layman and clergyman, to titled masters and professors, consecrated bishops and archbishops, purple-robed cardinals, and even the Roman pontiff himself, whether in the Christian world to-day the trinity is understood to be anything else than a trinity of Gods; let every one of them consult with himself and speak from the things that are in his mind; for from the words of this universally accepted doctrine respecting God this is as manifest and clear as water in a crystal goblet, and also that there are three persons, each one of whom is God and Lord; and further that according to Christian verity each person singly ought to be

confessed or acknowledged to be God and Lord, but that the Catholic or Christian religion or faith forbids the saying or naming three Gods and Lords; thus verity and religion, or verity and faith, are not one thing but two things, each contrary to the other. But lest all this should be exposed to ridicule before the whole world it was added that there are not three Gods and Lords, but one God and Lord; for who would not laugh at the idea of three Gods? And still does not every one see the contradiction in this addition? [3] If they had said, indeed, that to the Father belongs the Divine essence, to the Son the Divine essence, and to the Holy Spirit the Divine essence, and yet there are not three Divine essences, but one indivisible essence, that is to say, if by the Father there be understood the Divine from whom (*a Quo*), by the Son the Divine Human therefrom, and by the Holy Spirit the proceeding Divine, which are the three constituents of the one God, then this mystery would be explicable. Or if we understood by the Divine of the Father what is like the soul in man, and by the Divine Human what is like the body of that soul, and by the Holy Spirit what is like the operation that proceeds from both, then three essences, which belong to one and the same person, and so together constitute one indivisible essence, are understood.

173. The idea of three Gods cannot be effaced by a lip-confession of one God, for the reason that from childhood this idea has been implanted in the memory, and it is from the things contained in the memory that every one thinks. The memory in man is like the ruminatory stomach in birds and beasts; into which they thrust the food from which they gradually derive nourishment; and from time to time they draw the food from it and convey it to the true stomach, where it is digested and meted out to the various uses of the body. The human understanding is this latter stomach, as the memory is the former. That the idea of three Divine persons from eternity, which is the same as the idea of three Gods, cannot be effaced by a lip-confession of one God, can be seen by anybody from this fact alone, that it has not yet been effaced, and that among the notable there are some who do not wish it to be effaced; for while they insist that the three Divine persons are of one God,

they obstinately deny that God, on account of being one, is one person. But what wise man does not think within himself that the term person can not in this case mean person but that it predicates some quality, though what quality is not known? And this not being known, what has been implanted in the memory from childhood remains, as the roots of a tree remain in the ground, and from them, even if the tree be cut down, a shoot will spring forth. [2] But, my friend, not only cut down the tree, but also dig up the root, and then plant in your garden trees bearing good fruit. Thus beware, lest in your mind there should lurk the idea of three Gods, while your mouth utters the words *one God*, with no idea in them. In that case is not the understanding (which above the memory is thinking of three Gods, and at the same time below the memory is causing the mouth to utter *one God*), like a player on the stage able to act two roles by running from one side to the other, at one side saying one thing and at the other just the opposite, and by such contradiction playing on the one side the wise man and on the other the fool? What else can result from this but that when the understanding stands in the center and looks both ways it will conclude that neither this nor that amounts to anything, and so, perhaps, that there is neither one God nor three, thus that there is no God? The prevailing naturalism of the day is from no other source. In heaven no one can utter the words, A trinity of persons each one of whom singly is God; for it is resisted by the very aura of heaven, in which the thoughts of those there fly and undulate, as sounds do in our air. Such words can be uttered only by a hypocrite, and the sound of his speech grates in the heavenly aura like the gnashing of teeth, or is like the croak of a raven trying to imitate a bird of song. Moreover, I have heard from heaven that to efface a belief established in the mind by confirmations favoring a trinity of Gods, by means of a lip-confession of one God, is as impossible as it is to draw a tree back through its seed, or a man's chin through a hair growing out of it.

174. (5) *A Trinity of Persons was unknown in the Apostolic Church, but was hatched by the Nicene Council, and from that was introduced into the Roman Catholic church, and from that again into the churches separated from it.* By the Apostolic

church is meant the church that existed in various places not only in the time of the apostles, but also in the second and third centuries after. But at length men began to wrench the door of the temple off its hinges, and to break robber-like into its sanctuary. The temple is the church; the door is the Lord God the Redeemer; and the sanctuary His Divinity; for Jesus says:—

> Verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. I am the door; by Me if any man enter in he shall be saved (*John* x. 1, 9).

This crime was committed by Arius and his followers. [2] On this account a council was convoked by Constantine the Great at Nice, a city in Bithynia; and in order to overthrow the pernicious heresy of Arius it was devised, decided upon, and ratified by the members of the council that there were from eternity three Divine persons, a Father, a Son, and a Holy Spirit, to each one of whom belonged personality, existence, and subsistence, by Himself and in Himself; also that the second person, or the Son, came down and took on a Human and wrought redemption; and therefore His Human, by a hypostatic union, possesses Divinity, and through that union He has close relationship with God the Father. From that time heaps of abominable heresies about God and the person of Christ began to spring up from the earth, and Antichrists began to rear their heads and to divide God into three persons, and the Lord the Saviour into two, thus destroying the temple set up by the Lord through the apostles, and this until not one stone was left upon another that was not thrown down, according to the Lord's words (*Matt.* xxiv. 2), where by "the temple" not only the edifice at Jerusalem is meant but also the church, the consummation or end of which is treated of in the whole chapter. [3] But what else could have been expected from that council, or from those that followed, which in like manner divided the Godhead into three, and placed God in the flesh beneath them on their footstool? For by climbing up some other way they took the Head of the church away from its body; that is, they passed Him by, and mounted beyond to God the Father as to another, with the mere mention on their lips of Christ's merit,

that is, that God on account of it might be merciful, and justification might thus flow into them directly with all that goes with it, namely, remission of sins, renovation, sanctification, regeneration, and salvation, and this without any meditation on man's part.

175. That the Apostolic church had not the least knowledge of a trinity of persons, or of three persons from eternity, can be clearly seen from the creed of that church which is called the *Apostles' Creed*, in which are these words:—"I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary;" and "I believe in the Holy Ghost." Here no mention is made of a Son born from eternity, but only of a Son conceived by the Holy Spirit, and born of the virgin Mary; for they knew from the apostles:—

That Jesus Christ was the true God (1 *John* v. 20);
And that in Him dwelt all the fulness of the Godhead bodily (*Col.* ii. 9);
And that the apostles preached faith in Him (*Acts* xx. 21);
And that to Him was given all power in heaven and on earth (*Matt.* xxviii. 18).

176. What confidence is to be had in councils when they do not go directly to the God of the church? Is not the church the Lord's body, and He its head? What is a body without a head? And what sort of a body is that upon which three heads have been put, under the auspices of which men hold consultations and pass decrees? Does not enlightenment (which is spiritual when it is from the Lord alone, who is the God of heaven and the church, and also the God of the Word) then become more and more natural and at length sensual? And then not a single genuine theological truth in its internal form is perceived without being instantly cast out of the thought of the rational understanding, and like chaff from a winnowing machine blown into the air. In this state fallacies steal into the mind instead of truths, and darkness instead of rays of light; and men stand as if in a cave with spectacles on the nose and torch in hand, shutting their eyes to spiritual truths, which are in the light of heaven, and opening them to sensual truths belonging to the fatuous light of the bodily senses. And it is the same afterwards when the Word is read; the mind is then asleep

to truths and awake to falsities, and becomes like the beast described as rising up out of the sea:—

With a mouth like that of a lion, a body like that of a leopard, and feet like those of a bear (*Apoc.* xiii. 2).

It is said in heaven that when the Nicene Council had finished its work, that had come to pass which the Lord foretold to His disciples:—

The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken (*Matt.* xxiv. 29);

and in fact the Apostolic church was like a new star appearing in the starry heaven. But the church after the two Nicene councils became finally like the same star darkened and lost to view, as has sometimes happened, according to the observation of astronomers, in the natural world. We read in the Word that:—

Jehovah God dwells in light unapproachable (1 *Tim.* vi. 16).

Who, then, can approach Him, unless He take up His abode in light that is approachable, that is, unless He come down and assume a Human, and in it become the light of the world (*John* i. 9; xii. 46)? Any one can see that to get near to Jehovah the Father in His own light is as impossible as to take the wings of the morning and fly on them to the sun, or to feed upon the sun's rays instead of material food, or as for a bird to fly in the ether, or a stag to run on air.

177. (6) *From the Nicene Trinity and the Athanasian Trinity together a faith arose by which the whole Christian church has been perverted.* That both the Nicene and Athanasian trinities are a trinity of Gods can be seen from the creeds above quoted (n. 172). From these the faith of the present church has arisen, which is a faith in God the Father, God the Son, and God the Holy Spirit,—in God the Father that He will impute the righteousness of His Son the Saviour and ascribe it to man, in God the Son that He will intercede and covenant, and in the Holy Spirit that He will in reality inscribe upon man the Son's imputed righteousness, and confirm it with a seal, by justifying, sanctifying, and regenerating him. This is the faith

of the present day; and it is sufficient evidence that a trinity of Gods is what is acknowledged and worshiped. [2] From the faith of any church flow forth not only all its worship but also all its dogmas; thus it may be said that such as its faith is such is its doctrine. From this it follows that inasmuch as the faith of the present church is a faith in three Gods, it has perverted all things belonging to the church, for faith is the first principle and doctrinals are derivatives; and derivatives derive their essence from the first principle. If any one will put these doctrinals one by one under examination, as the doctrine of God, of the person of Christ, of charity, repentance, regeneration, free-will, election, and the use of the sacraments, baptism and the Holy Supper, he will see plainly that there is a trinity of Gods within each one; and even if it does not actually appear within each, they all flow from it as from their fountain. But as such an examination cannot here be made (and yet in order that man's eyes may be opened it is well worth making), an Appendix shall be added to this work in which this will be shown. [3] The faith of the church respecting God is like the soul in the body, and doctrinals are like the members of the body. Or again, faith in God is like a queen, and dogmas like the officers of her court; and as these all hang upon the word of the queen, so do dogmas upon the utterance of faith. Solely from the faith of a church it can be seen how the Word is understood in that church; for a faith inwardly adapts and draws to itself, as if by cords, whatever things it can. If the faith is false it plays the harlot with every truth therein, and perverts and falsifies it, and in the spiritual things makes man insane. But if the faith is true the whole Word sustains it; and the God of the Word, who is the Lord God the Saviour, pours light upon it and breathes upon it His Divine assent and makes man wise. [4] It will also be seen in the Appendix that the faith of the present day (which in its inward form is a faith in three Gods, but in its outward form a faith in one God) has quenched the light in the Word and taken away the Lord from the church, and has thus changed its morning into night. This was done by heresies before the council of Nice, and further by heresies arising from that council and after it. But what confidence is to be placed in councils which:—

Enter not through the door into the sheepfold but climb up some other way (according to the Lord's words in *John* x. 1, 9) ?

Their deliberation is not unlike the walking of a blind man in the daytime or of a man not blind at night, neither of whom sees a ditch until he has tumbled into it. What confidence, for example, can be placed in councils that established the vicarship of the pope, the canonization of the dead, the invocation of the dead as deities, the worship of their images, the granting of indulgences, the division of the Eucharist, and other things ? Or what confidence is to be placed in a council that established the unspeakable doctrine of predestination, and hung it up before its church buildings as the palladium of religion ? But, my friend, go to the God of the Word, and thus to the Word itself, and so enter through the door into the sheepfold, that is, into the church, and you will be enlightened; and then as from a mountain top you will see for yourself the goings and wanderings, not only of the many but your own also previously in the gloomy forest below.

178. The faith of every church is like the seed from which all its dogmas spring. It may be compared to the seed of a tree, out of which grows everything belonging to the tree, even to its fruit; and also to the seed of man, from which offspring and families are begotten in successive series. Therefore as soon as its leading tenet, which from its predominance is called saving, is known, the character of a church is known. This may be illustrated by the following example. Suppose the faith to be that nature is the creator of the universe; it will follow from this faith that the universe is called God, that nature is its essence, that the ether is the supreme Deity whom the ancients called Jove, that the air is the goddess they called Juno and made the wife of Jove; that the ocean is a god below these, which after the manner of the ancients may be called Neptune; and as the Divinity of nature reaches to the earth's very center, there is a god there also, who, as with the ancients, may be called Pluto; that the sun is the court of all the gods, where they meet whenever Jupiter calls a council; moreover, that fire is life from God; and thus the birds fly in God, the beasts walk in God, and the fishes swim in God. It follows also that thoughts are merely modifications of the ether, as the words

flowing from them are modulations of air; and that love's affections are occasional changes of state caused by the influx into them of the sun's rays; and along with these notions, that the life after death, together with heaven and hell, is a fable concocted by the clergy for the purpose of acquiring honors and wealth, which, although a fable, is useful, and not to be ridiculed openly, since it serves the public interest by keeping simple minds in the bonds of obedience to magistrates; but those that are inveigled by religion are in fact men devoted to abstractions, their thoughts are fantasies, their actions ludicrous, and they themselves drudges of the priests, believing in what they see not, and seeing what transcends the sphere of their minds. The belief that nature is the creator of the universe includes these consequences, and many more like them, and they proceed from that belief when it is laid open. They are presented here to show that within the faith of the present church, which in its internal form is a faith in three Gods and in its external form a faith in one, there are swarms of falsities, and that as many falsities can be drawn out of it as there are little spiders in the egg-sac of a single spider. Who that has a mind truly rational does not see this by light from the Lord; and how can any other mind see it so long as the door to that faith and its offshoots is shut and bolted by the decree that it is unlawful for reason to look into its mysteries?

179. (7) *This is the source of that "abomination of desolation, and that tribulation such as has not been nor ever shall be," which the Lord foretold in Daniel, and in the Gospels, and in the Apocalypse.* In *Daniel* we read:—

Upon the bird of abominations shall be desolation even until the consummation and decision, it shall drop upon the devastation (ix. 27).

In the gospel of *Matthew* the Lord says:—

Many false prophets shall arise and shall lead many astray. When, therefore, ye shall see the abomination of desolation predicted by Daniel the prophet standing in the holy place, let him that readeth note it well (xxiv. 11, 15);

and afterwards in the same chapter:—

Then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be (verse 21).

This tribulation and that abomination are treated of in seven chapters of the *Apocalypse;* they are what are meant:—

By the black horse, and the pale horse going out of the book, the seal of which the Lamb opened (vi. 5-8).

Also by:—

The beast coming up out of the abyss which made war upon the two witnesses and killed them (xi. 7 *seq.*).

Also by:—

The dragon which stood before the woman about to be delivered, that he might devour her child, and which pursued her into the desert and there from his mouth cast out water as a river that he might drown her (xii.).

Also by:—

The beasts of the dragon, one from the sea and the other from the earth (xiii.).

Again:—

By the three green spirits like frogs which went forth out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet (xvi. 13).

And finally by this:—

That after the seven angels had poured out the bowls of the wrath of God, in which were the seven last plagues, into the earth, the sea, the fountains and rivers, upon the sun, upon the seat of the beast, upon the Euphrates, and at length into the air, there was a great earthquake, such as was not since there were men upon the earth (xvi.).

The "earthquake" means the overturning of the church, which is done by falsities and falsifications of truth, and this is signified also by:—

The great tribulation, such as hath not been from the beginning of the world (*Matt.* xxiv. 21).

The following words have a like meaning:—

And the angel thrust in his sickle and gathered the vineyard of the earth, and cast it into the great wine-press of the anger of God; and the wine-press was trodden and there went out blood even unto the bridles of the horses for a thousand and six hundred furlongs (*Apoc.* xiv. 19, 20);

"blood" signifying truth falsified. Besides other things contained in those seven chapters.

180. In the Gospels (*Matt.* xxiv.; *Mark* xiii.; and *Luke* xxi.) the successive states of decline and corruption in the Christian church are described; and "the great tribulation such as hath not been since the beginning of the world, nor ever shall be" which is there mentioned means (as in many other places in the Word) the infestation of truth by falsities, even until no truth remains that is not falsified and consummated. This also is meant by "the abomination of desolation" there mentioned; and again by "the desolation upon the bird of abominations" and by "the consummation and decision" in *Daniel;* and the same thing is described in the *Apocalypse* in the passages just quoted from that book. This has come to pass because the church, instead of acknowledging the unity of God in trinity and His trinity in unity in one person, has acknowledged these in three persons; and in consequence the church has been based in the mind upon the idea of three Gods, and on the lips upon the confession of one God; and thus men have separated themselves from the Lord, and at length to such an extent that no idea of Divinity in His Human nature is left with them, when in fact He is God the Father in the Human, and therefore He is called:—

The Father of eternity (*Isa.* ix. 6);

And He said to Philip, He that seeth Me seeth the Father (*John* xiv. 7, 9).

181. But it may be asked, Whence is the very stream of that fountain from which has come forth an abomination of desolation such as is described in *Daniel* (ix. 27), and a tribulation such as was not nor shall be (*Matt.* xxiv. 21)? The answer is, that it comes from that same universal faith of the Christian world, and from its influx, operation, and imputation according to traditions. Wonderful it is that the doctrine of justification by that faith alone (which, however, is no faith but only a chimera) controls every point of doctrine in Christian churches; that is, with the clerical order it rules as almost the sole theological principle. It is what all students of divinity eagerly learn in the schools and drink in and absorb; and afterwards, seemingly inspired by heavenly wisdom, they teach it in the churches and publish it in books; and by it they strive after and acquire a reputation and fame and praise for superior

learning; and on account of it, diplomas, degrees, and prizes are bestowed upon them; and all this is done, although by that same faith alone the sun at this day is darkened, the moon is robbed of her light, the stars have fallen from heaven, and the powers of the heavens have been shaken, according to the words of the Lord's prophecy in *Matthew* (xxiv. 29). It has been proved to me that the doctrine of this faith has to-day so darkened men's minds that they are not willing, and therefore as it were not able, to see any Divine truth inwardly, either in the light of the sun or in the light of the moon, but only outwardly on the mere rough surface by the light on a hearth at night; and I am therefore able to declare, that if Divine truths respecting the real conjunction of charity and faith, respecting heaven and hell, the Lord, life after death, and eternal happiness, were sent down from heaven written in letters of silver, those who hold to justification and sanctification by faith alone would not deem them worth reading. But it would be wholly different if a treatise on justification by faith alone were sent up from the hells; this they would receive, and would kiss it and carry it home in their bosoms.

182. (8) *So, too, unless a new heaven and a new church were established by the Lord there could no flesh be saved.* It is said in *Matthew*:—

> Then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. And except those days be shortened no flesh would be saved (xxiv. 21, 22).

This chapter treats of "the consummation of the age," by which the end of the present church is meant; therefore "to shorten those days" means to bring that church to an end and establish a new one. Who does not know that unless the Lord had come into the world and wrought redemption no flesh could have been saved? To work redemption means to found a new heaven and a new church. That the Lord would again come into the world He foretold in the *Gospels*, *Matt.* xxiv. 30, 31; *Mark* xiii. 26; *Luke* xii. 40; xxi. 27; and in the *Apocalypse*, particularly in the last chapter. That He is also effecting a redemption at this day by founding a new heaven and establishing a new church to the end that man may be saved, has been shown above in the chapter on Redemption. [2] The great mystery that

unless a new church is established by the Lord no flesh can be saved, is this: That so long as the dragon with his horde remains in the world of spirits into which he has been cast, no Divine truth united to Divine good can pass through that world to men on earth without being perverted and falsified, or without its perishing. This is what is meant in the *Apocalypse* by the words:—

The dragon was cast out into the earth, and his angels were cast out with him. Woe to those that inhabit the earth and the sea, for the devil has come down unto them having great anger (xii. 9, 12, 13).

But when the dragon had been cast into hell (xx. 10),

John saw a new heaven and a new earth, and he saw the New Jerusalem coming down from God out of heaven (xxi. 1, 2);

"the dragon" meaning those who are in the faith of the present church.

[3] In the spiritual world I have several times talked with those who believe that men are justified by faith alone; and I have told them that their doctrine is both erroneous and absurd, and induces upon men security, blindness, sleep, and in spiritual things a night, and consequently death to the soul; and I have exhorted them to discard it; but I received the answer, "Why discard it? Does not the superiority of the learning of the clergy over that of the laity hang upon that sole doctrine?" I replied, "In that case they do not regard the salvation of souls as any object, but the superiority of their own reputation; and as they have adapted the truths of the Word to their false principles, and have thus adulterated them, they are those angels of the abyss, called Abaddons and Apollyons (*Apoc.* ix. 11), who signify those that destroy the church by a total falsification of the Word." But they made answer, "What do you mean? By our knowledge of the mysteries of that faith we are oracles, and from it as from a sanctuary we give responses; therefore we are not Apollyons but Apollos." Indignant at this reply I said, "If you are Apollos you are also leviathans—your leaders the crooked leviathans, and the rest of you the stretched-out leviathans, whom God will visit with His sore and great sword" (*Isa.* xxvii. 1). But at this they laughed.

183. (9) *From a Trinity of Persons, each one of whom singly is God, according to the Athanasian creed, many discordant and heterogeneous ideas respecting God have arisen, which are phantasies and abortions.* From the doctrine of three Divine persons from eternity, which in itself is the head of all the doctrinals in the Christian churches, there have arisen many ideas of God that are unbecoming and unworthy of the Christian world, which, on the subject of God and His oneness ought to be and might be a light to all peoples and nations in the four quarters of the globe. All who dwell outside the Christian church, both Mohammedans and Jews, and besides these the Gentiles of every cult, are averse to Christianity solely on account of its belief in three Gods. This its propagandists know; and therefore they are very cautious about divulging the doctrine of a trinity of persons as it is taught in the Nicene and Athanasian creeds; for if they did they would be shunned and ridiculed. [2] The absurd, ludicrous, and frivolous ideas that have sprung up out of the doctrine of three Divine persons from eternity, and that still spring up in every man who retains a belief in the words of that doctrine, rising from his ears and eyes into the sight of his thought, are as follows: That God the Father sits on high overhead; the Son at His right hand; and the Holy Spirit before them listening, and forthwith traversing the whole world, dispensing according to their decision the gifts of justification, inscribing them upon men and changing men from children of wrath to children of grace, and from being damned to being elect. I appeal to the learned of the clergy and well-informed of the laity, whether in their minds they cherish any other visual image than this, for this flows of itself from the same doctrine (see Memorable Relation, n. 16). [3] There flows from it also a curiosity for conjecturing what they conversed about before the world was made, whether about making the world, or perchance about those who according to the Supralapsarians were to be predestined and justified, or also about redemption; likewise what they have been conversing about among themselves since the world was created—the Father from His authority and power to impute, the Son from His power to mediate; moreover that imputation, which is election, is from the mercy of the Son who intercedes for all in

general and for some individually, and that the Father, being moved by love to the Son and by the agony witnessed in Him when on the cross, has grace for such. But who cannot see that such things are silly conceits about God? And yet in the Christian churches these are the very sanctities, which are to be kissed with the lips, but not looked into by any mental vision because they are above the reason, and if they were lifted out of the memory into the understanding man would become insane. This, however, does not take away the idea of three Gods but induces a stupid faith, because of which a man, when thinking about God, may be likened to a sleep-walker wandering about in the darkness of night, or to one blind from birth wandering in the light of day.

184. That a trinity of Gods is fixed in the minds of Christians, although from shame they deny it, is very evident from the ingenuity of many of them in demonstrating by means of various things in plain and solid geometry, in arithmetic, and in physics, and also by foldings of cloth and paper, that the three are one and the one is three. Thus they play with the Divine trinity as jugglers play with each other. Their juggling on this subject may be compared to the visions of those suffering from fever, who see one object (whether a man, or a table or a candle) as three, or three as one. It may also be compared to the tricks of those who work soft wax with their fingers and mould it into various shapes, now making it triangular to exhibit the trinity, and again spherical to exhibit the unity, meanwhile asking, "Is not the substance still one and the same?" And yet the Divine trinity is like the one pearl of great value, but when divided into persons it is like that pearl divided into three parts, whereby it is utterly and manifestly ruined.

185. To this shall be added the following Memorable Relations. First:—

In the spiritual world there are climates and zones just as in the natural world. Nothing exists in this world that does not also exist in that; yet in origin they differ. In the natural world climates vary according to the distance of the sun from the equator; in the spiritual world they vary according to the distances of the will's affections and the consequent thought of

the understanding from true love and true faith; for of these latter all things in that world are correspondences.

In the frigid zones of the spiritual world things appear similar to those in the frigid zones of the natural world; lands and waters alike are bound in ice with snow upon them. Those come hither and dwell here who in the world had lulled their understanding to sleep by their indolence in thinking of spiritual things, and who were consequently indolent in doing anything useful. Such are called boreal spirits.

[2] On one occasion I had a strong desire to see some region of the frigid zone where these boreal spirits dwell. I was therefore conducted in spirit northward to a region where the whole earth appeared to be covered with snow and all the water frozen. It was the Sabbath day; and I saw men, that is, spirits similar in stature to the men of our world, with their heads, owing to the cold, covered with lions' skins, the mouth of the skin fitted to their own; while before and behind and down to the loins their bodies were clad with leopard skins and their feet with bear skin. I also saw many riding in chariots, and some in chariots carved in the form of a dragon with the horns projecting forward. The chariots were drawn by small horses with their tails clipped, which ran like frightful wild creatures, the driver holding tight the reins and continually speeding and whipping them to a run.

At length I saw that the crowds were flocking towards a temple, which was invisible because it was buried in snow; but the caretakers of the temple were shovelling away the snow and digging a path for the coming worshipers, who descended and entered.

[3] I was permitted to see the inside of the temple. It was lighted with an abundance of lamps and torches. There was an altar of hewn stone, behind which hung a tablet with the inscription, *The Divine Trinity, Father, Son, and Holy Spirit, who are essentially one God, but personally three.*

At length a priest who stood at the altar, after kneeling thrice before the tablet, went up into the pulpit with a book in his hand and began a discourse on the Divine trinity. "O how great the mystery," he exclaimed, "that God in the highest begot a Son from eternity, and through Him sent forth the Holy Spirit, the three conjoining themselves by their essence but dividing them-

selves by their properties, which are imputation, redemption, and operation! But if we look upon these things from reason our vision grows obscure, and a spot comes before it such as appears before the eye of one who fixes his gaze upon the naked sun. Therefore, my hearers, in this matter let us keep the understanding under obedience to faith."

[4] Again he exclaimed, "O how great a mystery is our holy faith, that God the Father imputes the righteousness of His Son and sends the Holy Spirit, who from that imputed righteousness works out the evidences of justification! These in brief are forgiveness of sins, renovation, regeneration, and salvation, of the influx of action of which a man is no more conscious than the statue of salt into which Lot's wife was turned; and of the indwelling or the state of which he is no more conscious than a fish in the sea. But, my friends, in this faith there lies a treasure so enclosed and hidden that not a particle of it can be seen; therefore in this matter also let us keep the understanding under obedience to faith."

[5] After some deep sighs he again exclaimed, "O how great is the mystery of election! He becomes one of the elect to whom God imputes that faith, which He imparts, at His good pleasure and out of pure grace, to whomsoever He wills and when He wills, and while it is being poured into him man is like a stock, but when this has been done he becomes like a tree. It is true that there are fruits, that is, good works, hanging upon the tree (which in a representative sense is our faith); but the fruit does not cling to it, and therefore the worth of the tree is not in the fruit. Yet as this sounds heterodox, although it is a mystical verity, let us, my brethren, keep the understanding under obedience to faith in it."

[6] Then again, after a brief pause, standing as if he would produce something further from his memory, he continued, "From the mass of mysteries I will present one more, namely, that in spiritual things man has not a grain of free-will. For the primates and rulers of our order say in their theological canons that in matters pertaining to faith and salvation, which are especially called spiritual, man has no ability to will, think or understand anything, nor even adapt or apply himself to their reception. Therefore of myself I say, that a man is no

better able than a parrot or a magpie or a raven to think about these things from reason and talk about them from thought; so that in spiritual things man is in fact an ass, and only in natural things is he a man. But, my friends, lest this should annoy your reason, let us in this as in the others keep the understanding under obedience to faith. For our theology is a bottomless abyss, and if you let your intellectual vision down into it you will be overwhelmed, and will perish as by shipwreck. And yet keep this in mind,—we are none the less in the true light of the Gospel, which is shining far above our heads; but sad to say, the hairs of our heads and the bones of our skulls stand in the way and keep the light from penetrating the recesses of our understanding."

[7] Having said this he came down from the pulpit; and when he had offered a prayer at the altar and the service was over I approached some who were talking together, among whom was the priest; and those standing around him said, "We give you everlasting thanks for a discourse so magnificent and so rich in wisdom."

But I said to them, "Did you understand anything?"

And they answered, "We took in everything with full ears; but why do you ask whether we understand? Is not the understanding benumbed by such matters?"

And to this the priest added, "Forasmuch as you have heard and have not understood you are blessed, for thereby you have salvation."

[8] Afterwards I talked with the priest and asked him whether he had a degree. He answered, "I am a laurelled Master."

I then said, "Master, I have heard you preaching mysteries; if you know of the mysteries but know nothing that they contain, you know nothing; for they are like chests locked with triple bolts; and unless you open them and look inside, which must be done by the understanding, you do not know whether the contents are precious or whether they are worthless, or are hurtful. They may contain vipers' eggs or spiders' webs, according to the description in *Isaiah*" (lix. 5).

At this the priest looked at me grimly; and the worshipers withdrew and entered their chariots, drunken with paradoxes,

muddled with empty words, and enveloped in darkness respecting all things of faith and the means of salvation.

186. Second Memorable Relation :—

I was engaged in thought about what region of the mind in man is occupied with theological matters. At first I supposed that being spiritual and heavenly they occupy the highest region. For the human mind is divided into three regions, as a house into three stories, or the angelic abodes into three heavens.

Then an angel standing near said, "With those who love truth because it is true, theological matters rise even into the highest region of the mind, because in that region is their heaven, and they are in the light in which angels dwell. But moral subjects theoretically examined and perceived have their place in a second region beneath these, because they communicate with things spiritual. Beneath these in a first region political subjects have their place ; while scientific matters, which are manifold, and may be referred to genera and species, form a door to these higher matters. Those with whom things spiritual, moral, political, and scientific are thus subordinated, think what they think and do what they do from justice and judgment. This is because the light of truth, which is also the light of heaven, illuminates from the highest region all things that follow, as the light of the sun, passing in turn through the ethers and through the atmospheres illumines the eyes of men and beasts and fishes. It is different, however, in matters of theology with those who love truth not because it is true, but only for the glory of their reputation. With them theological subjects have their seat in the lowest region along with scientific subjects ; with some the former are mingled with the latter ; with others the two cannot be so mingled. In the same region but still lower are political subjects, and beneath these again moral subjects, for in such persons the two higher regions are not opened on the right hand ; and in consequence they have no interior reason from judgment and no affection for justice, but only a cleverness which enables them to talk on every subject as if from intelligence and to confirm whatever presents itself as if from reason ; but the objects of reason which they chiefly love are falsities, because these adhere to the fallacies

of the senses. This is why there are so many in the world who no more see truths of doctrine from the Word than those blind can see; and when such hear truths they hold their nostrils, lest the scent of the truths should disturb them and excite nausea; while on the other hand, they open all their senses to falsities and drink them in as whales drink in water."

187. Third Memorable Relation:—

Once when I was meditating about the dragon and the beast and the false prophet spoken of in the *Apocalypse*, an angelic spirit appeared to me and asked, "What are you meditating about?" And I said, "About the false prophet."

Then he said, "I will take you to the place where those are who are meant by the false prophet;" and he added that they are the same as are meant in the thirteenth chapter of the *Apocalypse* by "the beast rising up out of the earth," which had two horns like a lamb, and which spoke like a dragon.

I followed him, and lo, I saw a great crowd, in the midst of which were leaders of the church who taught that nothing saves man but faith in the merit of Christ; and that works are good, but contribute nothing to salvation, and yet should be taught from the Word in order that the laity, especially the simple, may be held more firmly in the bonds of obedience to magistrates, and may be compelled as if from religion, and thus from within, to practise moral charity.

[2] Then one of them, seeing me, said, "Would you like to see our temple, in which there is an image representative of our faith?"

I approached and looked, and behold the temple was magnificent. In the center of it was an image of a woman clad in scarlet robes, holding in her right hand a golden coin, and in her left a chain of pearls. But both the image and the temple were produced through phantasy; for through phantasies infernal spirits are able to represent magnificent things by closing up the interiors of the mind and opening the exteriors only. When, however, I observed that these things were such juggleries, I prayed to the Lord, and immediately the interiors of my mind were opened, and then in place of a magnificent temple I saw a house full of chinks from top to bottom, tumbling all to pieces; and in place of the woman, I saw hanging with-

in the building a figure with a head like a dragon's, a body like a leopard's, its feet like bear's feet, and its mouth like that of a lion, thus precisely like the beast described as rising up out of the sea (*Apoc.* xiii. 2); and for a floor there was a bog with a multitude of frogs in it, and I was told that underneath the bog was a large hewn stone, with the Word hidden deep below it.

Seeing this I said to the juggler, "Is this your temple?" And he said, "It is."

But suddenly he, too, had his inner sight opened, and from it he saw the same things that I did, and he cried out loudly, "What is this, and whence is it?"

And I said, "It is from the light of heaven, which discloses the quality of every outward shape, and thus the quality of your faith separate from spiritual charity."

[3] And presently a wind blew up from the east and swept away the temple and the image and dried up the bog and thus laid bare the stone beneath which the Word was lying. And then a warmth like that of spring breathed upon it from heaven, and behold in the same place a tabernacle simple in outward form appeared.

And the angels who were with me said, "Behold the tabernacle of Abraham, as it was when the three angels came to him and foretold the birth of Isaac. To the eye it appears simple, but it becomes more and more magnificent according to the influx of light from heaven."

It was granted them to open the heaven occupied by spiritual angels, who are in wisdom. And at once from the light flowing in from that heaven the tabernacle appeared like a temple similar to that at Jerusalem. And when I looked inside I saw the foundation-stone under which the Word was deposited, set about with precious stones, and from these a kind of effulgence beamed upon the walls, on which were figures of cherubim, and the glow beautifully variegated the walls with colors.

[4] While I wondered at these things the angels said, "You shall see something still more wonderful." And it was granted them to open the third heaven, where celestial angels dwell who are in a state of love; and then because of the flamy light flow-

ing in from that heaven the whole temple vanished, and in its place the Lord alone was seen standing upon the foundation-stone, which was the Word, appearing in the same form in which He appeared to John (*Apoc.* i.). But as the interiors of the angels' minds were then filled with a holiness which impelled them to fall down upon their faces, the way by which the light came from the third heaven was immediately closed by the Lord, and a way was opened for light from the second heaven, and this caused the temple to assume its former aspect, and also the tabernacle, which was now in the center of the temple.

This was an illustration of what is meant in the *Apocalypse* by these words :—

> Behold, the tabernacle of God is with men, and He shall dwell with them (xxi. 3).

And by these words :—

> I saw no temple in the New Jerusalem, for the Lord God the Almighty is the temple thereof, and the Lamb (xxi. 22).

188. Fourth Memorable Relation :—

As I have been permitted by the Lord to behold wonderful things in the heavens and beneath the heavens, it behooves me, as commanded, to relate what has been seen.

There was seen a magnificent palace, and in the innermost parts of it a temple, and in the center of the temple a golden table upon which the Word was lying, and two angels stood beside it. Around the table were seats in triple rows. The seats of the first row were covered with cloth of pure silk, purple-colored ; those of the second row with cloth of sky-blue silk ; and those of the third row with white cloth.

Beneath the roof, high above the table, a wide canopy was seen ablaze with precious stones, from the glow of which shone a rainbow, such as is seen when the sky is clearing after a shower. Presently a number of the clergy equal to the number of the seats appeared and occupied the seats, all clothed in the garments of the priestly office. At one side was a wardrobe where an angel keeper stood ; and within it arranged in beautiful order splendid robes were lying.

This was a council called together by the Lord; and I heard a voice from heaven saying, "Deliberate."

But they asked, "On what subject?"

It was said, "On the Lord the Saviour, and on the Holy Spirit." But when they began to meditate on these subjects they were not in a state of enlightenment; therefore they prayed, and a light then flowed down from heaven; and first the back part of their heads were lighted up, then their temples and at last their faces. Then they began to deliberate, and first, as bidden, in regard to the Lord the Saviour.

[2] And the first point proposed and discussed was, *Who assumed the Human in the Virgin Mary?*

And the angel standing beside the table upon which was the Word, read to them the following from *Luke*:—

The angel said to Mary, Behold thou shalt conceive in the womb, and bring forth a Son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High. And Mary said to the angel, How shall this thing be, seeing I know not a man? And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; therefore that holy thing that is born of thee shall be called the Son of God (i. 31, 32, 34, 35).

Then he read the following from *Matthew*:—

The angel said to Joseph in a dream, Joseph, thou son of David, fear not to take unto thee Mary thy bride, for that which is conceived in her is of the Holy Spirit. And Joseph knew her not until she had brought forth her firstborn son; and he called His name Jesus (i. 20, 25).

He also read other passages from the Gospels (as *Matt.* iii. 17; xvii. 5; *John* i. 18; iii. 16; xx. 31); and many others elsewhere, in which the Lord in respect to His Human is called the Son of God, and where from His Human He calls Jehovah His Father. He read also from the *Prophets*, where it is foretold that Jehovah Himself would come into the world; among them these two passages from *Isaiah*:—

It shall be said in that day, Lo, this is our God; we have waited for Him that He may deliver us; this is Jehovah; we have waited for Him; let us exult and be glad in His salvation (xxv. 9).

The voice of one crying in the desert, Prepare ye the way of Jehovah; make level in the wilderness a highway for our God. For the glory of Jehovah shall be revealed, and all flesh shall see it together. Behold, the Lord Jehovih cometh in strength, He shall feed His flock like a shepherd (xl. 3, 5, 10, 11).

[3] And the angel said, "Because Jehovah Himself came into the world and assumed the Human He is called in the *Prophets* Saviour and Redeemer. Then he read to them the following passages :—

Among thee alone is God, and there is no God besides. Surely thou art a hidden God, O God of Israel, the Saviour (*Isa.* xlv. 14, 15).

Am not I Jehovah ? and there is no God else beside Me ; a just God and a Saviour, there is none beside Me (*Isa.* xlv. 21, 22).

I am Jehovah, and beside Me there is no Saviour (*Isa.* xliii. 11).

I am Jehovah thy God, and thou shalt acknowledge no God beside Me, and there is no Saviour beside Me (*Hos.* xiii. 4).

That all flesh may know that I Jehovah am thy Saviour and thy Redeemer (*Isa.* xlix. 26 ; lx. 16).

As for our Redeemer, Jehovah of Hosts is His name (*Isa.* xlvii. 4).

Their Redeemer is strong, Jehovah of Hosts is His name (*Jer.* l. 34).

O Jehovah, my rock and my Redeemer (*Ps.* xix. 14).

Thus said Jehovah thy Redeemer, the Holy One of Israel, I am Jehovah thy God (*Isa.* xlviii. 17 ; xliii. 14 ; xlix. 7 ; liv. 8).

Thou, Jehovah, art our Father ; our Redeemer from everlasting is Thy name (*Isa.* lxiii. 16).

Thus said Jehovah thy Redeemer, I am Jehovah that maketh all things, even alone by Myself (*Isa.* xliv. 24).

Thus said Jehovah the King of Israel, and his Redeemer Jehovah of Hosts, I am the First, and I am the Last ; and beside Me there is no God (*Isa.* xliv. 6).

Jehovah of Hosts is His name, and thy Redeemer, the Holy One of Israel ; the God of the whole earth shall He be called (*Isa.* liv. 5).

Behold the days come, when I shall raise up unto David a righteous Branch, and He shall reign as King, and this is His name, Jehovah, our Righteousness (*Jer.* xxiii. 5, 6 ; xxxiii. 15, 16).

In that day Jehovah shall be King over all the earth ; in that day Jehovah shall be one, and His name one (*Zech.* xiv. 9).

[4] Strengthened in belief by all these passages, those that sat upon the seats unanimously declared, that Jehovah Himself assumed the Human that He might redeem and save men.

And thereupon from some Roman Catholics who had hidden themselves behind the altar a voice was heard saying, "How can Jehovah God become a Man? Is He not the Creator of the universe ?"

And one of those on the second row of seats turned about and said, "Who then was it ?"

And he who had been behind the altar and was now standing near it said, "The Son from eternity."

But he received the reply, "Is not the Son from eternity, according to your confession of faith, also the Creator of the universe? Moreover, what is a Son and a God born from eternity? And how can the Divine essence, which is one and indivisible, be separated, and one part of it descend and not the whole at once?"

[5] The second subject of discussion about the Lord, was whether the Father and He are thus one as soul and body are one; and they said that this follows, because the soul is from the father.

Then one of those who sat on the third row of seats read from what is called the Athanasian creed as follows:—"Although our Lord Jesus Christ, the Son of God, is God and Man, yet these are not two, but one Christ; yea, one altogether; He is one person; since as the soul and body make one man, so God and Man is one Christ." The reader said that this creed, in which these words are found, is accepted throughout the Christian world, even by the Roman Catholics.

The others said, "What more is needed? God the Father and He are one as soul and body are one." And they said, "This being so, we see that the Lord's Human is Divine because it is the Human of Jehovah; also that it is the Lord as to His Divine Human who is to be approached, and that thus and in no other way can the Divine which is called the Father be approached."

[6] This conclusion of theirs the angel confirmed by many passages from the Word, among which were the following:—

Unto us a Child is born, unto us a Son is given; and His name, Wonderful, Counselor, God, Mighty, Father of Eternity, Prince of Peace (*Isa.* ix. 6).

In the same:—

Abraham knoweth us not, and Israel doth not acknowledge us; Thou, Jehovah, art our Father, our Redeemer from everlasting is Thy name (lxiii. 16).

And in *John*:—

Jesus said, He that believeth in Me believeth in Him that sent Me; and he that seeth Me seeth Him that sent Me (xii. 44, 45).

Philip said to Jesus, Show us the Father, Jesus saith unto him, He that hath seen Me hath seen the Father; how sayest thou then, Show us the

Father? Believest thou not that I am in the Father and the Father in Me? Believe Me that I am in the Father, and the Father in Me (xiv. 8–11).

Jesus said, I and My Father are one (x. 30).

Again :—

All things that the Father hath are Mine; and all Mine are the Father's (xvi. 15; xvii. 10).

Finally :—

Jesus said, I am the Way, the Truth, and the Life; no one cometh unto the Father but by Me (xiv. 6).

To all this the reader added, that things like those here said by the Lord about Himself and His Father might also be said by man about himself and his own soul. Having heard this they all with one voice and one heart declared that the Lord's Human is Divine, and that this Human must be approached in order to approach the Father, since by means of it Jehovah God sent Himself into the world and made Himself seen before the eyes of men, and thus accessible. To the ancients in like manner He made Himself visible, and thus accessible in a Human Form; but then through an angel. But as that form was representative of the Lord who was to come, so with the ancients all things pertaining to the church were representative.

[7] This was followed by a deliberation about the Holy Spirit. In the first place there was set forth the idea of many respecting God the Father, the Son, and the Holy Spirit, namely, that God the Father sits on high with the Son at His right hand, and that the two send forth from themselves the Holy Spirit to enlighten, teach, justify and sanctify mankind.

Then a voice from heaven was heard saying, "That idea of thought is to us unbearable. Who does not know that Jehovah God is omnipresent? And whoever knows and acknowledges this must acknowledge that He Himself enlightens, teaches, justifies, and sanctifies; and that there is no mediating God distinct from Him, still less a God distinct from two Gods, as one person from another person. Therefore have done with the former idea, which is foolish, and let this which is the right idea be accepted, and you will see the matter clearly."

[8] Then a voice from the Roman Catholics who were standing near the altar of the temple was heard saying, "What,

then, is the Holy Spirit which is mentioned in the Word in the Gospels and in Paul, by which so many learned men of the clergy, especially our own, say they are led? Who at this day in the Christian world denies the Holy Spirit and its operations?"

At these words one of those sitting on the second row of seats turned about and said, "You say that the Holy Spirit is a person by Himself and a God by Himself; but what is a person going out of and forth from a person but an operation going out and forth? One person cannot go out of or forth from another, but operation can. Or what is a God going out of or proceeding from God, but an outgoing and proceeding Divine? One God cannot go out of or forth from another God, and through still another, but the Divine can go out and forth from one God."

[9] On hearing these words those sitting on the seats unanimously concluded that the Holy Spirit is not a person by itself, nor thus a God by itself, but is the Holy Divine going out of and forth from the one only and omnipresent God, who is the Lord.

At this the angels who stood near the golden table upon which was the Word said, "It is well. Nowhere does one read in the Old Covenant that the prophets spoke the Word from the Holy Spirit, but from Jehovah; and in the new Covenant wherever the Holy Spirit is mentioned it means the Divine going forth, which is the Divine enlightening, teaching, vivifying, reforming, and regenerating."

[10] After this another discussion about the Holy Spirit followed on this point, From whom does the Divine that is meant by the Holy Spirit go forth, whether from the Father or from the Lord? While they were discussing this subject a light from heaven beamed upon them by which they saw that the Holy Divine, which is meant by the Holy Spirit, does not go forth out of the Father through the Lord, but out of the Lord from the Father, comparatively as man's activity goes forth, not from the soul through the body, but out of the body from the soul.

The angel who stood near the table confirmed this by the following passages from the Word:—

He whom God hath sent, speaketh the words of God; for not by measure doth God give the Spirit unto Him. The Father loveth the Son, and hath given all things into His hand (*John* iii. 34, 35).

And there shall go forth a Shoot out of the stock of Jesse, and the Spirit of Jehovah shall rest upon Him, the spirit of wisdom and of understanding; the spirit of counsel and might (*Isa.* xi. 1, 2).

That the Spirit of Jehovah was put upon Him and was in Him (*Isa.* xlii. 1; lix. 19, 20; lxi. 1; *Luke* iv. 18).

When the Holy Spirit is come, whom I will send unto you from the Father (*John* xv. 26).

He shall glorify Me, for He shall take of Mine and shall declare it unto you. All things whatsoever the Father hath are Mine; therefore said I that He shall take of Mine and shall declare it unto you (*John* xvi. 14, 15).

If I go away I will send the Comforter unto you (*John* xvi. 7).

That the Comforter is the Holy Spirit (*John* xiv. 26).

The Holy Spirit was not yet, because Jesus was not yet glorified (*John* viii. 39).

But after the glorification:—

Jesus breathed upon the disciples, and said unto them, Receive ye the Holy Spirit (*John* xx. 22).

And in the *Apocalypse*:—

Who shall not glorify Thy name, O Lord? for Thou alone art holy (xv. 4).

[11] As the Holy Spirit means the Lord's Divine operation from His Divine omnipresence, so when He spoke to His disciples about the Holy Spirit whom He would send from the Father He also said:—

I will not leave you orphans. I go away and I come unto you. And in that day ye shall know that I am in My Father, and ye in Me, and I in you (*John* xiv. 18, 20, 28).

And just before He left the world He said:—

Lo, I am with you all the days, even unto the consummation of the age (*Matt.* xxviii. 20).

Having read these passages to them the angel said, "From these and many other passages from the Word it is clear that the Divine which is called the Holy Spirit goes forth out of the Lord from the Father."

Hereupon those who sat upon the seats said, "This is Divine truth."

[12] Finally the following decree was adopted:—"From the deliberation of this council we have clearly seen and therefore acknowledge as holy truth, that in the Lord God the Saviour Jesus Christ there is a Divine trinity, namely, the Divine from which (*a quo*), which is called the Father, the Divine Human which is called the Son, and the Divine going forth which is called the Holy Spirit;" and together they cried out that:—

"In Christ dwelleth all the fulness of Divinity bodily (*Col.* ii. 9).

Thus in the church God is one."

[13] When this conclusion had been reached in that magnificent council the members arose; and an angel keeper came from the wardrobe bringing to each one of those occupying the seats splendid garments interwoven here and there with golden threads; and he said, "Accept these wedding garments." And they were conducted in glory to the new Christian heaven, with which the Lord's church on earth, which is the New Jerusalem, will be conjoined.

CHAPTER IV.

THE SACRED SCRIPTURE OR WORD OF THE LORD

I.

THE SACRED SCRIPTURE OR THE WORD IS DIVINE TRUTH ITSELF.

189. It is on every one's lips that the Word is from God, is Divinely inspired, and is therefore holy; and yet it has not been known heretofore where in the Word its Divinity resides. For in its letter the Word appears like ordinary writing, foreign in style, neither lofty nor brilliant as the writings of the present time are in appearance. For this reason the man who worships nature instead of God or more than God, and whose thought therefore is from himself and his selfhood and not from the Lord out of heaven, may easily fall into error respecting the Word, and into contempt for it, and when reading it may say to himself, What does this and that mean? Is this Divine? Can God, whose wisdom is infinite speak thus? Wherein and wherefrom is its holiness, except from some religious notion and consequent persuasion?

190. But he who so thinks does not consider that Jehovah the Lord, who is the God of heaven and earth, spoke the Word through Moses and the prophets, and therefore it cannot be other than Divine truth, for what Jehovah the Lord Himself speaks must be such. Neither does he consider that the Lord the Saviour, who is the same with Jehovah, spoke the Word in the Gospels, much of it by His own mouth, and the rest of it by the *breath* of His mouth, which is the Holy Spirit, through His twelve disciples; whence it is, as He says, that in His words there is spirit and there is life, and that He is the Light that enlightens, and that He is the Truth; as is evident from the following passages:—

Jesus said, The words that I speak unto you are spirit and are life (*John* vi. 63).

Jesus said to the woman at Jacob's well, If thou knewest the gift of God, and who it is that saith to thee Give me to drink, thou wouldst have asked of Him and He would give thee living water. Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a fountain of water springing up into everlasting life (*John* iv. 6, 10, 11, 14);

"Jacob's well" signifying the Word. (As also in *Deut.* xxxiii. 28). Therefore the Lord, because He is the Word, sat there and talked with the woman. "Living water" signifies the truth of the Word:—

Jesus said, If any man thirst let him come unto Me and drink. He that believeth on Me, as the Scripture saith, out of his belly shall flow rivers of living water (*John* vii. 37, 38).

Peter said to Jesus, Thou hast the words of eternal life (*John* vi. 68).

Jesus said, Heaven and earth shall pass away, but My words shall not pass away (*Mark* xiii. 31).

The Lord's words are Truth and Life because He is the Truth and the Life, as He teaches in *John*:—

I am the Way, the Truth and the Life (xiv. 6);

and in the same:—

In the beginning was the Word, and the Word was with God, and God was the Word. In Him was life, and the life was the light of men (i. 1, 4).

"The Word" means the Lord in respect to Divine truth, in whom alone there is life and there is light. For this reason the Word, which is from the Lord and which is the Lord, is called:—

The fountain of living waters (*Jer.* ii. 13; xvii. 13; xxxi. 9);
The fountain of salvation (*Isa.* xii. 3);
A fountain (*Zech.* xiii. 1);
And the river of the water of life (*Apoc.* xxii. 1);

and it is said that:—

The Lamb which is in the midst of the throne shall feed them, and shall guide them unto living fountains of waters (*Apoc.* vii. 17);

with other things also in passages where the Word is also called "a sanctuary" and "a tabernacle," wherein the Lord dwells with man.

191. Nevertheless, all this does not convince the natural man that the Word is Divine truth itself, in which there is Divine wisdom and Divine life; for he estimates it by its style, in which these are not seen by him. Yet the style of the Word is the Divine style itself, with which no other style can be compared, however sublime and excellent it may seem. The style of the Word is such that there is a holiness in every sentence and in every word, and even in some places in the very letters, and thereby the Word conjoins man with the Lord and opens heaven. There are two things that go forth from the Lord, Divine love and Divine wisdom, or what is the same thing, Divine good and Divine truth. In its essence the Word is both of these; and because, as just said, it conjoins man with the Lord and opens heaven it fills man with the goods of love and the truths of wisdom—his will with the goods of love and his understanding with the truths of wisdom; thus by means of the Word man has life. But it must be clearly understood that those only have life from the Word who read it for the purpose of drawing from it Divine truths as from their proper fountain, and at the same time for the purpose of applying to the life the truths drawn therefrom; while with those who read the Word solely with a view to gaining worldly honors and riches the opposite effect follows.

192. Any man who does not know that there is a certain spiritual sense contained in the Word, like a soul in its body, must needs judge of it from the sense of its letter; when yet this sense is like an envelope enclosing precious things, which are its spiritual sense. Therefore when this internal sense is unknown the Divine holiness of the Word can be estimated only as when a precious stone is estimated from the matrix enclosing it, which often appears like an ordinary stone; or only as when from a casket made of jasper, lapis-lazuli, amianthus, or agate, one estimates the diamonds, rubies, sardonyxes, oriental topazes, and so on, lying in order within it. So long as its contents are unknown it is not strange that the casket is esteemed only according to the value of its material which is visible. The same is true of the Word in respect to the sense of its letter. That men, therefore, may not continue to doubt whether the Word is Divine and most holy, the Lord has re-

vealed to me its internal sense, which in its essence is spiritual, and which is within the external sense, which is natural, as the soul is in the body. That sense is the spirit that gives life to the letter; consequently that sense can bear witness to the Divinity and holiness of the Word, and convince even the natural man, if he is willing to be convinced.

II.

IN THE WORD THERE IS A SPIRITUAL SENSE HITHERTO UNKNOWN.

193. When it is asserted that inasmuch as the Word is Divine it is in its bosom spiritual, who does not acknowledge and assent to the statement? But who has known as yet what the spiritual is, and where in the Word it is stored up? What the spiritual is will be made clear in the Memorable Relation at the end of this chapter; and where it is hidden in the Word shall be shown in what now follows. The Word in its bosom is spiritual, because it descended from Jehovah the Lord, and passed through the angelic heavens; and in its descent the Divine itself, which in itself is ineffable and unperceivable, became adapted to the perception of angels, and finally to the perception of men. From this is the spiritual sense, which is inwardly in the natural, as the soul is in man, as the thought of the understanding is in speech, and as the will's affection is in action; and if it is permissible to compare it with such things as appear to the eye in the natural world, the spiritual sense is in the natural sense as the whole brain is within its meninges or matres, or as a tree's branches are within their barks and coats, or as all things needful for the production of a chick are within the shell of the egg, and so on. But that there is such a spiritual sense of the Word in its natural sense no one as yet has divined; and for that reason it is necessary that this arcanum (which in itself stands pre-eminent over all arcana hitherto disclosed) should be made clear to the understanding, as it will be when explained in the following order:—

(1) What the spiritual sense is.

(2) This sense is in each and every part of the Word.

(3) It is because of this sense that the Word is Divinely inspired, and holy in every word.

(4) Heretofore this sense has been unknown.

(5) Henceforth it will be given only to such as are in genuine truths from the Lord.

(6) Wonderful things respecting the Word, from its spiritual sense.

These propositions will now be unfolded separately.

194. (1) *What the spiritual sense is.* The spiritual sense is not the sense that shines forth from the sense of the letter of the Word when one is studying it and so construing it as to confirm some dogma of the church. That may be called the literal and ecclesiastical sense of the Word. The spiritual sense is not apparent in the sense of the letter; it is interiorly within it as the soul is in the body, as the thought of the understanding is in the eyes, or the love's affection in the face. It is that sense chiefly that makes the Word spiritual, not only for men but for angels also; and therefore by means of that sense the Word has communication with the heavens. As the Word is inwardly spiritual it was written purely by correspondences; and because it was written by correspondences in its outmost sense it was written in a style like that of the *Prophets*, the *Gospels*, and the *Apocalypse*, which, although commonplace in appearance, still conceals within it Divine wisdom and all angelic wisdom. What correspondence is can be seen in the work on *Heaven and Hell*, (published in London, 1758), in the chapter on The Correspondence of all things of Heaven with all things in Man (n. 87–102); and on The Correspondence of all things of Heaven with all things on Earth (n. 103–115); and it will be further explained by examples from the Word cited below.

195. From the Lord the Divine Celestial, the Divine Spiritual, and the Divine Natural go forth one after the other. Whatever goes forth from the Lord's Divine love is called the Divine Celestial, everything of which is good; whatever goes forth from His Divine wisdom is called the Divine Spiritual, everything of which is truth; the Divine Natural is from both of these and is their complex in the outmost. The angels of the

celestial kingdom, who constitute the third or highest heaven, are in that Divine going forth from the Lord which is called celestial, since they are in good of love from the Lord. The angels of the Lord's spiritual kingdom, who constitute the second or middle heaven, are in that Divine going forth from the Lord which is called spiritual, since they are in Divine wisdom from the Lord. The angels of the Lord's natural kingdom, who constitute the first or lowest heaven, are in that Divine going forth from the Lord which is called the Divine natural, and they are in the faith of charity from the Lord. Men of the church are in some one of these kingdoms according to their love, their wisdom, and their faith; and whichever one they are in, that they enter into after death. Such as heaven is such also is the Lord's Word; in its outmost sense it is natural, in its interior sense spiritual, and in its inmost sense celestial, and in each of these senses it is Divine. Thus is it adapted to the angels of the three heavens, and also to man.

196. (2) *The spiritual sense is in each and every part of the Word.* This can be best seen by example, as in the following. In the *Apocalypse* John says:—

I saw heaven opened, and behold a white horse; and He that sat upon him was called faithful and true, and in righteousness He doth judge and make war. And His eyes are like a flame of fire, and on His head are many diadems, having a name written that no man but Himself knoweth. And He was clothed in a garment dyed in blood; and His name is called The Word of God. His armies in heaven were following Him upon white horses, and were clothed in fine linen, white and clean. He hath on His garment and on His thigh a name written King of kings and Lord of lords. I saw also an angel standing in the sun, who cried with a loud voice, Come and be gathered together unto the great supper; that ye may eat the flesh of kings and the flesh of commanders of thousands and the flesh of mighty men, and the flesh of horses, and of those that sit on them, and the flesh of all, free and bond, small and great (xix. 11–18).

What these words signify no one can see except from the spiritual sense of the Word; and no one can see the spiritual sense except from a knowledge of correspondences; for all these words are correspondences, and not one of them is void of meaning. The science of correspondences teaches the significance of "the white horse," of "Him who sat upon him," of "His eyes" which were "like a flame of fire," of "the diadems on His head,"

"the garment dyed in blood," "the white linen" with which those were clothed who belonged to His army in heaven, of "the angel standing in the sun," of "the great supper" to which the fowls of heaven "came and were gathered together" and of "the flesh of kings and commanders of thousands" and many others whose flesh they were to eat. [2] But what each particular thing signifies in the spiritual sense can be seen explained in the *Apocalypse Revealed* (n. 820–838) and also in the little work on *The White Horse;* therefore further explanation of them is unnecessary. It is there shown that it is the Lord as to the Word who is described; and that by "His eyes which were like a flame of fire" the Divine wisdom of His Divine love is meant; and by "the diadems on His head" and "the name which no one but Himself knew" the Divine truths of the Word from Him are meant, and that the nature of the Word in its spiritual sense is seen by none but the Lord and him to whom He reveals it; also by "His garment dyed in blood" the natural sense of the Word is meant, which is the sense of the letter, to which violence has been done. It is very clear that it is the Word that is thus described, for it is said, "His name is called the Word of God." That it is the Lord who is meant is equally clear, for it is said that the name of the One sitting upon the white horse was, "King of kings and Lord of lords," the same as in *Apoc.* xvii. 14, where it is said, "And the Lamb shall overcome them; for He is Lord of lords and King of kings." [3] That the spiritual sense of the Word is to be opened at the end of the church is signified not only by what is said of the white horse and Him who sat upon it, but also by the great supper to which the angel standing in the sun invited all [the fowls of heaven] to come, and to eat the flesh of kings, of commanders of thousands, and so forth; by which is signified the appropriation of all goods from the Lord. All these expressions would be empty words, and without life and spirit, if there were no spiritual sense within them like the soul in the body.

197. In the *Apocalypse* the New Jerusalem is thus described:—

That in her there was light like unto a stone most precious, as it were a jasper stone shining like crystal. And she had a wall great and high, having twelve gates, and above the gates twelve angels, and the names

of the twelve tribes of the sons of Israel written thereon. That the wall was a hundred and forty and four cubits, which was the measure of a man, that is, of an angel. That the building of the wall was of jasper, and its foundations were of every precious stone, jasper, sapphire, chalcedony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysoprase, hyacinth, and amethyst. That the gates were twelve pearls. That the city itself was pure gold like pure glass, and was four square and her length, breadth, and height were equal, twelve thousand furlongs; and so forth (xxi. 11, 12, 16–21).

That all this is to be understood spiritually can be seen from what is set forth in the *Apocalypse Revealed* (n. 880), that "the New Jerusalem" means a new church that is to be established by the Lord. And since "Jerusalem" here signifies the church it follows that everything said of it as a city, of its gates, its wall, the foundations of its wall, and also its dimensions contains a spiritual sense, for whatever relates to the church is spiritual. What these things signify has been shown in the *Apocalypse Revealed* (n. 896–925); therefore further explanation would be superfluous. It is sufficient to know from this that there is a spiritual sense in every particular of the above description, like the soul in the body, and without that sense nothing relating to the church could be seen in what is there written; as, that the city was of pure gold, its gates of pearls, its wall of jasper, the foundations of the wall of precious stones; that the wall was one hundred and forty-four cubits, which is the measure of a man, that is, of an angel; that the city was twelve thousand furlongs in length, breadth, and height; and so on. But all this is understood by any one who from a knowledge of correspondences is acquainted with the spiritual sense; as, that the wall and its foundations signify the doctrinals of that church drawn from the sense of the letter of the Word; also that the numbers twelve, one hundred and forty-four, and twelve thousand, signify all things of the church, that is, its truths and goods in one complex.

198. Where the Lord talks to His disciples about the end of the age, that is, the last time of the church, He says, at the close of His predictions respecting its successive changes of state:—

Immediately after the tribulation of those days the sun shall be darkened, the moon shall not give her light, and the stars shall fall from

heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven ; and then shall all the tribes of the earth wail, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send forth the angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from the end of the heavens even to the end thereof (*Matt.* xxiv. 29–31).

When understood spiritually this does not mean that the sun and moon would be darkened, that the stars would fall from heaven, and that the sign of the Lord was to appear in the heavens, and that they were to see Him in the clouds, and also angels with trumpets; but by each particular word here something spiritual pertaining to the church is meant, the state of the church at its end being here treated of. For in the spiritual sense "the sun" that shall be darkened means love to the Lord; "the moon" that shall not give her light means faith in the Lord; "the stars" that shall fall from heaven mean knowledges of what is true and good; "the sign of the Son of man in heaven" means the appearing of Divine truth in the Word from Him; that "the tribes of the earth shall wail" means a failing of all truth pertaining to faith, and of all good pertaining to love; "the coming of the Son of man in the clouds of heaven with power and glory" means the Lord's presence in the Word and revelation; "the clouds of heaven" signify the sense of the letter of the Word, and "glory" signifies its spiritual sense; "angels with the great sound of a trumpet" mean heaven from whence comes Divine truth; "the gathering together of the elect from the four winds, from the end of the heavens even to the end thereof" means a new heaven and a new church formed of those who have faith in the Lord and who live according to His commandments. That this does not mean the darkening of the sun and moon and the falling of the stars to the earth, is very clear from like statements in the prophets respecting the state of the church, when the Lord was about to come into the world; as in *Isaiah*:—

Behold the day of Jehovah shall come, cruel and of the burning of anger. The stars of the heavens and the constellations thereof shall not give their light; the sun shall be darkened in its rising, and the moon shall not make its light to shine. I will visit malice upon the world (xiii. 9–11 ; xxiv. 21, 23).

In *Joel* :—

The day of Jehovah cometh, a day of darkness and of thick darkness the sun and moon shall be blackened, and the stars shall withdraw their shining (ii. 1, 2, 10 ; iii. 15).

In *Ezekiel* :—

I will cover the heavens, and make the stars thereof dark ; I will cover the sun with a cloud, and the moon shall not make her light to shine. All the luminaries of light will I make dark, and I will set darkness upon the land (xxxii. 7, 8).

By "the day of Jehovah" the coming of the Lord is meant, which took place when there no longer remained in the church any good of love or truth of faith, or any knowledge of the Lord; therefore it is called "a day of darkness and of thick darkness."

199. That the Lord when in the world spoke by correspondences, that is, when He spoke naturally He also spoke spiritually, can be seen from His parables, in each word of which there is a spiritual meaning. Take for example the parable of the ten virgins. He said :—

The kingdom of heaven is like ten virgins, who took their lamps and went forth to meet the bridegroom. Five of them were wise, but five were foolish. They that were foolish taking their lamps took no oil ; but the wise took oil in their lamps. While the bridegroom tarried they all slumbered and slept. But at midnight there was a cry made, Behold, the bridegroom cometh ; go ye out to meet him. Then all those virgins arose and trimmed their lamps. But the foolish said unto the wise, Give us of your oil for our lamps are going out. But the wise answered saying Peradventure, there will not be enough for us and you ; go ye rather to them that sell, and buy for yourselves. But while they went away to buy, the bridegroom came, and they that were ready went in with Him to the wedding, and the door was shut. Afterward came also the other virgins, saying Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not (*Matt.* xxv. 1–12).

That in all these particulars there is a spiritual sense and therefore a Divine holiness, no one sees except he who knows that the Word has a spiritual sense and who knows what that sense is. In the spiritual sense "the kingdom of the heavens" means heaven and the church; "the bridegroom" means the Lord; "the wedding" means the marriage of the Lord with heaven and the church, through good of love and truth of faith ; "the virgins" mean those who constitute the church ; "ten" means all ; "five" some portion ; "lamps" things pertaining to

faith; "oil" things pertaining to good of love; "to sleep" and "to arise" means man's life in the world which is natural, and his life after death which is spiritual; "to buy" means to procure for oneself; "going to those who sell and buying oil" means to procure for oneself good of love from others after death; and because good of love is then no longer to be procured, although they came to the door where the wedding feast was with their lamps and the oil they had bought, still the bridegroom said to them, "I know you not;" this is because man, after his life in the world, remains such as he had lived in the world. From all this it is clear that the Lord spoke solely by correspondences, and this because He spoke from the Divine that was in Him and was His. As "virgins" signify those who constitute the church, so the terms virgin and daughter of Zion, of Jerusalem, of Judah, and of Israel, are frequently used in the prophetic Word. And because "oil" signifies good of love, all the sacred things of the church were anointed with oil. It is the same with the other parables, and with all the words spoken by the Lord. This is why the Lord says that His words are spirit and are life (*John* vi. 63).

200. (3) *It is because of its Spiritual Sense that the Word is Divinely inspired, and holy in every word.* In the church it is said that the Word is holy for the reason that Jehovah the Lord spoke it; but inasmuch as its holiness is not apparent in the mere sense of the letter, whoever is once led on that account to doubt its holiness confirms his doubts when he subsequently reads the Word by many things therein; for he says to himself, Can this be holy? can this be Divine? Lest, therefore, such thoughts should enter the minds of many, and afterwards grow stronger, and in consequence the Word should be rejected as a worthless writing, and by this means the conjunction of the Lord with man be destroyed, it has pleased the Lord to reveal now its spiritual sense, that it may be known where in the Word the Divine holiness lies concealed. But let examples illustrate. The Word treats sometimes of Egypt, sometimes of Assyria, and again of Edom, of Moab, of the sons of Ammon, of the Philistines, of Tyre and Sidon, and of Gog. He who does not know that these names signify things pertaining to heaven and the church may be led into the error that the Word

has much to say about peoples and nations and but little about heaven and the church, thus much about worldly things and but little about heavenly things. But when he knows what those nations and their names signify he may be led back from error to the truth. [2] Likewise when he sees that gardens, groves, forests and their trees, as the olive, the vine, the cedar, the poplar, the oak, are so frequently mentioned in the Word, also the lamb, the sheep, the goat, the calf, the ox; also mountains, hills, and valleys, and their fountains, rivers, and waters, and many other such things, one who knows nothing about the spiritual sense of the Word cannot but believe that these objects alone are meant; for he does not know that "a garden," "a grove," and "a forest," mean wisdom, intelligence and knowledge; that "the olive," "the vine," "the cedar," "the poplar," and "the oak," mean the good and truth of the church, celestial, spiritual, rational, natural and sensual; that "a lamb," "a sheep," "a goat," "a calf," and "an ox," mean innocence, charity, and natural affection; and that "mountains," "hills," and "valleys," mean the higher, the lower, and the lowest things of the church. [3] Also he does not know that "Egypt" signifies the scientific, "Assyria" the rational, "Edom" the natural, "Moab" the adulteration of good, "the sons of Ammon" the adulteration of truth, "the Philistines" faith separate from charity, "Tyre and Sidon" knowledges of good and truth, and "Gog" external worship apart from internal. In general "Jacob" means in the Word the natural church, "Israel" the spiritual church, and "Judah" the celestial church. When man knows all this he is able to see that the Word treats of nothing but heavenly things, and that these worldly things are merely the subjects which contain the heavenly. Let this be illustrated by an example from the Word. [4] We read in *Isaiah*:—

> In that day shall there be a highway out of Egypt to Assyria, that Assyria may come into Egypt and Egypt into Assyria, and the Egyptians may serve with the Assyrians. In that day shall Israel be a third to Egypt and to Assyria, a blessing in the midst of the land; whom Jehovah of Hosts shall bless, saying, Blessed be My people Egypt, and Assyria the work of My hands, and Israel Mine inheritance (xix. 23–25).

In the spiritual sense this means that at the time of the Lord's

coming the scientific, the rational and the spiritual will make one, and that the scientific will then serve the rational, and both the spiritual; for, as said before, "Egypt" signifies the scientific, "Assyria" the rational, and "Israel" the spiritual. "That day" twice mentioned, means the first and the second coming of the Lord.

201. (4) *Heretofore the spiritual sense of the Word has been unknown.* That each thing and all things in nature correspond to spiritual things, and in like manner each and all things in the human body, has been shown in the work on *Heaven and Hell* (n. 87–105). But heretofore it has not been known what correspondence is; yet in most ancient times it was very well known; for to those who then lived, the knowledge of correspondences was the knowledge of knowledges, and was so universal that all their manuscripts and books were written by correspondences. The book of *Job*, which is a book of the Ancient Church, is full of correspondences. The hieroglyphics of the Egyptians, as well as the fables of most ancient times, were nothing but correspondences. All the ancient churches were churches representative of spiritual things; their rites and the statutes according to which their worship was established, consisted of pure correspondences; as did all things of the church among the children of Israel. The burnt offerings, the sacrifices, the meat offerings, and the drink offerings, with all their particulars, were correspondences; likewise the tabernacle and all things in it; also their feast, as the feast of unleavened bread, the feast of tabernacles, and the feast of the first-fruits; also the priesthood of Aaron and the Levites, and their garments of holiness. What the spiritual things are to which all these things corresponded has been shown in the *Arcana Cœlestia*, published at London. Furthermore all the statutes and judgments relating to their worship and life were correspondences. Since then, Divine things present themselves in the world in correspondences, the Word was written by pure correspondences; and because the Lord spoke from the Divine He spoke by means of correspondences; for whatever is from the Divine falls into such things in nature as correspond to Divine things, and these then store up in their bosom Divine things, which are called celestial and spiritual.

202. I have been informed that the men of the Most Ancient Church which existed before the flood, were of a genius so celestial that they talked with the angels of heaven, and were able to talk with them by means of correspondences, and in consequence the state of their wisdom was such that whatever they saw on earth, they thought of not only naturally, but at the same time spiritually, thus conjointly with the angels of heaven. Furthermore, I have been informed that Enoch (who is mentioned in *Gen.* v. 21–24) and those associated with him collected correspondences from the lips of these men, and transmitted this knowledge to their posterity; and that from this it came to pass that in many of the kingdoms of Asia the knowledge of correspondences both existed and was cultivated, especially in the land of Canaan, in Egypt, Assyria, Chaldea, Syria, Arabia, Tyre, Sidon, and Nineveh, and that it was thence carried into Greece; but was there turned into myths, as can be seen from the writings of the ancient Greeks.

203. To show that a knowledge of correspondences was long preserved among the nations of Asia, although among those called diviners and sages, and by some Magi, I will present one example from 1 *Sam.* v. and vi. It is there recorded that the ark containing the two tables on which the Decalogue was written was captured by the Philistines and placed in the temple of Dagon at Ashdod, and that Dagon fell to the ground before it, and afterwards his head and the palms of his hands, severed from his body, lay upon the threshold of the temple; also that on account of the ark the men of Ashdod and Ekron were smitten by thousands with tumors and their land laid waste by mice, and that therefore the Philistines called together their lords and diviners; and to stay this destruction they determined to make five tumors of gold and five golden mice and a new cart, and upon the cart to place the ark, and beside it the golden tumors and mice; and by two cows, which lowed on the way before the cart, to send it back to the children of Israel, by whom the cows and the cart were offered in sacrifice; and thus the God of Israel was propitiated. That all these things studied out by the diviners of the Philistines were correspondences is evident from their signification, which is as follows: "The Philistines" themselves signified those who are in faith

separate from charity; "Dagon" represented that religion; "the tumors" with which they were smitten, signified natural loves, which when separated from spiritual love are unclean; "the mice" signified the devastation of the church by falsifications of truth; "the new cart" signified natural doctrine of the church (as doctrine from spiritual truths is signified in the Word by "a chariot"); "the cows" signified good natural affections; "the golden tumors" signified natural loves purified and made good; "the golden mice" signified the vastation of the church removed by means of good ("gold" in the Word signifying good); "the lowing of the cows the way" signified the difficult conversion of the natural man's lust of evil into good affections; the offering of the cows together with the cart as a burnt offering, signified that thus the God of Israel was propitiated. All these things which the Philistines did by the advice of their diviners were correspondences from which it is clear that that knowledge was long preserved among the nations.

204. Because the representative rites of the church, which were correspondences, in the course of time began to be turned into idolatries, and also into magic, that knowledge, by the Lord's Divine Providence, gradually perished, and with the Israelitish and Jewish nation was totally obliterated. The worship of that nation did indeed consist solely of correspondences, and was therefore representative of heavenly things, but not a single thing did they know the significance of, for they were wholly natural men, and consequently were neither willing nor able to know anything about things spiritual and celestial, nor therefore about correspondences; for correspondences are representations of things spiritual and celestial in things natural.

205. The idolatries of nations in ancient times originated in a knowledge of correspondences, since all things visible on earth correspond; thus not only trees, but all kind of beasts and birds, also fishes, and all other things. The ancients, who had a knowledge of correspondences, made for themselves images corresponding to heavenly things, and took delight in them because they signified such things as belong to heaven and the church; consequently they placed these images not only in their temples but also in their houses, not for worship but to call to

mind the heavenly things they signified. So in Egypt and elsewhere there were images of calves, oxen, and serpents, also of boys, old men, and virgins; because calves and oxen signified the affections and powers of the natural man; serpents the prudence and the cunning of the sensual man; boys innocence and charity; old men wisdom, and virgins affections for truth; and so on. When the knowledge of correspondences had perished, their posterity, because these images and figures had been placed by the ancients in and near their temples, began to worship these as holy, and finally as deities. For the same reason the ancients worshiped in gardens and groves, according to the different kinds of trees in them; also on mountains and hills; for gardens and groves signified wisdom and intelligence, and each tree signified something pertaining thereto; thus the olive signified the good of love; the vine truth from that good; the cedar rational good and truth; a mountain the highest heaven; and a hill the heaven below it. That the knowledge of correspondences remained with many of the people of the East even until the advent of the Lord can be seen also in the coming of the wise men of the East to the Lord when He was born:—

Therefore a star went before them, and they brought with them gifts gold, frankincense, and myrrh (*Matt.* ii. 1, 2, 9–11);

for "the star" that went before signified knowledge from heaven; "gold" signified celestial good; "frankincense" spiritual good; and "myrrh" natural good; from which three all worship proceeds. Nevertheless, with the Israelitish and Jewish nation there was no knowledge whatever of correspondences, although every thing pertaining to their worship, and all the statutes and judgments given them by Moses, and all things in the Word, were pure correspondences. This was because in heart the Jews were idolaters, and therefore such that they were not even willing to know that any thing in their worship signified what is heavenly and spiritual; for they believed that all things of their worship were holy in themselves; and therefore if things heavenly and spiritual had been disclosed to them they would not only have rejected them but also have profaned them. For this reason heaven was so closed to them that they scarcely knew that there was any eternal life. The truth of

this is plainly evident from the fact that they did not acknowledge the Lord, although the whole Sacred Scripture prophesied of Him and foretold His coming. They rejected Him solely for the reason that He taught them of a heavenly instead of an earthly kingdom; for they wanted a Messiah who would exalt them above all the nations in the whole world, and not a Messiah who would have regard to their eternal salvation.

206. After these times the knowledge of correspondences, whereby the spiritual sense of the Word is communicated, was not disclosed, for the reason that the Christians of the primitive church were too simple to have it disclosed to them, and if it had been it would neither have been of any use to them nor would have been understood. After those times darkness settled upon the whole Christian world, first because of the spread of many heresies, and soon after by the deliberations and decrees of the Council of Nice respecting three Divine persons from eternity, and respecting the person of Christ as being the Son of Mary and not the Son of Jehovah God. From this sprang the modern belief in justification, which teaches that three Gods are to be approached in their order, on which faith each and all things of the present church depend as the members of the body depend on the head. And because all things of the Word have been applied to confirm that erroneous belief, the spiritual sense could not be disclosed, for if it had been they would have applied that sense also to the same purpose, and thereby have profaned the very holiness of the Word, and thus have completely closed up heaven against themselves, and have separated the Lord from the church.

207. The knowledge of correspondences, whereby the spiritual sense of the Word is communicated, has been at this day revealed because the Divine truths of the church are now being brought to light, and these are the truths of which the spiritual sense of the Word consists; and when these truths are in man the sense of the letter of the Word cannot be perverted. For the sense of the letter of the Word may be turned in any direction. If it is turned to what is false its internal holiness perishes, and with it its external holiness; but if turned to what is true its holiness remains. But of all this more shall be said in what follows. That the spiritual sense would be

opened at this time is meant by John's seeing heaven opened, and then seeing a white horse; also by his seeing and hearing an angel standing in the sun calling all to the great supper (on which see *Apoc.* xix. 11–18). But that this sense would not for a long time be acknowledged is meant by the beast and the kings of the earth being about to make war with Him who sat upon the white horse (*Apoc.* xix. 19); also by the dragon's persecuting the woman who brought forth the man-child, even to the wilderness, where he cast out of his mouth water as a flood, that he might overwhelm her (*Apoc.* xii. 13–17).

208. (5) *Henceforth the spiritual sense of the Word will be given only to such as are in genuine truths from the Lord.* This is because the spiritual sense can be seen by no one except from the Lord alone, and unless he be in Divine truths from the Lord; for the spiritual sense of the Word treats of the Lord alone and His kingdom; and in that sense are His angels in heaven, for that sense is His Divine truth in heaven. That truth man can do violence to when he possesses a knowledge of correspondences, and by means of it seeks to explore the spiritual sense of the Word from his own intelligence; since by a few correspondences known to him he is able to pervert that sense, and wrest it to confirm even what is false; thus he would do violence to Divine truth, and also to heaven in which that truth resides. Therefore if any one seeks to open that sense, not from the Lord but from himself, heaven is closed; and when heaven is closed man either sees nothing of truth or is spiritually insane. A further reason is that the Lord teaches every one by means of the Word, and teaches from those knowledges that a man has, and does not pour in new knowledges directly. Unless, therefore, a man is in Divine truths, or if he is in a few truths only and at the same time in falsities, he may by these falsities falsify the truths, as is done by every heretic in respect to the sense of the letter of the Word. So, in order that no one may enter into the spiritual sense and pervert the genuine truth which belongs to that sense, guards are set by the Lord, which are meant in the Word by "cherubim."

209. (6) *Wonderful things in regard to the Word arising from its spiritual sense.* In the natural world no wonderful things arise from the Word, because the spiritual sense is not

there apparent, and such as it is in itself is not inwardly received by man. But in the spiritual world wonderful things from the Word appear, because all there are spiritual beings, and a spiritual man is affected by spiritual things as a natural man is by natural things. The wonderful things arising from the Word in the spiritual world are many, a few of which I will here mention. In the shrines of the temples there the Word itself shines before the eyes of the angels like a great star, sometimes like a sun; and also from the bright radiance round about it there are seen as it were most beautiful rainbows. This happens as soon as the shrine is opened. [2] That each truth and all truths of the Word shine has been made evident to me by the fact that when any least sentence from it is written out upon paper, and this is thrown into the air, the very paper shines in the form in which it has been cut. Thus by means of the Word spirits can produce a variety of shining forms, also the forms of birds and fishes. Again, what is still more wonderful, when any one rubs his face, his hands, or the clothing he has on, with the open Word, touching them with the writing, the face itself, the hands, and the clothing shine as though he were standing in a star encompassed by its light. This I have seen very often, and wondered at it. Thus it was made clear to me how it was that Moses' face shone when he brought the tables of the covenant down from Mount Sinai. [3] Besides these there are many other wonderful things there which are from the Word; for instance, if any one who is in falsities looks towards the Word as it lies in its holy place a darkness comes over his eyes, and in consequence the Word appears to him to be black, and sometimes as if covered with soot; and if he likewise touches the Word an explosion follows with a crash, and he is thrown to a corner of the room, and lies there for a brief hour as if dead. If something from the Word is written on a paper by one who is in falsities, and the paper is thrown up toward heaven, a like explosion follows in the air between his eyes and heaven, and the paper is torn to shreds and vanishes; the same thing happens if the paper is thrown towards an angel standing near. This I have often seen. [4] It has thus been made clear to me that those who are in falsities of doctrine have no communication with heaven through the Word,

but their reading of it is dissipated on the way and is lost, like gunpowder wrapped in paper when ignited and thrown into the air. The opposite occurs with those who are in truths of doctrine from the Lord through the Word; their reading of the Word penetrates even into heaven and effects conjunction with the angels there. The angels themselves, when they descend from heaven to discharge any duty below, appear surrounded with little stars, especially about the head; which is a sign that Divine truths from the Word are in them. [5] Furthermore, in the spiritual world things exist similar to those on earth; but there each thing and all things are from a spiritual origin. Thus gold and silver exist there, and all kinds of precious stones, and the spiritual origin of these is the sense of the letter of the Word; and on this account in the *Apocalypse* the foundations of the wall of the New Jerusalem are described by twelve precious stones. The reason of this is that the foundations of its wall signify the doctrinals of the New Church, which are derived from the sense of the letter of the Word. For the same reason there were twelve precious stones called Urim and Thummim in Aaron's ephod, by means of which responses were given from heaven. There are many other wonderful things proceeding from the Word that have relation to the power of the truth within it. This power is so great that if described it would surpass all belief; for it is such that it overturns mountains and hills there, and removes them afar off, and hurls them into the sea; and many things besides. In short the power of the Lord proceeding from the Word is infinite.

III.

THE SENSE OF THE LETTER OF THE WORD IS THE BASIS, THE CONTAINANT, AND THE SUPPORT OF ITS SPIRITUAL AND CELESTIAL SENSE.

210. In everything Divine there is a first, a middle, and a last, the first passing through the middle to the last, and so existing and subsisting; consequently the last is the *Basis*. Again, the first is in the middle, and through the middle in the last; thus the last is the *Containant*. And since the last is the Containant and the Basis, it is also the *Support*. The learned

can understand that these three may be called end, cause, and effect; also being (*esse*), becoming (*fieri*) and standing forth (*existere*); and that the end is being, the cause is becoming, and the effect is standing forth; consequently that in every complete thing there is a trine, which is called the first, the middle, and the last, also end, cause, and effect. When this is understood, it can also be understood that every Divine work is complete and perfect in its last; also that the whole is in the last, because in it prior things are together.

211. This is why the number three in the Word means in the spiritual sense what is complete and perfect, also the whole together; and this being the signification of that number, it is used in the Word whenever any such thing is designated, as in the following instances:—

That Isaiah went naked and barefoot three years (*Isa.* xx. 3).

That Jehovah called Samuel three times, and Samuel three times ran to Eli, and the third time Eli understood (1 *Sam.* iii. 1–8).

That Jonathan told David to hide himself in the field three days, and Jonathan afterwards shot three arrows on the side of the stone, and thereupon David bowed himself three times before Jonathan (1 *Sam.* xx. 5, 12–42).

That Elijah stretched himself upon the widow's son three times (1 *Kings* xvii. 21).

That Elijah commanded them to pour water upon the burnt offering three times (1 *Kings* xviii. 34).

That Jesus said, The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal till it was all leavened (*Matt.* xiii. 33).

That Jesus told Peter that he would deny Him three times (*Matt.* xxvi. 34).

That three times Jesus said to Peter, Lovest thou Me? (*John* xxi. 15–17).

That Jonah was in the whale's belly three days and three nights (*Jonah* i. 17).

That Jesus said that He would destroy the temple and would rebuild it in three days (*John* ii. 19; *Matt.* xxvi. 61).

That Jesus prayed in Gethsemane three times (*Matt.* xxvi. 39–44).

That Jesus rose on the third day (*Matt.* xxviii. 1);

besides many other passages where the number three is mentioned; and it is mentioned where a finished and perfect work is treated of, because this is what that number signifies.

212. There are three heavens a highest, a middle, and a lowest. The highest heaven forms the Lord's celestial kingdom, the middle His spiritual kingdom, and the lowest heaven His

natural kingdom. As there are three heavens so there are three senses of the Word, a celestial, a spiritual, and a natural; and this agrees with what has been said above (n. 210), namely, that the first is in the middle and through the middle in the last, precisely as the end is in the cause and through the cause in the effect. This makes clear the nature of the Word, namely, that in the sense of its letter, which is natural, there is an inner sense which is spiritual, and in this an inmost sense which is celestial; and thus that the outmost sense, which is natural and is called the sense of the letter, is the containant, and thus the basis and support of the two interior senses.

213. From this it follows that the Word without the sense of its letter would be like a palace without a foundation, and thus like a palace in the air instead of on the earth, which would be only the shadow of a palace that would vanish away; or again, that the Word without the sense of its letter would be like a temple containing many holy things, with a shrine in the center of it, but without roof or wall, which are its containants; and if these were lacking or were taken away, its holy things would be seized upon by thieves, would be desecrated by the beasts of the earth and the birds of heaven, and would thus be dispersed. It would also be like the tabernacle of the sons of Israel in the wilderness (in the inmost part of which was the ark of the covenant, and in the middle the golden candlestick, the golden altar upon which was the incense, and the table with the bread of faces upon it) without its outmosts, which were curtains, veils, and pillars. In fact, the Word without the sense of its letter would be like the human body without its coverings which are called skins, and without its supports which are called bones. With both of these absent all its inner parts would fall asunder. Or again, it would be like the heart and lungs in the thorax without their covering which is called the pleura, and their supports which are called ribs. Or it would be like the brain without its coverings which are called the dura mater and pia mater, and without their common covering, containant, and support, which is called the cranium. So would it be with the Word without the sense of its letter; therefore it is said in *Isaiah*:—

That Jehovah creates over all the glory a covering (iv. 5).

IV.

IN THE SENSE OF THE LETTER OF THE WORD DIVINE TRUTH IS IN ITS FULNESS, ITS HOLINESS, AND ITS POWER.

214. In the sense of the letter the Word is in its fulness, its holiness, and its power, because the two prior or interior senses, which are called spiritual and celestial, exist simultaneously in the natural sense which is the sense of the letter (as stated above, n. 210, 212). How they exist simultaneously shall be further explained. In heaven and in the world there is successive order and there is simultaneous order. In successive order one thing succeeds and follows another from the highest down to the lowest; but in simultaneous order one thing stands next to another from inmosts even to outermosts. Successive order is like a column arranged in steps from summit to base; while simultaneous order is like a work coherent with the circumferences from the center even to the outmost surface. I will now explain how successive order becomes simultaneous order in the outmost. It is done as follows: The highest things of successive order become the inmost things of simultaneous order; and the lowest things of successive order become the outermost things of simultaneous order; comparatively as a column arranged in steps when it subsides becomes a body coherent in a plane. Thus is the simultaneous formed from the successive, and this in each and all things both of the natural world and of the spiritual world; for there is everywhere a first, a middle, and a last, and the first tends and passes through the middle to its last. But it must be clearly understood that there are degrees of purity in accordance with which both of these orders are determined. [2] Now in respect to the Word: the celestial, the spiritual, and the natural go forth from the Lord in successive order; and in the outmost they exist in simultaneous order; and thus the celestial and spiritual senses of the Word exist simultaneously in its natural sense. When this is comprehended it can be seen how the natural sense of the Word is the containant, the basis, and the support of its spiritual and celestial senses; also how the Divine good and truth are in the sense of the letter of the Word in their fulness, their holiness

and their power. From all this it is clear that the Word is the real Word in the sense of the letter, for inwardly in this there is spirit and life. This is what the Lord says :—

The words that I speak unto you, they are spirit and they are life (*John* vi. 63) ;

for the words of the Lord were spoken in the natural sense. The celestial and spiritual senses separated from the natural sense are not the Word ; for they are like spirit and life without a body, and are like a palace without a foundation (as said above, n. 213).

215. In part the truths of the sense of the letter of the Word are not naked truths, but are appearances of truth, and are like similitudes and comparisons which are taken from such things as exist in nature, and are therefore accommodated and adapted to the capacity of the simple and also of children. But as these are at the same time correspondences they are receptacles and abodes of genuine truth, and are vessels containing it, as a crystal cup contains noble wine, or a silver dish good food ; they are also like garments for clothing the body, as swaddling clothes for an infant, or becoming garments for a maiden ; they are also like the knowledges of the natural man, which comprise within them the perceptions and affections of spiritual truth. The naked truths themselves, which are included, contained, clothed, and comprised, are in the spiritual sense of the Word, and the naked goods in its celestial sense. But this shall be illustrated from the Word. [2] Jesus said :—

Woe unto you, scribes and Pharisees, for ye cleanse the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside may be clean also (*Matt.* xxiii. 25, 26).

Here the Lord spoke by similitudes and comparisons that are also correspondences, using the terms "cup" and "platter," "cup" not only meaning but also signifying the truth of the Word, for by the "cup" wine is meant, and "wine" signifies truth. But by "platter" food is meant, and food signifies good ; therefore "to cleanse the inside of the cup and platter" signifies to purify by means of the Word the interiors of the mind, which pertain to the will and thought. "That the outside may thus be clean" signifies that the exteriors, which are the things

done and said, are thus purified; for these derive their essence from the former. [3] Again Jesus said:—

There was a certain rich man who was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain beggar named Lazarus, who was laid at his gate, full of sores (*Luke* xvi. 19, 20).

Here, too, the Lord spoke by similitudes and comparisons that were correspondences and that contained spiritual things. The "rich man" means the Jewish nation, which is called "rich" because it had the Word, which contains spiritual riches; the "purple and fine linen" with which he was clothed, signify the good and truth of the Word, "purple" its good, and "fine linen" its truth; his "faring sumptuously every day" signifies their satisfaction in having the Word and in hearing many things from it in their temples and synagogues; "the beggar Lazarus" means the Gentiles, because they did not have the Word; that these were despised and rejected by the Jews is meant by his being "laid at the rich man's gate;" and his being "full of sores" signifies that owing to their ignorance of truth the Gentiles were in many falsities. [4] The Gentiles were meant by Lazarus, because the Lord loved the Gentiles. As:—

He loved the Lazarus who was raised from the dead (*John* xi. 3, 5, 36); and who is called the Lord's friend (*John* xi. 11); and reclined at the table with the Lord (*John* xii. 2).

From the above two passages it is clear that the truths and goods of the sense of the letter of the Word are like vessels, or like clothing for the naked good and truth, both of which lie hidden in the spiritual and celestial senses of the Word. [5] The Word in the sense of the letter being such, it follows that those who are in Divine truths, and in the belief that the Word inwardly in its bosom is the holy Divine and still more those who are in the belief that the Word is such because of its spiritual and celestial senses, when they read the Word in states of enlightenment from the Lord, see Divine truths in natural light. For the light of heaven, in which the spiritual sense is, flows into the natural light in which the sense of the letter of the Word is, and illuminates the intellectual faculty of man which is called his rational, causing it to see and acknowledge Divine truths, both where they stand forth and where they lie

hidden. With some these truths flow in at the same time with the light of heaven, sometimes even when they are unconscious of it.

216. As the Word in its inmost depths, because of its celestial sense, is like a gentle flame that enkindles, and in its intermediate depths, because of its spiritual sense, is like a light that enlightens, so in its outmost because of its natural sense it is like a transparent object receiving both the flame and the light; and from the flame it is ruddy like purple, and from the light is white like snow. Thus it is comparatively like a ruby and a diamond, like a ruby from celestial flame, and like a diamond from spiritual light. The Word in the sense of the letter being such, in this sense it is meant:—

(1) By the precious stones of which the foundations of the New Jerusalem consisted.

(2) By the Urim and Thummim on Aaron's ephod.

(3) And by the precious stones in the garden of Eden, where the King of Tyre is said to have been.

(4) Also by the curtains, veils, and pillars of the tabernacle.

(5) Likewise by the externals of the temple at Jerusalem.

(6) The Word in its glory was represented in the Lord when He was transfigured.

(7) The power of the Word in its outmosts was represented by the Nazarites.

(8) The inexpressible power of the Word.

These statements shall be illustrated one by one.

217. (1) *The truths of the sense of the letter of the Word are meant by the precious stones of which the foundations of the New Jerusalem consisted* (*Apoc.* xxi. 17–21). It has been mentioned above (n. 209) that precious stones exist in the spiritual world, as well as in the natural world, and that their spiritual origin is the truths of the sense of the letter of the Word. This seems incredible and yet it is true. And this is why precious stones are so frequently mentioned in the Word; and why in the spiritual sense they mean truths. From this it follows that the "precious stones" of which the foundations of the wall around the city New Jerusalem are said to have been built signify the truths of doctrine of the New Church, because "the New Jerusalem" means the New Church in respect to doc-

trine from the Word; and therefore its "wall" and the "foundations" of the wall, can mean nothing else than the external of the Word, which is the sense of the letter; for it is from this sense that doctrine exists, and the church by means of doctrine; while the external of the Word is like a wall with its foundations, which encloses and protects a city. Of the New Jerusalem and its foundations we read in the *Apocalypse*:—

An angel measured the wall of the city Jerusalem, an hundred and forty and four cubits, which was the measure of a man, that is, of an angel. And the wall had twelve foundations adorned with every precious stone. The first foundation was jasper; the second, sapphire; the third a chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; the twelfth, amethyst (xxi. 14, 17–20).

The wall had twelve foundations formed of as many precious stones, because the number "twelve" signified all things of truth from good; so here all things of doctrine. But this and what precedes and follows in this chapter, may be seen explained in detail and confirmed by parallel passages from the prophetic Word, in our *Apocalypse Revealed*.

218. (2) *The Goods and Truths of the Word in the sense of its letter are meant by the Urim and Thummim on Aaron's ephod.* The Urim and Thummim were on Aaron's ephod, whose priesthood represented the Lord in respect to the Divine good and the work of salvation. The garments of the priesthood, or of its holiness, represented the Divine truths from the Lord; the ephod represented Divine truth in its outmost, and thus the Word in the sense of the letter, for that is Divine truth in its outmost. So the twelve precious stones, with the names of the two tribes of Israel, which composed the Urim and Thummim, represented Divine truths from Divine good in their whole complex. Concerning these we read in *Moses* as follows:—

They shall make the ephod of gold, of blue, and of purple, of scarlet and fine-twined linen with cunning work. Afterwards thou shalt make a breastplate of judgment according to the work of the ephod and thou shalt fill it with a filling of stones, four rows of stones, a sardius, a topaz, and a carbuncle, the first row; an emerald, a sapphire, and a diamond the second row; a jacinth, an agate, and an amethyst the third row; a

beryl, an onyx, and a jasper the fourth row. And the stones shall be according to the names of the sons of Israel like the engravings of a signet, every one according to his name they shall be for the twelve tribes. And Aaron shall bear it upon the breastplate of judgment the Urim and the Thummim; and let them be upon Aaron's heart when he goeth in before Jehovah (*Ex.* xxviii. 6, 15–21, 29, 30).

What was represented by the garments of Aaron, his ephod, robe, broidered coat, miter, and girdle has been explained in the *Arcana Cœlestia*, published at London, where this chapter is treated of. It is there shown that the ephod represented Divine truth in its outmost; the precious stones in the ephod represented truths translucent from good; the twelve arranged in four rows represented all those truths from first to last; the twelve tribes represented all things pertaining to the church; the breastplate Divine truth from Divine good in the universal sense; the Urim and Thummim the resplendency of Divine truth from Divine good in outmosts; for in angelic language Urim means shining fire, and Thummim means resplendence, and in the Hebrew integrity. It is also there shown that responses were given by variegations of light, and at the same time by tacit perception or by a living voice; besides other things. From all this it can be seen that these stones also signified truths from good in the outmost sense of the Word; and by no other means are responses given from heaven, for in that sense is the Divine going forth in its fulness.

219. (3) *Like things are meant by the precious stones in the garden of Eden, where the King of Tyre is said to have been.* We read in *Ezekiel*:—

King of Tyre Thou sealest up thy measure, full of wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God; every precious stone was thy covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle and gold (xxviii. 12, 13).

In the Word "Tyre" signifies the church in respect to knowledges of good and truth; "the king" signifies the truth of the church; "the garden of Eden" signifies wisdom and intelligence from the Word; "precious stones" signify truths translucent because of good, such as are in the sense of the letter of the Word; and this being the signification of these stones, they

are called "his covering." That the sense of the letter is a covering to the interiors of the Word, may be seen above (n. 213).

220. (4) *Truths and goods in outmosts, such as are contained in the sense of the letter of the Word, were represented by the curtains, veils, and pillars of the tabernacle.* The tabernacle built by Moses in the wilderness represented heaven and the church, and therefore the form of it was shown by Jehovah on Mount Sinai. As a consequence, all things in that tabernacle, namely, the candlestick, the golden altar for incense, and the table on which was the bread of faces, represented and signified the holy things of heaven and the church; the holy of holies, where the ark of the covenant was kept, represented and thus signified the inmost of heaven and the church; the law itself written upon the two tables signified the Word; and the cherubs above the ark signified guards to protect the holy things of the Word from desecration. Since, then, externals derive their essence from internals, and both externals and internals derive their essence from the inmost, which here was the law, so all things belonging to the tabernacle represented and signified the holy things of the Word. From this it follows that the outmost parts of the tabernacle, its curtains, veils and pillars, which were coverings, containers, and supports, signified the outmost things of the Word, which are the truths and goods of the sense of its letter. Because this was what they signified:—

> All the curtains and veils were of fine-twined linen, and blue and purple and scarlet double-dyed, with cherubs (*Ex.* xxvi. 1, 31, 36).

What was represented and signified by the tabernacle and by all things in it, both in general and in particular, has been explained in the *Arcana Cœlestia*, where this chapter is treated of. It is there shown that the curtains and veils represented the externals of heaven and the church, and thus also the externals of the Word; and that the "linen" (*xylinum seu byssinum*) signified truth from a spiritual origin; "blue" truth from a celestial origin; "purple" celestial good; "scarlet double-dyed" spiritual good; and the "cherubs" guards of the interiors of the Word.

221. (5) *Likewise by the externals of the temple at Jerusalem.* This is because heaven and the church were represented by the temple as well as by the tabernacle, the temple representing the heaven in which spiritual angels dwell, and the tabernacle the heaven where celestial angels dwell. Spiritual angels are those who are in wisdom from the Word, celestial angels those who are in love from the Word. That the temple at Jerusalem signified, in the highest sense, the Lord's Divine Human, He teaches in *John* :—

Destroy this temple, and in three days I will raise it up. He spake of the temple of His body (ii. 19, 21) ;

and where the Lord is meant, the Word also is meant, because He is the Word. As then the interiors of the temple represented the interiors of heaven and the church, thus also of the Word, so its exteriors represented and signified the exteriors of heaven and the church, thus also of the Word, which belong to the sense of its letter. Of the exteriors of the temple we read :—

That they were built of whole stone (unhewn) and of cedar within ; and that all its walls were carved inside with cherubs and palms and open flowers ; and the floor was covered with gold (1 *Kings* vi. 7, 29, 30).

By all these things the externals of the Word, which are the holy things of the sense of its letter, are signified.

222. (6) *The Word in its glory was represented in the Lord when He was transfigured.* Of the Lord when transfigured before Peter, James and John we read :—

That His face shone like the sun, and His garments became as the light, and that Moses and Elias were seen talking with Him ; and that a bright cloud overshadowed the disciples, and a voice was heard from the cloud, saying, This is my beloved Son, hear ye Him (*Matt.* xvii. 1–5).

I have been told that the Lord then represented the Word. His "face" which "shone like the sun," represented the Divine good of His Divine love ; His "garments" which "became as the light," represented the Divine truth of His Divine wisdom ; "Moses and Elias" the historic and prophetic Word, "Moses" the Word written through him, and in general the historic Word, and "Elias" the whole prophetic Word ; the "bright cloud" which "overshadowed the disciples" represented the Word in the sense of the letter ; so from it a voice was

heard, saying, "This is my beloved Son, hear ye Him," for no announcements or responses are ever made from heaven except through outmosts such as are in the sense of the letter of the Word, for they are made by the Lord in fulness.

223. (7) *The power of the Word in its outmosts was represented by the Nazarites.* In the book of *Judges* we read that Samson was a Nazarite from his mother's womb, and that his strength lay in his hair; moreover, "Nazarite" and "Nazariteship" mean the hair. That his strength lay in his hair, he himself showed, when he said:—

> There hath not come a razor upon mine head; for I have been a Nazarite from my mother's womb; if I be shaven, then my strength will go from me, and I shall become weak, and I shall be like any other man (*Judges* xvi. 17).

No one can know why the Nazariteship, which means the hair, was instituted, and why Samson's strength lay in his hair, unless he knows what is signified in the Word by the "head." The "head" signifies the intelligence that men and angels have from the Lord through Divine truth; and therefore the "hair" signifies intelligence from Divine truth in things outmost or last. Because of this signification of the "hair" there was a law for the Nazarites:—

> That they should not shave the hair of their head, because that was the Nazariteship of God upon their head (*Num.* vi. 1–21).

therefore it was also a law,

> That the high priest and his sons should not shave their heads, lest they die, and lest wrath come upon the whole house of Israel (*Lev.* x. 6).

Because the hair, on account of that signification, which is from correspondence, was so holy, the Son of Man, who is the Lord in respect to the Word, is described even as to the hair:—

> That it was white as white wool, as snow (*Apoc.* i. 14).
> Likewise as the Ancient of Days (*Dan.* vii. 9).

Because the hair signifies truth in outmosts, thus the sense of the letter of the Word, those in the spiritual world who despise the Word become bald; and on the other hand, those who have held the Word in high esteem and have regarded it as holy appear with comely hair. It was because of this correspondence,

That forty-two youths were torn to pieces by two she-bears, because they called Elisha bald-head (2 *Kings* ii. 23, 24);

for "Elisha" represented the church in regard to doctrine from the Word, and "she-bears" signify the power of truth in outmosts. The power of Divine truth or of the Word is in the sense of its letter, because there the Word is in its fulness, and because the angels of both of the Lord's kingdoms and men are together in that sense.

224. (8) *The inexpressible power of the Word.* Hardly any one at this day knows that there is any power in truths; for truth is supposed to be nothing more than a statement uttered by some one in authority, which ought for that reason to be obeyed; thus truth is supposed to be like a mere breath from the mouth or sound in the ear; and yet truth and good are the principles of all things in both worlds, the spiritual and the natural; also they are the means by which the universe was created, and through which the universe is preserved, and the means as well by which man was created; therefore these two are the all in all things. That the universe was created by Divine truth, is clearly declared in *John*:—

In the beginning was the Word, and God was the Word; by It were all things made that were made and by It the world was made (i. 1, 3, 10).

And in *David*:—

By the Word of Jehovah were the heavens made (*Ps.* xxxiii. 6).

In both of these passages "The Word" means the Divine truth. As the universe was created by this truth, so also was the universe preserved by it; for as subsistence is perpetual existence, so preservation is perpetual creation. [2] It was by means of Divine truth that man was made, because all things in man have relation to understanding and will, the understanding being the receptacle of Divine truth, and the will of Divine good; therefore, the human mind, which consists of those two principles, is nothing but a form of Divine good and Divine truth spiritually and naturally organized. The human brain is that form. And as the whole of man depends upon his mind, so all things of his body are appendages, which are moved by these two principles, and life from them. [3] From all this it can

now be seen why God came into the world as the Word, and became Man, namely, that the work of redemption might be accomplished; for God then, by means of His Human, which was Divine truth, put on all power, overthrew the hells (which had grown up even as far as to the heavens where the angels were), and subjugated them, and reduced them to obedience to Himself, and this was done not by a spoken word but by the Divine Word which is Divine truth. Afterward He opened a great gulf between the hells and the heavens, which no one from hell can cross; if any one attempts it, at the first step he is tortured like a serpent laid on a sheet of hot iron, or on an ant hill. For at the first approach of the odor of Divine truth the devils and satans instantly cast themselves into the abyss and throw themselves into caves and stop them up so closely that not a crevice is visible. This is because the will of such is in evils, and the understanding in falsities, that is, in what is opposite to the Divine good and the Divine truth. And because the whole of man, as just said, consists of these two principles of life, they are thus from head to foot, completely and grievously overpowered in consequence of their sensation of the opposite. [4] From all this it can be seen that the power of Divine truth is inexpressible. And as the Word which the Christian church possesses is the containant of Divine truth in three degrees, that Word is evidently what is meant in *John* (i. 1, 3, 10). That its power is inexpressible I could prove by many evidences of experience in the spiritual world; but as these evidences would surpass belief, or appear incredible, I omit presenting them; but some you will find recorded above (n. 209). The following will serve to keep these truths in remembrance: That a church that is in Divine truths from the Lord has power over the hells, and that the Lord's words to Peter refer to such a church:—

> Upon this rock I will build my church, and the gates of hell shall not prevail against it (*Matt.* xvi. 18).

This the Lord said after Peter had confessed,

> That He was the Christ, the Son of the living God (verse 16).

"Rock" here means such truth, for everywhere in the Word "rock" means the Lord in respect to Divine truth.

V.

THE DOCTRINE OF THE CHURCH SHOULD BE DRAWN FROM THE SENSE OF THE LETTER OF THE WORD, AND CONFIRMED THEREBY.

225. It was shown in the preceding section that the Word is in its fulness, in its holiness, and in its power in the sense of the letter; and since the Lord is the Word and is "the First and the Last" as He says in the *Apocalypse* (i. 17), it follows that He is fully present in that sense, and that from it He teaches and enlightens man. But this shall be shown in the following order:—

(1) Without doctrine the Word is not understood.

(2) Doctrine should be drawn from the sense of the letter of the Word.

(3) But Divine truth, which is of doctrine, can be seen only by those who are in enlightenment from the Lord.

226. (1) *Without doctrine the Word is not understood.* This is because the Word in the sense of the letter consists purely of correspondences, in order that it may at the same time include things spiritual and celestial, and each word may be a container and support of these. For this reason, in the sense of the letter Divine truths are rarely naked truths, but are truths clothed: and these are called appearances of truth, many of which are adapted to the understanding of the simple, who do not raise their thoughts above such things as they see before their eyes; others appear like contradictions, although when the Word is viewed in its spiritual light, there is no contradiction to be found in it; furthermore, in some portions of the prophets there are *collections* of the names of places and persons from which no sense can be elicited. As the Word is such in the sense of the letter it is clear that it cannot be understood without doctrine. [2] This may be illustrated by examples. It is said,

That Jehovah repents (*Ex.* xxxii. 12, 14; *Jonah* iii. 9, iv. 2).

It is also said,

That Jehovah does not repent (*Num.* xxiii. 19; 1 *Sam.* xv. 29).

Without doctrine these statements cannot be harmonized. It is said,

That Jehovah visits the iniquity of the fathers upon the sons unto the third and fourth generation (*Num.* xiv. 18).

It is also said:—

That the father shall not be put to death for the son, neither shall the son be put to death for the father; but every one for his own sin (*Deut.* xxiv. 16).

In the light of doctrine these statements do not conflict, but agree. [3] Jesus said:—

Ask, and it shall be given you; seek, and ye shall find; and to him that knocketh it shall be opened (*Matt.* vii. 7, 8; xxi. 21, 22).

Without doctrine it might be supposed that every one is to receive whatever he asks; but from doctrine it is known that when man's asking is from the Lord whatever he asks is given him; and this the Lord also teaches:—

If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you (*John* xv. 7).

[4] The Lord says:—

Blessed are ye poor, for yours is the kingdom of God (*Luke* vi. 20).

Without doctrine this might be thought to teach that heaven is for the poor, and not for the rich; but doctrine teaches that the poor in spirit are meant; for the Lord says:—

Blessed are the poor in spirit, for theirs is the kingdom of heaven (*Matt.* v. 3).

[5] Again, the Lord says:—

Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged (*Matt.* vii. 1, 2; *Luke* vi. 37).

Without doctrine one might be led to conclude from this that he ought not to judge a wicked man to be wicked; but according to doctrine, it is lawful to judge, but justly, for the Lord says:—

Judge righteous judgment (*John* vii. 24).

[6] Jesus says:—

Be not ye called teacher; for one is your Teacher, even Christ. And call no man your father on earth; for one is your Father, which is in the

heavens. Neither be ye called masters; for one is your Master, even Christ (*Matt.* xxiii. 8–10).

Without doctrine it would follow from this that no man ought to call another teacher or father or master; but from doctrine it is known that this is permissible in the natural sense, but not in the spiritual sense. [7] Jesus said to His disciples:—

When the Son of Man shall sit upon the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel (*Matt.* xix. 28).

From these words one might conclude that the Lord's disciples are to judge, when in fact they are unable to judge any one; and so this arcanum will be made clear by the doctrine that the Lord alone, who is omniscient and who knows the hearts of all, is to judge, and is able to judge, and that by His "twelve disciples" is meant the church in respect to all the truths and goods which it has from the Lord through the Word; thus doctrine shows that it is by these truths that every one is to be judged, according to the Lord's words in *John* (iii. 17, 18; xii. 47, 48). There are many other like statements in the Word, which make it evident that without doctrine the Word is not understood.

227. By means of doctrine not only is the Word understood, it also shines in the understanding, since it then becomes like a candelabrum with its lamps lighted. Thus man sees in it more things than he saw before, and also understands things he did not understand before; and things obscure and discordant he either passes over without seeing, or he so sees and explains them as to bring them into accord with doctrine. That the Word is looked at from doctrine and is explained according to it, the practice of the Christian world testifies. All the Reformed look at the Word from their own doctrine and explain it accordingly; likewise the Papists from their doctrine, and even the Jews from theirs; consequently from false doctrines they see falsities and from true doctrine truths. All this makes clear that true doctrine is like a lamp in the dark, or a guidepost by the wayside.

228. From all this it can be seen, that those who read the Word without doctrine are in obscurity respecting all truth; and that their minds are wavering and uncertain; prone to

error and open to heresies, which they embrace when favor or authority encourages and reputation is not endangered. To such the Word is like a candelabrum without light, and they see many things as if in shade, and in fact see scarcely anything, for doctrine is the only lamp. I have seen such examined by angels, and it was found that they could confirm from the Word anything they wished; and that they did confirm especially whatever belonged to their own love or to the love of those whom they favor. I have also seen them stripped of their garments, which was a sign that they were destitute of truths. In the spiritual world garments are truths.

229. (2) *Doctrine should be drawn from the sense of the letter of the Word and confirmed by it.* This is because in it the Lord is present, and teaches and enlightens; for the Lord never operates except in fulness, and in the sense of the letter the Word is in its fulness, as has been shown above. This is why doctrine should be drawn from the sense of the letter. Moreover, the doctrine of genuine truth may be fully drawn from the sense of the letter of the Word; since the Word in that sense is like a man clothed, with his face bare and his hands bare; and all things pertaining to man's faith and life and thus his salvation are there naked; while the rest are clothed; but in many places where they are clothed, they show through, as objects are seen by a woman through a thin silk veil before her face. Furthermore, as the truths of the Word are multiplied, as it were, by love for them, and by this love are arranged in order, they more and more clearly shine forth and are seen.

230. It may be supposed that the doctrine of genuine truth can be acquired by means of the spiritual sense of the Word, which is given through a knowledge of correspondences; but doctrine is not acquired by means of that sense, but only illustrated and corroborated. For (as before said, n. 208) it is possible for a man, by means of some well-known correspondences to falsify the Word by bringing these together, and applying them to confirm what is established in his own mind by some principle already adopted. Moreover, it is by the Lord only that the spiritual sense is communicated to any man; and it is guarded by the Lord as He guards the angelic heaven, for heaven is in that sense.

231. (3) *Genuine Truth, of which doctrine must consist, can be seen in the sense of the letter of the Word only by those who are in enlightenment from the Lord.* Enlightenment is from the Lord alone, and exists in those who love truths because they are truths, and who make truths uses of life. To no others is enlightenment in the Word possible. Enlightenment is from the Lord alone, because the Word is from Him, and consequently He is in it. Enlightenment is given to those who love truths because they are truths, and who make them uses of life, because such are in the Lord, and the Lord is in them; for the Lord is Truth itself (as shown in the chapter that treats of the Lord); and men love the Lord when they live in accordance with His Divine truths, that is, when from those truths they perform uses, as is taught in these words in *John*:—

> In that day ye shall know that ye are in Me and I in you. He that hath My commandments and keepeth them, he it is that loveth Me, and I will love him and will manifest Myself to him and I will come unto him, and make My abode with him (xiv. 20, 21, 23).

Such as these are in enlightenment when they read the Word; and with such the Word is both luminous and translucent. With such the Word is both luminous and translucent because a spiritual sense and a celestial sense are contained in every particular of the Word, and these senses are in the light of heaven; and thus by means of these and the light of these the Lord inflows into the natural sense of the Word and into the light of that sense in man; and in consequence man acknowledges truth from an interior perception, and then sees it in his thought, and this as often as he is in an affection for truth for the sake of truth. For perception comes from affection, and thought from perception, and thus the acknowledgment, which is called faith, is produced.

232. The opposite occurs with those who from the doctrine of a false religion read the Word, and still more with those who confirm that doctrine by the Word, doing this with a view to their own glory and worldly possessions. With such the truths of the Word are as if in the dimness of night, and falsities are as if in the light of day. They read truths but see them not; and if they but see the shadow of them, they falsify them. These are they of whom the Lord says,

That they have eyes and see not, and ears but do not understand (*Matt.* xiii. 14, 15).

Consequently their light in respect to spiritual matters, which pertain to the church, is merely natural, and their mental vision like that of one who when he awakens in his bed sees phantoms, or like that of a sleep-walker, who thinks himself to be awake when he is asleep.

233. It has been granted me to talk with many after their death, who believed that they were to shine like stars in heaven, because, as they claimed, they had regarded the Word as holy, had often read it through, and had gathered from it many things by which they had confirmed the dogmas of their faith, and in consequence had become celebrated as learned men, for which reason they believed that they were to be Michaels and Raphaels. But many of them were examined in respect to the love from which they had studied the Word; and it was found that some of them had studied it from love of self, that they might be worshiped as leaders in the church, and some from love of the world, that they might gain riches; and when these had been examined in respect to their knowledge of the Word, it was found that they had learned from it nothing of genuine truth, but only such truth as may be called truth falsified, which in itself is putrid falsity for in heaven it has a putrid odor. To these it was said that this was the case with them because self and the world had been their ends when they read the Word, and not the truth of faith and good of life. And when self and the world are ends, the mind in reading the Word sticks fast in self and the world, and in consequence their thought is always from what is their own; and man's own is in darkness respecting everything that pertains to heaven and the church; and in such a state it is impossible for man to be lifted up by the Lord and raised into the light of heaven, and therefore to receive any influx from the Lord through heaven. I also saw these persons admitted into heaven, and when found to be destitute of the truths they were cast down, and still their pride in their own merit remained with them. It was otherwise with those who had studied the Word from an affection for knowing the truth because it is truth, and because it subserves the uses of life, not only their own but also the uses of

the neighbor; these I have seen raised up into heaven, and thus into the light in which Divine truth there is; and I have seen them exalted at the same time into angelic wisdom, and into its happiness in which the angels of heaven are.

VI.

BY MEANS OF THE SENSE OF THE LETTER OF THE WORD THERE IS CONJUNCTION WITH THE LORD AND AFFILIATION WITH THE ANGELS.

234. There is conjunction with the Lord by means of the Word because He is the Word, that is, the essential Divine truth and good therein. This conjunction is effected by means of the sense of the letter, because the Word in that sense is in its fulness, in its holiness, and in its power (as has been shown above in its own section). This conjunction is not apparent to man, but it exists in affection for truth and in the perception of truth. There is affiliation with the angels of heaven by means of the sense of the letter, because within that sense there is a spiritual and a celestial sense; and the angels are in these senses, the angels of the Lord's spiritual kingdom in the spiritual sense of the Word, and the angels of His celestial kingdom in its celestial sense. These two senses are evolved from the natural sense of the Word when it is read by a man who regards the Word as holy. The evolution is instantaneous; consequently the affiliation is also.

235. That the spiritual angels are in the spiritual sense of the Word, and the celestial angels in its celestial sense, has been made evident to me by much experience. It has been granted to me to perceive that when I read the Word in the sense of its letter a sharing with the heavens was effected, now with this society there and now with that; and the things that I understood according to the natural sense the spiritual angels understood according to the spiritual sense, and the celestial angels according to the celestial sense, and this instantly. Having perceived this sharing some thousands of times, I have not the least doubt about it remaining. Moreover, there are

spirits who are below the heavens, who abuse this sharing by reciting certain passages from the sense of the letter of the Word, and immediately observing and noting the society with which the sharing is effected. This, too, I have often seen and heard. In this way it has been given me to know by a living experience, that the Word in the sense of its letter is the Divine medium of conjunction with the Lord and affiliation with the angels of heaven.

236. But how from the natural sense the spiritual angels perceive their sense, and the celestial angels theirs, when man is reading the Word, shall be illustrated by examples. Let four of the commandments of the Decalogue serve as examples. The *Fifth Commandment*, "Thou shalt not kill":—By this man understands not only killing but also cherishing hatred and longing for revenge even to murder. A spiritual angel understands "killing" to mean acting the devil and murdering a man's soul; while a celestial angel understands "killing" to mean hating the Lord and the Word. [2] The *Sixth Commandment*, "Thou shalt not commit adultery":—Man understands "committing adultery" to mean whoredom, obscene actions, lascivious conversation, and filthy thoughts. A spiritual angel understands "committing adultery" to mean adulterating the goods of the Word, and falsifying its truths; while a celestial angel understands "committing adultery" to mean denying the Divine of the Lord and profaning the Word. [3] The *Seventh Commandment*, "Thou shalt not steal":—Man understands "stealing" to mean stealing, defrauding, and depriving the neighbor of his goods by any pretext. A spiritual angel understands "stealing" to mean depriving others of their truths and goods of faith by means of evils and falsities; while a celestial angel understands "stealing" to mean attributing to oneself what belongs to the Lord, and claiming for oneself the Lord's righteousness and merit. [4] The *Eighth Commandment*, "Thou shalt not bear false witness":—Man understands "bearing false witness" to mean lying and defaming any one; a spiritual angel understands "bearing false witness" to mean saying and persuading that falsity is truth and evil is good, and the converse; while a celestial angel understands "bearing false witness" to mean blaspheming the Lord and the Word. [5] These examples show

how what is spiritual and celestial is evolved and drawn forth from the natural sense of the Word, within which they are. And what is wonderful, the angels draw forth what belongs to them without knowing what the man is thinking; and yet the thoughts of angels and men make one by correspondences, like end, cause and effect. Moreover, ends actually reside in the celestial kingdom, causes in the spiritual kingdom, and effects in the natural kingdom. From this comes the affiliation of men with angels by means of the Word.

237. A spiritual angel draws out and calls forth from the sense of the letter of the Word what is spiritual, and a celestial angel what is celestial, because these meanings are in accord with the nature of the angel and are homogeneous therewith. The truth of this can be illustrated by like things in the three kingdoms of nature, the animal, the vegetable and the mineral. In the Animal Kingdom: From the food, when it has become chyle, the blood-vessels draw out and call forth their blood, the nervous fibers their juice, and the substances which are the origins of fibers, their spirit. In the Vegetable Kingdom: A tree with its trunk, branches, leaves, and fruit stands on its root, and out of the soil by means of its root it draws out and calls forth a grosser juice for the trunk, branches and leaves, a purer for the pulp of the fruit, and the purest for the seeds within the fruit. In the Mineral Kingdom: In certain places in the bosom of the earth there are veins impregnated with gold, silver, copper and iron; from the exhalations and effluvia out of the rocks, the gold, the silver, the copper, and the iron draw each its own element, the watery element conveying these round about.

238. The Word in the letter is like a casket, where precious stones, pearls, and diadems lie in order. The thoughts of a man's mind, who regards the Word as holy, and who reads it for the sake of the uses of life, may be compared to one holding such a casket in his hand, and throwing it toward heaven; and the casket opening in its ascent, the precious things in it are disclosed to the angels, who are deeply delighted in seeing and examining them. This delight of the angels is communicated to the man, and effects an affiliation and a sharing of perceptions. For the sake of this affiliation with angels, and

at the same time conjunction with the Lord, the Holy Supper was instituted, the *bread* of which in heaven becomes Divine good, and the *wine* Divine truth, each from the Lord. Such correspondence exists by creation, to the end that the angelic heaven may make one with the church on earth, and in general the spiritual world may make one with the natural world, and the Lord may conjoin Himself with both at once.

239. The affiliation of man with angels is effected by the natural or literal sense of the Word for the further reason that in every man by creation there are three degrees of life, a celestial, a spiritual, and a natural; but so long as man is in the world he is in the natural degree; yet at the same time he is also in the angelic spiritual degree so far as he is in genuine truths, and he is in the celestial degree so far as he is in a life according to those truths. Nevertheless he does not enter the spiritual and celestial itself until after death, because these two are enclosed and stored up within his natural ideas; so when the natural passes away by death, the spiritual and celestial remain, and from these the ideas of his thoughts then come. All this makes clear that in the Word alone there is spirit and life, as the Lord says:—

The words that I speak unto you, are spirit and are life (*John* vi. 63);

The water that I shall give you shall become a fountain of water springing up unto eternal life (*John* iv. 14);

Man liveth not by bread alone but by every word that proceedeth out of the mouth of God (*Matt.* iv. 4);

Work for that meat which abideth unto eternal life, which the Son of man shall give unto you (*John* vi. 27).

VII.

THE WORD IS IN ALL THE HEAVENS AND ANGELIC WISDOM IS FROM IT.

240. It has not been known heretofore that the Word exists in the heavens, nor could it be made known so long as it was unknown in the church that angels and spirits are men in face and body wholly like men in our world; and that the things about them are in all respects like those about men, with the

sole difference that the angels are spiritual, and that all things about them are from a spiritual origin, while men in the world are natural, and all things about them are from a natural origin. So long as this remained unknown it could not be known that there is a Word also in the heavens, and that it is read by the angels there; and also by the spirits who are below the heavens. But that this might not remain for ever unknown, it has been granted me to associate with angels and spirits, to talk with them, to see the things about them, and afterwards relate many things that I saw and heard, which has been done in a work on *Heaven and Hell* (London, 1758). It can be seen from that work that angels and spirits are men, and that there are with them in abundance all things that men have with them in the world. (That angels and spirits are men see that work, n. 73–77, and n. 453–456; that the things about them are like the things about men in the world, n. 170–190; moreover, that they have among them Divine worship and preaching in churches, n. 221–227; that they have writings and books, n. 258–264; and the Sacred Scripture or the Word, n. 259.)

241. In respect to the Word in heaven, it is written in a spiritual style, which is wholly different from the natural style. This spiritual style consists of mere letters, each one of which involves some meaning; and there are lines, turns, and dots over and between the letters, and in them, which heighten the meaning. With the angels of the spiritual kingdom the letters are similar to those used in print in our world; among the angels of the celestial kingdom they are with some like the Arabic letters, and with some like the ancient Hebrew letters, but curved above and below, with marks over, between, and within them; with every particular of these also involving a complete sense. [2] Such being the nature of their writing, with them the names of persons and places in the Word are expressed by signs, whereby the wise are enabled to understand the spiritual and celestial significance of each name, as by "Moses" the Word of God written through him, and in general the historic Word is meant; by "Elias" the prophetic Word; by "Abraham," "Isaac," and "Jacob," the Lord in respect to the celestial Divine, the spiritual Divine, and the natural Divine; by "Aaron" the Lord's priesthood; by "David" His royalty; by

the names of Jacob's sons, or the twelve tribes of Israel, the various constituents of heaven and the church, and like things by the names of the Lord's twelve disciples; by "Zion" and "Jerusalem," the church in respect to doctrine from the Word; by "the land of Canaan," the church itself; by places and cities there on either side of Jordan, various things pertaining to the church and its doctrine. It is the same with numbers; in the copies of the Word in heaven these are not found; but instead of them the things to which the numbers correspond. From all this it can be seen that the Word in heaven is in its literal sense similar to our Word, and at the same time corresponds to it; and that they are therefore one. [3] It is a wonderful fact that the Word in the heavens is so written that the simple understand it simply, and the wise wisely; for the letters have over them many turns and markings, which, as before said, heighten the meaning; and to these the simple pay no attention and know nothing about them; but the wise give attention to them, each according to his own wisdom, even to the highest. A copy of the Word written by angels who are inspired by the Lord is kept by every larger society in its sacred repository, that the Word may not be changed elsewhere in the least point. The Word in our world is similar to the Word in heaven in this respect, that here, too, the simple understand it simply, and the wise wisely; but this takes place in a different way.

242. That the angels gain all their wisdom through the Word they themselves confess; for so far as they are in the understanding of the Word, so far they are in light. The light of heaven is the Divine wisdom, and this to angelic eyes is light. In the sacred repository where a copy of the Word is kept, the light is flame-like and brilliant, surpassing every degree of light in heaven outside of that repository. The wisdom of the celestial angels surpasses the wisdom of the spiritual angels almost as much as the wisdom of the latter surpasses that of men; and this because the celestial angels are in good of love from the Lord, and the spiritual angels are in truths of wisdom from the Lord; and where the good of love is there wisdom abides also; but where truths are, only so much of wisdom abides as there is also good of love. This is the reason

why the Word in the Lord's celestial kingdom is written differently from the Word in His spiritual kingdom; for in the Word of the celestial kingdom goods of love are expressed, and the marks are affections of the love; while in the Word of the spiritual kingdom truths of wisdom are expressed, and the marks are interior perceptions of truth. From all this one may conclude what kind of wisdom lies concealed in the Word which is in the world; for in it all angelic wisdom, which is ineffable, is concealed; and the man, who from the Lord through the Word becomes an angel, enters into that wisdom after death.

VIII.

THE CHURCH IS FROM THE WORD, AND WITH MAN IT IS SUCH AS HIS UNDERSTANDING OF THE WORD IS.

243. That the church is from the Word no one can doubt, since it has been shown above, that the Word is Divine truth (n. 189–192); that the doctrine of the church is from the Word (n. 225–233); and that by means of the Word there is conjunction with the Lord (n. 234–239). But that the understanding of the Word constitutes the church, may be called in question; for there are those who believe themselves to be of the church by virtue of their having the Word and reading it, or hearing preaching from it, and knowing something of the sense of its letter. But how this or that in the Word is to be understood they do not know; and some do not regard it as of much importance. Therefore it shall now be established that it is not the Word that constitutes the church, but the understanding of it, and that the church is such as is the understanding of the Word with those who are in the church.

244. The church is in accordance with the understanding of the Word because it is in accordance with the truths of faith and the goods of charity, and these two are the universals which not only pervade the whole literal sense of the Word, but are also concealed within it like the precious things in a treasury. The things in the literal sense of the Word are apparent to every man because they present themselves directly to the eye;

but the things that lie hidden in the spiritual sense are apparent only to those who love truths because they are truths, and do goods because they are goods. To them the treasure that the literal sense covers and guards lies open. These goods and truths are the essential constituents of the church.

245. It is known that the church is in accordance with its doctrine, and that doctrine is from the Word; nevertheless it is not doctrine but soundness and purity of doctrine, consequently the understanding of the Word, that establishes the church. Neither is it doctrine, but a faith and life in accordance with doctrine that establishes and constitutes the special church in the individual man. So too it is not the Word that establishes and constitutes the church in particular in man, but a faith according to the truths, and a life according to the goods, which man derives from the Word, and applies to himself. The Word is like a mine containing in its depths gold and silver in great abundance, and like a mine which at greater and greater depths conceals stones more and more precious; these mines are opened in the measure of man's understanding of the Word. The Word such as it is in itself, in its bosom, and in its depth, when not understood, would no more form a church in man than mines in Asia would make a European rich; although it would be otherwise if he were one of the owners and workers of the mine. The Word with those who search in it for truths of faith and goods of life, is like the treasuries of the king of Persia, or of the emperor of the Moguls or of China, and men of the church are like officers placed over them, who are permitted to take for their use as much as they please. But those who merely have possession of the Word and read it, but do not try to get from it genuine truths for their faith or genuine goods for their life, are like those who know by hearsay that there are such great treasures there, but do not receive a penny from them. Those who have the Word, but do not gain from it any understanding of genuine truth, or any will for genuine good, are like those who think themselves rich for having money borrowed from others, or like those who hold estates, houses, and merchandise belonging to others. This, as every one can see, is mere hallucination. They are also like those who go about magnificently clothed,

and are driven about in gilded carriages, with attendants behind and beside them, and couriers ahead, and yet none of this is their own property.

246. Such was the Jewish nation; and therefore, because it had the Word, it was likened by the Lord to a rich man, who was clothed in purple and fine linen, and fared sumptuously every day, and yet did not gain enough truth and good from the Word to have pity upon poor Lazarus, who lay at his door full of sores. Not only did that nation appropriate no truths from the Word, it drew from it falsities in such abundance, that finally not a single truth could be seen by them; for through falsities truths are not merely covered, they are even obliterated and cast out. For this reason the Jews did not acknowledge the Messiah, although all the prophets had foretold His coming.

247. In many places in the prophets the church with the Israelitish and Jewish nation is described as wholly destroyed and reduced to nothing by their having falsified the meaning or understanding of the Word; for nothing else destroys a church. The understanding of the Word both true and false is described in the *Prophets* by "Ephraim," especially in *Hosea;* for in the Word "Ephraim" signifies the understanding of the Word in the church. As the understanding of the Word constitutes the church, Ephraim is called:—

A dear son and a pleasant child (*Jer.* xxxi. 20);
The firstborn (*Jer.* xxxi. 9);
The strength of the head of Jehovah (*Ps.* lx. 7; cviii. 8);
Mighty (*Zech.* x. 7);
Filled with a bow (*Zech.* ix. 13);

and the sons of Ephraim are said to be,

Armed and shooters with the bow (*Ps.* lxxviii. 9);

for a bow signifies doctrine from the Word fighting against falsities. Therefore also,

Ephraim was transferred to Israel's right hand, and blessed; and was accepted in the place of Reuben (*Gen.* xlviii. 5, 11, *seq.*);

and therefore,

Ephraim, with his brother Manasseh, in the blessing of the sons of Israel by Moses, under the name of their father Joseph, was exalted above them all (*Deut.* xxxiii. 13–17).

[2] But what the church is when the understanding of the Word is destroyed, is also depicted in the *Prophets* by "Ephraim," especially in *Hosea*, as in the following passages:—

Israel and Ephraim shall fall; Ephraim shall become a desolation; Ephraim is oppressed and crushed of judgment (v. 5, 9, 11–14).

O Ephraim, what shall I do unto thee? for your mercy is as a morning cloud, and as the early dew it goeth away (vi. 4).

They shall not dwell in the land of Jehovah; but Ephraim shall return into Egypt, and shall eat what is unclean in Assyria (ix. 3).

"The land of Jehovah" is the church; "Egypt" is the knowing faculty of the natural man; "Assyria" is reasoning therefrom; and these two together falsify the interior understanding of the Word; therefore it is said that "Ephraim shall return to Egypt, and shall eat what is unclean in Assyria."

[3] Ephraim feedeth on wind, and followeth after the east wind; he daily multiplieth lies and destruction; they make a covenant with Assyria and oil is carried into Egypt (*Hos.* xii. 1).

"To feed upon the wind," "to follow after the east wind," and "to multiply lies and destruction," is to falsify truths and thus destroy the church. "Ephraim's whoredom" has a like signification, since "whoredom" signifies falsification of the understanding of the Word, that is, of its genuine truth; as in the following:—

I have known Ephraim; that he hath surely committed whoredom, and Israel is defiled (*Hos.* v. 3).

I have seen a horrible thing in the house of Israel; there Ephraim hath committed whoredom and Israel hath become defiled (*Hos.* vi. 10).

Israel is the church itself, and Ephraim is the understanding of the Word, from which and according to which is the church; therefore it is said "Ephraim hath committed whoredom, and Israel is defiled." [4] As the church with the Israelitish and Jewish nation became wholly destroyed by falsifications of the Word, it is said of Ephraim:—

I must give thee up, Ephraim. I must deliver thee, Israel. I must make thee as Admah. I must set thee as Zeboim (*Hos.* xi. 8).

Since then the prophet *Hosea*, from the first chapter to the last, treats of the falsification of the genuine understanding of the Word, and the destruction of the church thereby; and since

"whoredom" signifies falsification of truth therein; that prophet was commanded to represent this state of the church by,

Taking a harlot to himself for a wife, and begetting children by her (*Hos.* i.),

and again by,

Taking a woman who was an adulteress (*Hos.* iii.).

These passages are presented in order to show and prove from the Word, that the church is such as is the understanding of the Word in it; excellent and precious if the understanding of it is from genuine truths out of the Word; but destroyed and even filthy if from truths falsified.

IX.

IN EVERY PARTICULAR OF THE WORD THERE IS A MARRIAGE OF THE LORD AND THE CHURCH, AND IN CONSEQUENCE A MARRIAGE OF GOOD AND TRUTH.

248. That in every particular of the Word there is a marriage of the Lord and the church, and in consequence a marriage of good and truth, has not been seen heretofore; nor could it be seen because the spiritual sense of the Word has not been disclosed until now, and through that only can this marriage be seen. For there are two senses in the Word, concealed within the sense of its letter, which are called the spiritual sense and the celestial sense. These interior contents of the Word have relation in the spiritual sense chiefly to the church, and in the celestial sense chiefly to the Lord. Again these contents have relation in the spiritual sense to Divine truth, and in the celestial sense to Divine good. From this there is in the Word such a marriage. But this is manifest only to those who from the spiritual and celestial senses of the Word know the significations of the words and names; for some words and names are predicated of good, and some of truth, and some include both; therefore without a knowledge of their significance, that marriage in the particulars of the Word cannot be seen. This is why this arcanum has not been

disclosed until now. Because there is such a marriage in every particular of the Word, there are very often two expressions in it that appear like repetitions of the same thing; and yet they are not repetitions, but one of them has relation to good and the other to truth; and the two taken together constitute their conjunction, and thus one thing. From this also is the Divine holiness of the Word; for in every Divine work there is good conjoined with truth, and truth conjoined with good.

249. There is said to be a marriage of the Lord and the church, and in consequence of good and truth, in every particular of the Word, because where there is a marriage of the Lord and the church there is also a marriage of good and truth, since the latter is from the former. For when the church, that is, the man of the church, is in truths, the Lord flows into his truths with good, and makes them alive; or what is the same thing, when the man of the church is in the understanding of truth the Lord flows into his understanding through the good of charity, and thus pours life into it. In every man there are two faculties of life called the understanding and will. The understanding is the receptacle of truth and thus of wisdom, and the will is the receptacle of good and thus of charity. That man may be a man of the church these two faculties must make one; and they make one when man forms his understanding out of genuine truths, which in appearance is done as if by himself, and when his will is filled with the good of love, which is done by the Lord. In consequence of this man has both a life of truth and a life of good, a life of truth in his understanding, and a life of good in his will, and when these are made one they constitute one life and not two. This is the marriage of the Lord and the church, and also the marriage of good and truth in man.

250. Readers of the Word who pay attention to it can see that there are dual expressions in the Word that seem like repetitions of the same thing; as for example, brother and companion, poor and needy, waste and wilderness, void and emptiness, foe and enemy, sin and iniquity, anger and wrath, nation and people, joy and gladness, mourning and weeping, justice and judgment, and so on; which expressions seem to be synonymous, and yet they are not; for brother, poor, waste, void,

foe, sin, anger, nation, joy, mourning, and justice, are predicated of good, and in the opposite sense of evil; while companion, needy, wilderness, emptiness, enemy, iniquity, wrath, people, gladness, weeping, and judgment, are predicated of truth, and in the opposite sense of falsity. Nevertheless to a reader who is ignorant of this arcanum, poor and needy, waste and wilderness, void and emptiness, and so forth, seem to be one, and yet they are not one, but they become one by conjunction. Many other things in the Word are joined together, as fire and flame, gold and silver, brass and iron, wood and stone, bread and water, bread and wine, purple and fine linen, and so on; because fire, gold, brass, wood, bread, and purple, are predicated of good; while flame, silver, iron, stone, water, wine, and fine linen, are predicated of truth. Likewise it is said that man should love God "with his whole heart, and his whole soul;" also that God will create in man "a new heart and a new spirit;" because "heart" is predicated of good of love, and "soul" and "spirit" of the truths of faith. There are also words which, because they involve in their meaning both good and truth, are used alone, no others being joined with them. But these and many other things are manifest only to the angels, and to those who are in the spiritual sense as well as in the natural sense.

251. It would be tedious to show from the Word that there are such dual expressions in the Word, which seem like repetitions of the same thing, for to do so would fill many pages. But to remove doubt, I will cite some passages where "nation" and "people," and "joy" and "gladness," are mentioned together. "Nation" and "people" are mentioned in the following passages:—

Woe to the sinful nation, to a people laden with iniquity (*Isa.* i. 4).

The people that walked in darkness have seen a great light, thou hast multiplied the nation (*Isa.* ix. 2, 3).

O Assyria, the rod of mine anger, I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge (*Isa.* x. 5, 6).

It shall come to pass in that day that the nations shall seek the root of Jesse, which standeth for an ensign of the people (*Isa.* xi. 10).

Jehovah smiteth the peoples in wrath with a stroke not curable, ruling the nations in anger (*Isa.* xiv. 6).

In that day shall a present be brought unto Jehovah of Hosts of a people scattered and peeled, a nation meted out and trodden under foot (*Isa.* xviii. 7).

The strong people shall honor Thee, the city of the powerful nations shall fear Thee (*Isa.* xxv. 3).

Jehovah shall swallow up the covering cast over all peoples and the veil over all nations (*Isa.* xxv. 7).

Come near, ye nations, and hearken, ye peoples (*Isa.* xxxiv. 1).

I have called thee for a covenant of the people, for a light of the nations (*Isa.* xlii. 6).

Let all the nations be gathered together, and let the peoples be assembled (*Isa.* xliii. 9).

Behold I will lift up mine hand to the nations, and set up my standard to the peoples (*Isa.* xlix. 22).

I have given him for a witness to the peoples, a leader and lawgiver to the nation (*Isa.* lv. 4, 5).

Behold, a people cometh from the north country, and a great nation from the sides of the earth (*Jer.* vi. 22, 23).

I will not cause thee to hear the shame of the nations any more, neither shalt thou bear the reproach of the peoples any more (*Ezek.* xxxvi. 15).

All peoples and nations shall worship Him (*Dan.* vii. 14).

Let not the nations make a by-word of them, and say to the peoples, Where is their God? (*Joel* ii. 17).

The remnant of my people shall spoil them, and the residue of my nation shall inherit them (*Zeph.* ii. 9).

Many peoples and numerous nations shall come to seek Jehovah in Jerusalem (*Zech.* viii. 22).

Mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples, a light for revelation to the nations (*Luke* ii. 30–32).

Thou hast redeemed us by Thy blood, out of every people and nation (*Apoc.* v. 9).

Thou must prophesy again over peoples and nations (*Apoc.* x. 11).

Thou shalt set Me for the head of the nations, a people whom I have not known shall serve Me (*Ps.* xviii. 43).

Jehovah bringeth the counsel of the nations to naught; He overthroweth the thoughts of the peoples (*Ps.* xxxiii. 10).

Thou makest us a proverb among the nations, a shaking of the head among the peoples (*Ps.* xliv. 14).

Jehovah shall subdue the peoples under us, and the nations under our feet; God reigneth over the nations; the willing ones of the peoples are gathered together (*Ps.* xlvii. 3, 8, 9).

Let the peoples confess Thee, Let the nations sing for joy; for Thou shalt judge the peoples with equity, and lead the nations upon the earth (*Ps.* lxvii. 2–4).

Remember me, O Jehovah, with the favor that Thou bearest unto Thy people; that I may rejoice in the gladness of Thy nation (*Ps.* cvi. 4, 5); and elsewhere.

Nations and peoples are mentioned together, because by nations those are meant who are in good, and in the opposite sense those who are in evil; and by "peoples" those are meant who are in truths, and in the opposite sense those who are in falsities. Therefore those who are of the Lord's spiritual kingdom are called "peoples," and those who are of the Lord's celestial kingdom are called "nations;" for in the spiritual kingdom all are in truths, and in consequent intelligence, while in the celestial kingdom all are in goods, and in consequent wisdom.

252. It is the same with many other words; for example where "joy" is mentioned, "gladness" also is mentioned, as in the following passages:—

Behold, joy and gladness, to slay an ox (*Isa.* xxii. 13).

They shall obtain joy and gladness, and sorrow and sighing shall flee away (*Isa.* xxxv. 10; li. 11).

Gladness and joy are cut off from the house of our God (*Joel* i. 16).

The voice of joy and the voice of gladness shall be taken away (*Jer.* vii. 34; xxv. 10).

The fast of the tenth shall be to the house of Judah for joy and gladness (*Zech.* viii. 19).

Be glad in Jerusalem, and rejoice in her (*Isa.* lxvi. 10).

Rejoice and be glad, O daughter of Edom (*Lam.* iv. 21).

Let the heavens be glad and let the earth rejoice (*Ps.* xcvi. 11).

Make me to hear joy and gladness (*Ps.* li. 8).

Joy and gladness shall be found in Zion, confession, and the voice of melody (*Isa.* li. 3).

There shall be gladness, and many shall rejoice at his birth (*Luke* i. 14).

I will cause to cease the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride (*Jer.* vii. 34; xvi. 9; xxv. 10).

Again there shall be heard in this place, the voice of joy and the voice of gladness, the voice of the bridegroom, and the voice of the bride (*Jer.* xxxiii. 10, 11); and elsewhere.

Both joy and gladness are mentioned, because joy is predicated of good and gladness of truth, or joy of love and gladness of wisdom; for joy belongs to the heart and gladness to the spirit, or joy to the will and gladness to the understanding. That there is also a marriage of the Lord and the church in these words is evident from the expression:—

The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride (*Jer.* vii. 34 ; xvi. 9 ; xxv. 10 ; xxxiii. 10, 11);

for the Lord is the Bridegroom, and the church is the bride. That the Lord is the Bridegroom may be seen, *Matt.* ix. 15; *Mark* ii. 19, 20; *Luke* v. 34, 35; that the church is the bride, *Apoc.* xxi. 2, 9; xxii. 17. Therefore John the Baptist said of Jesus :—

He that hath the bride is the Bridegroom (*John* iii. 29).

253. Owing to the marriage of Divine good and Divine truth in every particular of the Word, the expression, Jehovah [and] God, Jehovah and the Holy One of Israel very frequently occur as if they were two, when yet they are one : for by "Jehovah" the Lord in respect to the Divine good of the Divine love is meant, while by "God" and the "Holy One of Israel," the Lord in respect to the Divine truth of the Divine wisdom is meant. That Jehovah and God, and also Jehovah and the Holy One of Israel, are mentioned in many places in the Word, and yet One only is meant, may be seen in the Doctrine respecting the Lord the Redeemer.

X.

HERESIES MAY BE DRAWN FROM THE SENSE OF THE LETTER OF THE WORD BUT TO CONFIRM THEM IS HURTFUL.

254. It has been shown above, that the Word cannot be understood without doctrine, and that doctrine is like a lamp to make genuine truths visible, and this because the Word is written by pure correspondences ; consequently, many things in the Word are appearances of truth, and not naked truths ; and many are written according to the understanding of the merely natural man, and yet are so written that the simple may understand them simply, the intelligent intelligently, and the wise wisely. Such being the nature of the Word, these appearances of truth,

which are truths clothed, may be taken for naked truths; and when confirmed they become fallacies, which in essence are falsities. From this, that appearances of truth have been taken for genuine truths and confirmed, have sprung all the heresies that have existed and still exist in the Christian world. Heresies themselves do not condemn men. Men are condemned by their confirming from the Word, and by means of reasonings from the natural man, the falsities that are in heresy, and by living wickedly. For every one is born into the religion of his country or parents and is initiated into that religion from infancy, and afterward he holds to it; and because of worldly business, and the weakness of his understanding in the investigation of truths of that kind, he is unable to withdraw himself from its falsities. But what condemns a man is living wickedly and confirming falsities to such an extent as to destroy genuine truths. For he who holds to his religion, who believes in God (or if within the Christian church believes in the Lord), who regards the Word as holy and from a religious motive lives according to the commandments of the Decalogue, does not commit himself to falsities, and therefore when he hears truths, and in his own way has a perception of them, he is able to embrace them, and thereby be delivered from falsities. But it is not so with one who has confirmed the falsities of his religion; since confirmed falsity is permanent and cannot be rooted out. For falsity after confirmation is as if one had sworn to it, especially when it adheres to his love of self or to the pride of his own intelligence.

255. I have talked with some in the spiritual world who lived many centuries ago and who had confirmed themselves in the falsities of their religion; and I found that they still continued steadfastly in them. I have also talked with some there who had been of the same religion and had thought in the same way, but had not confirmed in themselves its falsities; and I found that after having been taught by the angels they rejected the falsities and accepted truths; and that such were saved, while the former were not. Every one is instructed after death by angels, and those are received who see truths and from truths see falsities; but truths are seen only by those who have not confirmed themselves in falsities. Those who have con-

firmed themselves are unwilling to see truths, or if they see them they turn themselves away and either ridicule or falsify them. The real cause of this is that confirmation enters the will, and the will is the man himself and disposes the understanding at its pleasure. But bare knowledge enters the understanding only, and this has no authority over the will, but is in man only as one who stands in the hall or doorway and is not yet in the house.

256. But let this be illustrated by an example: In many places in the Word anger, wrath, and vengeance are attributed to God; and He is said to punish, to cast into hell, to tempt, and other like things. He who believes this in simplicity like a child, and in consequence fears God and avoids sinning against Him, is not condemned for that simple belief. But he who so far confirms these things in himself as to believe that anger, wrath, vengeance, and all like things that proceed from evil, are in God, and that God punishes man and casts him into hell from anger, wrath, and vengeance—he is condemned, because he has destroyed the genuine truth, which is, that God is Love itself, Mercy itself, and Good itself, and such a Being cannot be angry, wrathful, or vengeful. These things are attributed to God in the Word, because such is the appearance. These are appearances of truth.

257. That many things in the sense of the letter of the Word are appearances of truth, which conceal within them genuine truths, and that it is not hurtful to think in simplicity, and also to speak, according to appearances of truth, and yet it is hurtful to confirm them, since by such confirmation the Divine truth concealed within them is destroyed, may also be illustrated by an example in nature, which is presented because what is natural illustrates and teaches more clearly than what is spiritual. To the eye the sun appears to be borne around the earth daily, and also annually; and in consequence the sun is said to rise and set, causing morning, noon, evening, and night; and also spring, summer, autumn, and winter, and thus days and years. Nevertheless, the sun stands motionless, for it is a fiery ocean, and the earth revolves daily and is carried around it yearly. The man who thinks in simplicity and ignorance that the sun is carried about the earth does not destroy

the natural truth, which is that the earth rotates upon its axis and is yearly borne along the ecliptic. But he who confirms this apparent motion of the sun by reasonings from the natural man, and still more he who does so by the Word, because the sun is there said to rise and set, weakens the truth and destroys it, and afterwards is hardly able to see it, even though ocular proof be given him that the whole starry heaven is daily and yearly carried about in appearance in like manner, and yet not a single star is moved from its fixed place relative to another. The apparent truth is that the sun moves, the real truth is that it does not move, and yet every one speaks according to the apparent truth, saying that the sun rises and sets; and this is permissible, for he cannot do otherwise; but to think according to that apparent truth after confirming it blunts and darkens the rational understanding.

258. The essential reason why it is hurtful to confirm the appearances of truth that are in the Word, which thereby become fallacies and thus the Divine truth concealed within the appearances is destroyed, is that each thing and all things of the sense of the letter of the Word, communicate with heaven. For it has been shown above that within each thing and all things of the sense of the letter there is a spiritual sense, and this sense is opened in passing from man to heaven. All things of the spiritual sense are genuine truths; so when man is in falsities and applies the sense of the letter to those falsities, the falsities enter into that sense, and when they enter truths are dissipated, which is done on the way from man to heaven. This may be compared to a shining bladder filled with gall which is thrown towards another, and which bursts in the air before reaching him, and the gall is scattered about; whereupon the other, when he smells the air infected with the gall, turns away, and shuts his mouth lest it should touch his tongue. Or it may be compared to a leather bottle girt with wicker-work of cedar and containing vinegar full of worms, and the bottle bursts on the way, and its stench is perceived by the other, who is nauseated by it and instantly fans it away that it may not enter his nostrils. It is also like an almond-shell, within which instead of an almond is a newly-born snake, and the shell being broken, the little serpent appears to be carried by the wind

towards the eyes of another, who obviously would turn away to avoid it. It is the same when the Word is read by a man who is in falsities, and who adapts to his falsities something of the sense of the letter of the Word, in which case it is rejected on the way to heaven, lest any such thing should flow in and infest the angels. For when falsity touches truth, it is like the point of a needle touching the fibril of a nerve or the pupil of the eye; it is known that the fibril instantly coils itself up spirally and withdraws within itself and that the eye at the first touch covers itself with its lids. All this makes clear that truth falsified takes away communication with heaven and closes heaven. This is why it is hurtful to confirm any heretical falsity.

259. The Word is like a garden, and may be called a heavenly paradise, in which are delicacies and delights of every kind, delicacies in its fruits and delights in its flowers; and in the middle of the garden are the trees of life, and near them fountains of living waters, with forest trees round about the garden. The man who from doctrine is in Divine truths is in the center where the trees of life are, and is in the actual enjoyment of the delicacies and delights there; while the man who is in truths not from doctrine, but only from the sense of the letter, is in the parts round about, and sees only the forest. But he who is in the doctrine of a false religion, and has confirmed in himself its falsity, is not even in the forest, but is outside of it on a sandy plain, where there is not even grass. That this is the state of such after death, has been shown in the work on *Heaven and Hell*.

260. It must be understood, moreover, that the sense of the letter is a guard for the genuine truths concealed within it, that they may not be injured. It is a guard in this way, that it may be turned hither and thither, and explained according to each one's understanding of it, and yet without injury or violence to its internal. For no harm is done when one person understands the sense of the letter in one way, and another in another way; but the harm is done when falsities are brought in which are contrary to Divine truths, and this is done only by those who have confirmed themselves in falsities. In this way violence is done to the Word. This is what the sense of

the letter guards against, and it does this for those who are in falsities from their religion, but do not confirm these falsities. The sense of the letter of the Word as such a guard is signified in the Word by "cherubs," and is there described in this way. This guard is signified by the cherubs that were placed at the entrance to the garden of Eden, after Adam and his wife had been expelled from it, about which we read as follows:—

When Jehovah God had driven man out He made cherubs to dwell at the east of the garden of Eden and the flame of a sword turning every way to keep the way of the tree of life (*Gen.* iii. 23, 24).

[2] No one can see what this means, unless he knows what is signified by "cherubs" and by "the garden of Eden," and by "the tree of life" there, and finally by "the flame of a sword turning every way." These particulars are explained in the exposition of this chapter in the *Arcana Cœlestia*, published at London, namely, that "cherubs" signify a guard; "the way of the tree of life" signifies entrance to the Lord, which man obtains through the truths of the spiritual sense of the Word; "the flame of a sword turning every way" signifies Divine truth in outmost things, like the Word in the sense of the letter, which sense may be so turned. The same is meant by,

The cherubs of gold placed at the two ends of the mercy-seat, which was over the ark in the tabernacle (*Ex.* xxv. 18–21),

"the ark" signifying the Word, because the Decalogue, which it contained, was the primitive of the Word, and the "cherubs" signifying a guard. Therefore between the cherubs the Lord spake with Moses (*Ex.* xxv. 22; xxxvii. 9; *Num.* vii. 89); and He spake in the natural sense, since the Lord does not speak with man except in fulness, and Divine truth is in its fulness in the sense of the letter (as may be seen above, n. 214–224). Nor is anything else signified,

By the cherubs upon the curtains and the veil of the tabernacle (*Ex.* xxvi. 1, 31);

for the curtains and veils of the tabernacle signified the outmost things of heaven and the church, and thus of the Word (as may be seen above, n. 220). So again,

By the cherubs carved on the walls and doors of the temple at Jerusalem (1 *Kings* vi. 29, 32, 35) (see above n. 221).

Likewise,

By the cherubs in the new temple (*Ezek.* xli. 18–20).

[3] Because "cherubs" signify a guard, that the Lord, heaven, and Divine truth such as it is interiorly in the Word, be not approached immediately, but mediately through outmosts, it is said of the king of Tyre:—

Thou sealest up thy measure, full of wisdom and perfect in beauty; thou hast been in Eden the garden of God; every precious stone was thy covering. Thou cherub, the spreading out of one that protects; I have destroyed thee, O protecting cherub, in the midst of the stones of fire (*Ezek.* xxviii. 12–14, 16).

"Tyre" signifies the church as to knowledges of good and truth and therefore "the king of Tyre" signifies the Word, in which and from which those knowledges are; and here the Word in its outmost is evidently signified, and protection by "the cherub," for it is said, "Thou sealest up thy measure," "every precious stone was thy covering," "thou cherub, the spreading out of one that protects," also, "O protecting cherub." The "precious stones" there mentioned mean the things belonging to the sense of the letter (as may be seen above, n. 217, 218). Because "cherubs" signify the Word in outmosts, and also a guard, it is said in *David*:—

Jehovah bowed the heavens and came down, and rode upon a cherub (*Ps.* xviii. 9, 10).

O Shepherd of Israel, thou that sittest upon the cherubs, shine forth (*Ps.* lxxx. 1).

Jehovah sitteth upon the cherubs (*Ps.* xcix. 1).

"To ride upon cherubs" and "to sit upon them" means upon the outmost sense of the Word. Divine truth in the Word, and what it is, is described by the four animals that were also called cherubs (*Ezek.* i., ix., x.); also by the four animals in the midst of the throne and round about the throne (*Apoc.* iv. 6, *seq.*). (See the *Apocalypse Revealed*, published by me at Amsterdam, n. 239, 275, 314).

XI.

THE LORD WHEN IN THE WORLD FULFILLED ALL THINGS OF THE WORD, AND THEREBY BECAME THE WORD, THAT IS, DIVINE TRUTH, EVEN IN THINGS LAST.

261. That the Lord when in the world fulfilled all things of the Word, and thereby became Divine truth, or the Word, even in things last, is meant by these words in *John*:—

And the Word became flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth (i. 4).

"To become flesh" is to become the Word in things last. What the Lord was as the Word in things last, He showed to His disciples when he was transfigured (*Matt.* xvii. 2, *seq.*; *Mark* ix. 2, *seq.*; *Luke* ix. 28, *seq.*), where it is said that Moses and Elias appeared in glory, "Moses" meaning the Word written through him, and in general the historical Word, and "Elias" the prophetical Word. The Lord as the Word in things last was also represented before John in the *Apocalypse* (i. 13–16), where all things in the description of Him signify the outmosts of Divine truth, or of the Word. Before this the Lord was indeed the Word or Divine truth, but in things first, for it is said:—

In the beginning was the Word, and the Word was with God, and God was the Word (*John* i. 1, 2);

but when the Word became flesh, the Lord also became the Word in things last. This is why He is called:—

The First and the Last (*Apoc.* i. 8, 11, 17; ii. 8; xxi. 6; xxii. 13; *Isa.* xliv. 6).

262. That the Lord fulfilled all things of the Word is evident from the passages where the Law and the Scripture are said to have been fulfilled by Him, and all things finished, as in the following. Jesus said:—

Think not that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfill (*Matt.* v. 17, 18).

Jesus entered into the synagogue, and stood up to read; then was delivered unto Him the book of the prophet Isaiah. And He opened the

book, and found the place where it was written: The Spirit of Jehovah is upon Me, because He hath anointed Me; He hath sent Me to preach good tidings to the poor, to heal the broken-hearted, to proclaim release to the captives, and recovering of sight to the blind, to proclaim the acceptable year of the Lord. And He closed the book and He said, This day is this Scripture fulfilled in your ears (*Luke* iv. 16–21).

That the Scripture might be fulfilled, He that eateth bread with Me hath lifted up his heel upon Me (*John* xiii. 18).

None of them perished but the son of perdition, that the Scripture might be fulfilled (*John* xvii. 12).

That the Word might be fulfilled which He spake, Of them which thou gavest Me I lost not one (*John* xviii. 9).

Jesus said to Peter: Put up thy sword into its place. How then shall the Scripture be fulfilled, that thus it must be? But all this is come to pass that the Scripture might be fulfilled (*Matt.* xxvi. 52, 54, 56).

The Son of Man goeth as it is written of Him, that the Scriptures might be fulfilled (*Mark* xiv. 21, 49).

Thus was the Scripture fulfilled, which said, He was numbered with the transgressors (*Mark* xv. 28; *Luke* xxii. 37).

That the Scripture might be fulfilled, They parted My garments among them, and upon My vesture did they cast lots (*John* xix. 24).

After this, Jesus knowing that all things were now finished, that the Scripture might be fulfilled (*John* xix. 28).

When Jesus therefore had received the vinegar, He said, It is finished [that is, fulfilled]. (*John* xix. 30).

These things came to pass that the Scripture might be fulfilled, A bone in Him shall ye not brake. And again another Scripture saith, They shall look on Him whom they pierced (*John* xix. 36, 37).

That the whole Word was written concerning Him, and that He came into the world to fulfill it, He also taught His disciples before He went away, in these words:—

He said to them, O foolish men, and slow of heart to believe in all that the prophets have spoken. Behooved it not the Christ to suffer these things, and to enter into His glory? And beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures the things concerning Himself (*Luke* xxiv. 25–27).

Again Jesus said, that all things must needs be fulfilled which were written in the law of Moses, and the Prophets, and the Psalms concerning Me (*Luke* xxiv. 44, 45).

That the Lord when in the world fulfilled all things of the Word, even to the most minute particulars, is plain from His words:—

Verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished (*Matt.* v. 18).

From all this it can now be clearly seen that the Lord's fulfilling all things of the law does not mean that He fulfilled all the commandments of the Decalogue, but all things of the Word. That all things of the Word are meant by the Law can be seen from these passages :—

Jesus said, Is it not written in your law, I said, Ye are gods? (*John* x. 34).

This is written in the *Psalms*, lxxxii. 6.

The multitudes answered, We have heard out of the law that the Christ abideth for ever (*John* xii. 34).

This is written in the *Psalms*, lxxxix. 30, 37; cx. 4; *Dan.* vii. 14.

That the Word might be fulfilled that is written in their law, They hated Me without a cause (*John* xv. 25).

This is written in *Psalm* xxxv. 19.

It is easier for heaven and earth to pass away than for one tittle of the law to fall (*Luke* xvi. 17).

By the law in this passage, as frequently elsewhere, the whole Sacred Scripture is meant.

263. Few understand how the Lord is the Word; for they think that although the Lord can enlighten and teach men through the Word, He cannot on this account be called the Word. But let it be understood that every man is his own will and his own understanding, each man being thus distinct from every other; and as the will is the receptacle of love, and thus of all the goods of that love, and the understanding is the receptacle of wisdom, and thus of all things of truth belonging to that wisdom, it follows, that each man is his own love and his own wisdom, or what is the same thing, his own good and his own truth. For no other reason is man a man, and nothing else than this in man is man. In respect to the Lord, He is love itself and wisdom itself, thus good itself and truth itself; and this He became by fulfilling all the good and all the truth in the Word. For he who thinks and speaks nothing but truth becomes that truth; and he who wills and does only what is good becomes that good; and as the Lord fulfilled all the Divine truth and Divine good contained in the Word, both in its natural sense and in its spiritual sense, He became good itself and truth itself, that is, the Word.

XII.

BEFORE THE WORD THAT IS NOW IN THE WORLD, THERE WAS A WORD THAT WAS LOST.

264. From what is told in the books of Moses it is manifest that worship by sacrifices was known, and that men prophesied from the mouth of Jehovah before the Word was given to the Israelitish nation through Moses and the prophets. That worship by sacrifices was known is evident from the following:—

The sons of Israel were commanded to overturn the altars of the nations, to dash in pieces their statues, and to cut down their groves (*Ex.* xxxiv. 13; *Deut.* vii. 5; xii. 3).

In Shittim Israel began to commit whoredom with the daughters of Moab; they called the people unto the sacrifices of their gods, and the people did eat (*Num.* xxv. 1–3).

That Balaam, who was from Syria, made them to build altars, and they sacrificed oxen and sheep (*Num.* xxii. 40; xxiii. 1, 2, 14, 29, 30).

He also prophesied of the Lord, saying that a Star should come forth out of Jacob, and a Scepter should rise out of Israel (*Num.* xxiv. 17).

He also prophesied from the mouth of Jehovah (*Num.* xxii. 13, 18; xxiii. 3, 5, 8, 16, 26; xxiv. 1, 13).

All this shows that there existed among the nations a Divine worship, almost like that instituted by Moses in the Israelitish nation. That it also existed before the time of Abraham, is clear from the words in *Moses* (*Deut.* xxxii. 7, 8), but conclusively from what is said of Melchizedek, king of Salem:—

That he brought forth bread and wine, and blessed Abraham, and that Abraham gave him tithes of all (*Gen.* xiv. 18–20);

also that Melchizedek represented the Lord, for he is called the priest of the Most High God (*Gen.* xiv. 18); and it is said of the Lord in *David:*—

Thou art a priest for ever after the order of Melchizedek (*Ps.* cx. 4).

It was for this reason that Melchizedek brought forth bread and wine as the most holy things of the church, as they are the holy things in the Holy Supper. These and many other things are clear proofs that before the Israelitish Word there was a Word from which such revelations as these were derived.

265. That there was a Word among the ancient people, is evident from Moses, who mentions it and took certain things from it (*Num.* xxi. 14, 15, 27–30); its historical parts were called "*the Wars of Jehovah*," and its prophetical parts "*Enunciations*." From the historical parts of that Word the following is quoted by *Moses*:—

Wherefore it is said in the Book of the Wars of Jehovah, Vaheb in Suphah and in the streams of Arnon, and the valley of water-courses that goeth down to the dwelling of Ar, and leaneth upon the border of Moab (*Num.* xxi. 14, 15).

By the wars of Jehovah in that Word, as in ours, the conflicts of the Lord with the hells, and His victories over them when He was about to come into the world are meant and described. The same conflicts are meant and described in many places in the historical portions of our Word, as in what is said of the wars of Joshua with the nations of the land of Canaan, and the wars of the judges and the kings of Israel. [2] From the prophetical portions of that Word the following passages were taken:—

Wherefore the Enunciators say, Come ye to Heshbon; let the city of Sihon be built and established; for a fire is gone out of Heshbon, a flame from the city of Sihon; it hath devoured Ar of Moab, and the lords of the high places of Arnon. Woe to thee, Moab; thou hast perished, O people of Chemosh; he hath given his sons as fugitives, and his daughters into captivity unto Sihon king of the Amorites. We have destroyed them with weapons; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medeba (*Num.* xxi. 27–30).

Translators render this "composers of proverbs" [or "they that speak in proverbs"]; but the rendering ought to be "Enunciators," or "Prophetic Enunciations," as can be seen from the signification of the word *Meschalim* in the Hebrew tongue, which means both proverbs and prophetic enunciations (as in *Num.* xxiii. 7, 18; xxiv. 3, 15), where it is said that Balaam "uttered his enunciation," which was a prophecy that also referred to the Lord. This enunciation is called *Maschal* in the singular. Moreover, what Moses quotes therefrom is not a proverb but a prophecy. [3] That this Word was in like manner Divinely inspired is evident from *Jeremiah*, where almost the same things are said:—

A fire is gone forth out of Heshbon, and a flame from the midst of Sihon, and hath devoured the corner of Moab, and the crown of the head of the sons of tumult. Woe be unto thee, Moab: the people of Chemosh have perished; for thy sons are taken away captive, and thy daughters into captivity (xlviii. 45, 46).

In addition to all this a prophetic book of the ancient Word, called the *Book of Jasher* or the book of the Upright, is mentioned by David and Joshua; by David as follows:—

David lamented over Saul and over Jonathan; and he wrote, To teach the sons of Judah the bow. Behold, it is written in the Book of Jasher (2 *Sam.* i. 17, 18).

And by Joshua:—

Joshua said, Sun, stand thou still upon Gibeon, and thou, moon, in the valley of Ajalon. Is not this written in the Book of Jasher? (*Josh.* x. 12, 13).

266. From all this it can be seen that there was in the world, especially in Asia, an ancient Word before the Israelitish Word. It will be seen in the third Memorable Relation at the end of this chapter on the Sacred Scripture that this Word is preserved in heaven among the angels who lived in those times; and moreover, that it is still in existence at the present day among the nations of Great Tartary.

XIII.

THROUGH THE WORD THERE IS LIGHT ALSO TO THOSE WHO ARE OUTSIDE OF THE CHURCH AND DO NOT POSSESS THE WORD.

267. No conjunction with heaven is possible unless somewhere on the earth there is a church that has the Word, and by means of the Word the Lord is known; for the Lord is the God of heaven and earth, and without Him there is no salvation. That conjunction with the Lord and affiliation with the angels is effected by means of the Word may be seen above

(n. 234–239). It is sufficient that there be a church where the Word is; and although it consist of comparatively few, the Lord nevertheless is present by means of it throughout the whole world, since by means of it there is a conjunction of heaven with the human race.

268. But it shall be told how there is a presence and a conjunction of the Lord and heaven in all the earth by means of the Word. In the Lord's sight the whole angelic heaven is as a single man; so also is the church on earth. That these actually appear as a man may be seen in the work on *Heaven and Hell* (n. 59–86). In that man the church where the Word is read, and by means of it the Lord is known, is like the heart and lungs, the Lord's celestial kingdom like the heart, and His spiritual kingdom like the lungs. As from these two fountains of life in the human body all the remaining members, viscera, and organs, subsist and live, so from the conjunction of the Lord and heaven with the church by means of the Word, do all those subsist and live in all the earth who have a religion, and who worship one God and live well, and are thereby in that man, such having relation to the members and viscera outside of the thorax which contains the heart and lungs. For the Word in the Christian church is life from the Lord through heaven to the rest of the world, just as the life of the members and viscera of the whole body is from the heart and lungs; and there is a like communication; and this is why Christians, among whom the Word is read, constitute the breast of that man. Such are in the center of all, and round about them are the Papists, and around these the Mohammedans who acknowledge the Lord as the greatest prophet and the son of God. After these are the Africans, while the peoples and nations of Asia and the Indies form the outmost boundary.

269. That this is true of heaven as a whole may be concluded from what is similar in each society of heaven; for each society is a heaven in a less form, and is also like a man (that it is so, may be seen in the work on *Heaven and Hell*, n. 41–87). In each society of heaven those who are at the center have a like relation to the heart and lungs, and with them there is the greatest light. The light itself with the consequent perception of truth spreads out from that center

towards the circumference, in every direction, thus to all who are in the society, and constitutes their spiritual life. It has been shown that when those who were at the center and who constituted the province of the heart and lungs, and with whom there was the most light, were taken away, those who were round about them had their understandings obscured, and had so feeble a perception of truth that they were grieved; but as soon as the others returned light appeared, and their perception of truth was the same as before. This may be compared to the heat and light of the sun of the world, which causes trees and plants to vegetate, even those out of their direct rays or under clouds, provided the sun is above the horizon. So is it with the light and heat of heaven from the Lord as a sun there, that light being in its essence Divine truth, the source of all wisdom and intelligence to angels and men. It is therefore said of the Word:—

That it was with God, and was God; that it lighteth every man that cometh into the world, and that its light shineth even in darkness (*John* i. 1, 5, 9).

The Word here means the Lord in respect to Divine truth.

270. From all this it can be seen that the Word which is in the possession of the Protestant and Reformed churches, enlightens by spiritual communication all nations and peoples; also that the Lord provides that there shall always be on earth a church where the Word is read, and thereby the Lord is made known. Therefore when the Papists had almost wholly rejected the Word, by the Lord's Divine Providence the Reformation took place, whereby the Word was drawn as it were from concealment and brought into use. So when the Word had been wholly falsified and adulterated by the Jewish nation, and, as it were, made of no effect, it pleased the Lord to descend from heaven, and to come as the Word, and fulfill it, and thereby to restore and re-establish it, and give light once more to the inhabitants of the earth, according to the words of the Lord:—

The people that sit in darkness saw a great light; and to them that sit in the land and shadow of death, to them did the light spring up (*Isa.* ix. 2; *Matt.* iv. 16).

271. As it was foretold that again at the end of this church darkness would arise from not recognizing the Lord as the God of heaven and earth, and from the separation of faith from charity, lest in consequence of this the genuine understanding of the Word and with it the church should perish, it has pleased the Lord to reveal at this time the spiritual sense of the Word, and to make manifest that the Word contains in that sense, and from that sense in the natural sense, things innumerable, by means of which the almost extinguished light of truth from the Word may be restored. That the light of truth would be almost extinguished at the end of this church, is foretold in many places in the *Apocalypse.* This is the meaning also of these words of the Lord:—

> Immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then they shall see the Son of man coming in the clouds of heaven with glory and power (*Matt.* xxiv. 29, 30).

By "the sun" here the Lord in respect to love is meant; by "the moon" the Lord in respect to faith; by "the stars" the Lord in respect to knowledges of truth and good; by "the Son of man" the Lord in respect to the Word; by "a cloud" the sense of the letter of the Word; by "glory" the spiritual sense of the Word, and its shining through the sense of the letter, and by "power" its potency.

272. I have been permitted to learn through much experience, that man has communication with heaven through the Word. While reading the Word from the first chapter of *Isaiah* to the last of *Malachi*, and also the *Psalms of David*, and keeping my thought fixed upon the spiritual sense, a clear perception was given me that each verse communicated with some society of heaven, and thus the whole Word with the entire heaven; which showed clearly, that as the Lord is the Word, heaven is also the Word, since heaven is heaven from the Lord, and the Lord through the Word is the all in all things of heaven.

XIV.

IF THERE WERE NO WORD THERE WOULD BE NO KNOWLEDGE OF GOD, OF HEAVEN AND HELL, OR OF A LIFE AFTER DEATH, STILL LESS OF THE LORD.

273. As there are some who hold, and who have thoroughly convinced themselves, that man may know without the Word of the existence of God, and of heaven and hell, and of other things taught by the Word; such cannot properly be appealed to from the Word, but only from the light of natural reason, since they do not believe in the Word, but only in themselves. Inquire then, from the light of reason, and you will find that there are in man two faculties of life, which are called understanding and will, and that the understanding is subject to the will, but not the will to the understanding; for the understanding merely teaches and points out what ought to be done from the will; and for this reason many who are of an acute genius, and who understand better than others the moral principles of life, still do not live according to them; but if their will favored them it would be otherwise. Inquire further, and you will find that man's will is his selfhood (*proprium*) and that this is evil from birth, and that from this comes the falsity in the understanding. When you have found out these things, you will see that man of himself has no wish to understand anything except what is from the selfhood of his will, and if this were his only source of knowledge, he would have no wish from his will's selfhood to understand anything but what pertains to self and the world; and everything above this would be in thick darkness. For instance, in looking at the sun, moon, and stars, if he should think about their origin, he could not think otherwise than that they exist from themselves. Could he raise his thoughts higher than many of the learned in the world, who while knowing from the Word that all things were created by God, yet acknowledge nature? If these had known nothing from the Word what would they have thought? Do you suppose that the ancient wise men, such as Aristotle, Cicero, Seneca, and others, who wrote about God and the immortality of

the soul, obtained this knowledge primarily from their own understanding? No; they obtained it from others by its having been handed down from those who first knew of it from the ancient Word, of which above. Neither do the writers on Natural Theology derive any such knowledge from themselves; they merely confirm by rational deductions what they knew from the church where the Word is, and possibly some among them confirm and yet do not believe.

274. It has been granted me to see people who were born on islands, and who were rational in civil matters, but knew nothing whatever about God. In the spiritual world these look like sphinxes; but as they were born men, and thus have a capacity to receive spiritual life, they are instructed by angels, and are made alive by knowledge about the Lord as a Man. What man is of himself is made clear from those who are in hell. Among these there are some leaders and learned men who are not willing even to hear about God, and therefore cannot even utter the word God. These I have seen, and I have talked with them. I have also talked with some who burned with anger and fury when they heard any one speaking about the Lord. Consider then, what kind of man one would be who had never heard anything about God, when such is the character of some who have talked about God, written about God, and preached about God. Such they are from their will, which is evil, and which, as before said, leads the understanding, and takes away any truth there is in it from the Word. If man of himself had been able to know that there is a God and a life after death, why has he not known that man is a man after death? Why does he believe that his soul or spirit is like mere wind or ether, having no eyes to see, no ears to hear, no mouth to speak, until it is joined with and made one with its corpse and skeleton? Given therefore, a doctrine hatched solely from the light of reason, would it not teach that self should be worshiped? This has been done for ages, and is still done now by those who know from the Word that God alone ought to be worshiped. From the selfhood of man no other worship can spring, not even the worship of the sun and moon.

275. It was not from themselves nor from their own intelligence, but from the ancient Word (see above, n. 264–266),

and afterwards from the Israelitish Word, that from the most ancient times religion has existed, and the inhabitants of the earth everywhere have had a knowledge of God, and some knowledge of a life after death. From these two Words religious systems spread into the Indies and their islands; through Egypt and Ethiopia into the kingdoms of Africa; from the maritime parts of Asia into Greece, and from Greece into Italy. But as the Word could be written only by representations, which are such things in the world as correspond to and thus signify heavenly things, the religions of these nations were turned into idolatries, and in Greece into fables; and the Divine attributes and properties were turned into as many gods, over whom one was made supreme, whom they called Jove, possibly from Jehovah. It is known that they had a knowledge of Paradise, of the flood, of the sacred fire, and of the four ages, from the first or golden age, to the last or iron age (as described in *Daniel* ii. 31–35).

276. Those who believe that a knowledge of God, of heaven and hell, and of the spiritual things pertaining to the church, can be gained from their own intelligence, do not know that a natural man, viewed in himself, is opposed to the spiritual, and therefore desires to extirpate the spiritual things that enter, or to involve them in fallacies, which are like the worms that consume the roots of herbs and grain. Such may be likened to men who dream that they are seated upon eagles and are borne up on high, or are mounted on Pegasus and are flying over Mount Parnassus to Helicon; while actually they are like the Lucifers in hell, who still call themselves there "sons of the morning" (*Isa.* xiv. 12). They are also like the men in the valley of the land of Shinar, who attempted to build a tower, the head of which should reach to heaven (*Gen.* xi. 2–4); and like Goliath they trust to themselves, not foreseeing that like him they might be prostrated by a sling-stone buried in the forehead. I will tell what lot awaits such after death. At first they become as if drunk, then like fools, and at last they become stupid and dwell in darkness. Therefore let men beware of such madness.

277. To this I will add the following Memorable Relations. First:—

One day I was wandering in the spirit through various places in the spiritual world, for the purpose of observing the representations of heavenly things that are there exhibited in many places; and in a certain house where there were angels, I saw large purses containing a great quantity of silver; and as the purses were open, it seemed as if any one might draw forth the silver there stored, and even purloin it; but near the purses sat two youths, who were guards. The place where the purses were stored looked like the manger in a stable. In the next room modest virgins with a chaste wife were seen; and near that room stood two little children, and it was said that they were not to be played with in a childish way, but treated wisely. Afterwards a harlot appeared, and then a horse lying dead.

Having seen these things, I was taught that they represented the natural sense of the Word, within which is the spiritual sense. The large purses filled with silver signified knowledges of truth in great abundance; their being open and yet guarded by youths, signified that any one may obtain knowledges of truth therefrom, and yet care must be taken that the spiritual sense, which contains pure truths, be not violated. The manger like that in a stable, signified spiritual nourishment for the understanding, a manger having this significance, because a horse, which eats from it, signifies the understanding. The modest virgins who were seen in the next room signified affections for truth, and the chaste wife, the conjunction of good and truth. The little children signified the innocence of wisdom, for the angels of the highest heaven, who are the wisest of angels, appear at a distance like little children because of their innocence. The harlot with the dead horse, signified the falsification of truth by many at the present day, whereby all understanding of truth perishes; a harlot signifying falsification, and a dead horse no understanding of truth.

278. Second Memorable Relation:—

There was once sent down to me from heaven a little paper with Hebrew letters inscribed on it, but written as with the ancients, with whom those letters which at the present are formed in part of straight lines were curved, with little horns turned upward; and the angels who were with me said that they recognized complete meanings in the very letters, per-

ceiving them especially from the curves of the lines and apexes of the letters. They also explained what the letters signified both separately and conjointly, saying that the letter H, which was added to the names of Abram and Sarai, signified the infinite and eternal. They also explained to me the meaning of the Word in *Ps.* xxxii. 2, from the letters or syllables alone, saying that their meaning in brief is, That the Lord is merciful even to those who do evil. They told me that the writings in the third heaven consist of letters bent and variously curved, each one of which contains a certain meaning; and that the vowels there stand for the tone of the voice, which corresponds to affection; also that they are unable in that heaven to pronounce the vowels *i* and *e*, but use in their place *y* and *eu*; and that the vowels *a*, *o*, and *u* were in use among them, because they have a full sound. They also said that they pronounce none of the consonants roughly, but only softly, and that this is why some Hebrew letters have points within them as a sign that they are to be pronounced softly; adding that the rough sounds of letters are in use in the spiritual heaven, because there the angels are in truths; and truth admits roughness, but the good in which the angels of the Lord's celestial kingdom or of the third heaven are, does not. They said, moreover, that they have a Word among themselves written with curved letters with little horns and apexes that are significative. This makes clear what these words of the Lord signify:—

One jot or one tittle shall in no wise pass away from the law, till all things be accomplished (*Matt.* v. 18);

also of these:—

It is easier for heaven and earth to pass away than for one tittle of the law to fall (*Luke* xvi. 17).

279. Third Memorable Relation:—

Seven years ago, when I was collecting what Moses wrote in the twenty-first chapter of Numbers from the two books called *The Wars of Jehovah* and *Enunciations*, some angels were present who told me that those books were the ancient Word, the historical parts of which were called *The Wars of Jehovah*,

and the prophetic, *Enunciations;* and they said that this Word is still preserved in heaven, and in use among the ancient people there who had this Word when they were in the world. These ancient people, among whom that Word is still in use in heaven, were in part from the land of Canaan and the neighboring countries, as Syria, Mesopotamia, Arabia, Chaldea, Assyria, Egypt, Sidon, Tyre, and Nineveh; the inhabitants of all of which kingdoms had representative worship and consequently a knowledge of correspondences. The wisdom of that time was from that knowledge, and by it men had interior perception, and communication with the heavens. Those who knew the correspondences of that Word were called wise and intelligent, and afterward diviners and Magi. [2] But because that Word was full of such correspondences as remotely signified things celestial and spiritual, and consequently began to be falsified by many, in course of time by the Lord's Divine Providence it disappeared, and another Word was given, written by correspondences not so remote, and this through the prophets among the sons of Israel. In this Word many names of the places, both in the land of Canaan and round about in Asia, are retained, all of which signified things and states of the church; but the significations were from the ancient Word. For this reason Abram was commanded to go into that land, and his posterity through Jacob were led into it.

[3] Of that ancient Word which existed in Asia before the Israelitish Word, I am permitted to state this new thing, namely, that it is still preserved there among the people who dwell in Great Tartary. In the spiritual world I have talked with spirits and angels from that country, who said that they have a Word, and have had it from ancient times; and that they conduct their Divine worship according to this Word, and that it consists solely of correspondences. They said, that in it also is the *Book of Jasher*, which is mentioned in *Joshua* (x. 12, 13), and in *2 Samuel* (i. 17, 18); and that they have also among them the books called *The Wars of Jehovah* and *Enunciations*, which are mentioned by Moses (*Num.* xxi. 14, 15, and 27–30); and when I read to them the words that Moses had quoted therefrom, they searched to see if they were there, and found them; from which it was evident to me that the ancient Word

is still among that people. While talking with them they said that they worshiped Jehovah, some as an invisible God, and some as visible. [4] They also told me that they do not permit foreigners to come among them, except the Chinese, with whom they cultivate peaceful relations, because the Chinese Emperor is from their country; also that the population is so great that they do not believe that any region in the whole world is more populous, which is indeed credible from the wall so many miles in length which the Chinese formerly built as a protection against invasion from these people. I have further heard from the angels, that the first chapters of *Genesis* which treat of creation, of Adam and Eve, the garden of Eden, their sons and their posterity down to the flood, and of Noah and his sons, are also contained in that Word, and thus were transcribed from it by Moses. The angels and spirits from Great Tartary are seen in the southern quarter on its eastern side, and are separated from others by dwelling in a higher expanse, and by their not permitting any one to come to them from the Christian world, or, if any ascend, by guarding them to prevent their return. Their possessing a different Word is the cause of this separation.

280. Fourth Memorable Relation:—

I once saw at a distance walks between rows of trees, and groups of youths assembled there, forming as many companies discussing matters of wisdom. This was in the spiritual world. I went towards them, and as I drew near I saw one whom the rest venerated as their primate, because he excelled them in wisdom.

When he saw me he said, "I wondered when I saw you approaching, that at one time you came in sight and at another you dropped out of sight, or I could see you and then suddenly I could not. You are certainly not in the same state of life as we are."

Smiling at this I said, "I am not a stage-player, nor a Vertumnus, but I am alternately in your light and in your shade; thus here I am both a foreigner and a native."

At this the wise man gazed at me and said, "Your words are strange and marvelous; tell me who you are."

And I said, "I am in the world in which you once were and

from which you came, which is called the natural world; and I am also in the world in which you now are, which is called the spiritual world; consequently, I am at the same time in a natural state and in a spiritual state, in a natural state with men on earth, and in a spiritual state with you; and when I am in a natural state I am not seen by you, but when in a spiritual state, I am seen. That I am such is granted me by the Lord. To you who are enlightened it is known that a man of the natural world does not see a man of the spiritual world, nor the reverse; therefore when I had let my spirit down into my body I was not visible to you, but when I raised it out of the body I was visible. This comes from the distinction between the spiritual and the natural."

[2] When he heard the words, "the distinction between the spiritual and the natural," he said, "What is the distinction? Is it not like that between the purer and the less pure, that is, that the spiritual is simply a purer natural?"

I answered, "Such is not the distinction. By no subtilization can the natural so approximate the spiritual as to become the spiritual; for the distinction is like that between the prior and the posterior, between which there is no finite ratio. For the prior is in the posterior as a cause in its effect; and the posterior is from the prior as an effect is from its cause. Therefore the one is not visible to the other."

At this the wise man said, "I have meditated on this distinction, but thus far in vain; I wish I could perceive it." I replied, "You shall both perceive and see the distinction between the spiritual and the natural." And I then said, "You are in a spiritual state when you are with your associates, but in a natural state when with me; for with your associates you speak in a spiritual language, which is common to every spirit and angel; but with me you speak in my native tongue, for every spirit and angel when speaking to a man uses the man's own language; thus, French to a Frenchman, Greek to a Greek, Arabic to an Arabian, and so on. [3] If therefore you would know the difference between the spiritual and the natural in regard to language, do this: go to your companions and there say something; retain the words, return with them in your memory, and utter them to me."

This he did, and returned to me with the words in his mouth, and uttered them; and they were words wholly strange and foreign, such as are not found in any language in the natural world. By this experiment several times repeated, it became clearly manifest that all in the spiritual world have a spiritual language that has nothing in common with any natural language, and that every man comes of himself into that language after death. I also found on one occasion that the very sound of spiritual language differs so much from the sound of natural language, that even a loud spiritual sound could not be heard at all by a natural man, nor a natural sound by a spiritual man.

[4] After this I asked the spirit and those standing about to go among their companions, and write some sentence upon paper, and then come out to me with the paper and read it. This they did, and returned with the paper in their hands; but when they came to read it, they could not, because the writing consisted solely of some alphabetical letters, with curves over them, each one of which meant something pertaining to the subject. Inasmuch as each letter of the alphabet there stands for some meaning, it is plain why the Lord is called "the Alpha and the Omega." When they had gone in again and again and had written and returned, they found that the writing involved and comprehended innumerable things which no natural writing could possibly express; and they were told that this is so because the spiritual man's thoughts are incomprehensible and ineffable to the natural man, and that they can be put into no other writing or language.

[5] Then as the bystanders had no wish to understand that spiritual thought so far exceeds natural thought as to be comparatively ineffable, I said to them, "Make an experiment; enter your spiritual society and think of some subject, retain it, and return and express it in my presence."

They entered, thought of a subject, retained it, and came out; and when they tried to give expression to it they could not; for they could find no idea of natural thought adequate to any idea of purely spiritual thought, and thus no words to express it; for the ideas of thought become words in speech. Afterwards they entered again, and returned; and became con-

vinced that spiritual ideas are supernatural, inexpressible, ineffable and incomprehensible to a natural man; and they said that being so supereminent, spiritual ideas or thoughts in comparison with natural are ideas of ideas and thoughts of thoughts, and therefore by them the qualities of qualities and the affections of affections are expressed; consequently that spiritual thoughts are the beginnings and origins of natural thoughts; and from this it is evident that spiritual wisdom is the wisdom of wisdom, and is therefore inexpressible to any wise man in the natural world. [6] Then it was said from the higher heaven that there is a still more interior or higher wisdom which is called celestial, the relation of which to spiritual wisdom is like the relation of this to natural wisdom, and that these inflow in order according to the heavens from the Lord's Divine wisdom, which is infinite.

Thereupon, the man speaking with me said, "This I see, because I perceive it, that one natural idea is the containant of many spiritual ideas; also that one spiritual idea is the containant of many celestial ideas. From this it follows as a consequence, that what is divided does not become more and more simple, but more and more manifold, because it approaches nearer and nearer to the infinite, which contains all things infinitely."

[7] After all this had taken place, I said to the bystanders, "From these three experimental proofs you see what kind of distinction there is between the spiritual and the natural, and also the reason why a natural man is not visible to a spiritual man, or a spiritual man to a natural man, although both are in a complete human form, and from that form it seems to each as though he might see the other. But the interiors which belong to the mind are what constitute that form; and the minds of spirits and angels are formed out of spiritual things, while the minds of men so long as they live in the world, are formed out of natural things."

After this a voice was heard from the higher heaven, saying to one who stood by, "Come up hither." He went up, and returned and said that the angels had not before known the differences between the spiritual and the natural, because the means of comparison had not previously been furnished in a

man who was in both worlds at once, and without comparison and relation those differences are unknowable.

[8] Before we separated we talked again about this matter, and I said, "These distinctions come solely from this, that you in the spiritual world are substantial but not material, and substantial things are the beginnings of material things. What is matter but an aggregation of substances? You therefore are in principles and thus in the least particles, while we are in derivatives and compounds; you are in particulars, while we are in generals; and as generals cannot enter into particulars, so neither can natural things, which are material, enter into spiritual things, which are substantial; just as a ship's cable cannot enter or be drawn through the eye of a sewing needle, or a nerve cannot be drawn into one of the fibers of which it is composed. This then is why the natural man cannot think the thoughts of the spiritual man, and therefore cannot utter them. So what Paul heard from the third heaven he called ineffable. [9] Add to this, that to think spiritually is to think apart from time and space, while to think naturally is to think in accord with time and space; for to every idea of natural thought there adheres something from time and space; but it is not so with any spiritual idea, and for the reason that the spiritual world is not in space and time, as the natural world is, but is in the appearance of these two. In the same way do the thoughts and perceptions of the two worlds differ. For this reason you are able to think of the essence and omnipotence of God from eternity, that is, to think of God before the creation of the world, because you think of the essence of God apart from time and of His omnipotence apart from space; and thus you can comprehend such things as transcend man's natural ideas."

[10] I then told them that I had once thought about the essence and omnipresence of God from eternity, that is, about God before the creation of the world; and because I was not then able to separate spaces and times from the ideas of my thought I became anxious, since the idea of nature in place of God pressed in. But it was said to me, "Separate the ideas of space and time and you will see;" and I was permitted to separate them, and I saw; and since then I have been able to think of God from eternity, but by no means of nature from eter-

nity, because God is in all time apart from time, and in all space apart from space; but nature in all time is in time, and in all space is in space; and nature with its time and space must needs have beginning; but not God who is apart from time and space. Wherefore nature is not God from eternity, but is from God in time, in connection with its own time and space.

281. Fifth Memorable Relation:—

As it has been granted me by the Lord to be in the spiritual world and in the natural world at the same time, and thus to talk with angels the same as with men, and thereby to become acquainted with the states of those who after death pass into that hitherto unknown world (for I have spoken with all of my relatives and friends, and with kings and nobles and with learned men who have met their fate, and this now continually for twenty-seven years), I am able from living experience to describe the states of men after death, what the states are of those who have lived well and of those who have lived wickedly. But here I will only mention some things respecting the state of those who have confirmed themselves in falsities of doctrine from the Word, and especially those who have done this in support of justification by faith alone. The successive states of such are as follows:

(i.) After death and when they are reviving in spirit, which usually takes place on the third day after the heart has ceased to beat, they seem to themselves to be in a body so like that which they had in the world that they do not know but that they are still living in the former world, yet not in a material body, but in a body that is substantial and that appears to their senses to be material; but it is not.

[2] (ii.) After some days, they see that they are in a world where various societies are formed, which world is called the world of spirits, and is intermediate between heaven and hell. All the societies there, and they are innumerable, are wonderfully arranged in accordance with good and evil natural affections; the societies arranged in accordance with good natural affections communicating with heaven, and those arranged in accordance with evil affections communicating with hell.

[3] (iii.) The novitiate spirit or spiritual man is conducted and transferred into various societies, both good and evil, and

is examined as to whether he is affected by what is good and true, and how, or by what is evil and false, and how.

[4] (iv.) If he is affected by what is good and true, he is led away from evil societies and is led into good societies, and into different ones until he comes into a society that is in correspondence with his natural affection, and there he enjoys the good that corresponds to that affection, and this until he has put off his natural affection and put on a spiritual affection, and then he is raised into heaven. This takes place with those who in the world had lived a life of charity, and thus a life of faith also, which is believing in the Lord and shunning evils as sins.

[5] (v.) But those who have confirmed themselves in falsities by means of reasonings, especially by means of the Word, and so have lived a merely natural and thus an evil life (for evils accompany falsities and adhere to falsities), inasmuch as they are not affected by what is good and true, but by what is evil and false, are led away from good societies and into evil societies and into different ones, until they come into some society corresponding to the lusts of their love.

[6] (vi.) But because these in the world had feigned good affections in externals, although in their internals there were only evil affections or lusts, they are kept by turns in their [good] externals. Those who in the world had presided over communities, are appointed over societies here and there in the world of spirits, either over a whole society or a part according to the extent of the offices they had filled in their former life. But as they have no love for what is true or what is just, and cannot be so far enlightened as to know what is true and just, after a few days they are deposed. I have seen such transferred from one society to another, and official authority everywhere given them, but always taken away after a short time.

[7] (vii.) After frequent dismissions some from weariness do not wish, and some from fear of losing their reputation do not dare, to seek office any more; and therefore they withdraw and sit in sadness and afterwards are led away into a desert, where there are huts into which they enter, and there some work is given them to do, and as they do it they receive food. If they do not do it, when they become hungry they receive no

food and are thus compelled by necessity. The food there is similar to the food in our world, but is from a spiritual origin, and is given from heaven by the Lord to all according to the uses they perform. To the idle none is given because they are useless.

[8] (viii.) After a while they become disgusted with work and leave their huts. If they had been priests they wish to build; and immediately heaps of cut stone, bricks, beams, and boards appear, also piles of reeds and rushes, of clay, lime, and bitumen. When they see these a strong desire to build is kindled in them, and they begin to construct a house, taking now a stone, and then a stick, then a reed and then some mud, and placing one upon the other without order, but to their sight in regular order. But what they build during the day falls down at night; and the next day they gather up the material from the rubbish and build again; and this goes on until they grow tired of building. This takes place from correspondence. The correspondence is that they have heaped up texts from the Word to prove what is false in faith, and their falsities do not otherwise build the church.

[9] (ix.) Afterward from weariness they go away and sit solitary and idle; and as no food is given from heaven to the idle, as before said, they begin to grow hungry, and to think of nothing but how to get food and satisfy their hunger. While they are in this state persons come to them from whom they ask alms; but these say, "Why do you sit here idle? Come home with us, and we will give you work to do and will feed you." Then they rise up gladly and go home with them, and each one is there given his own task, and for doing it he receives food. But since none of those who have confirmed themselves in the falsities of faith are able to do works that have a good use, but are able to do only such works as have an evil use, and are unable to do these faithfully, but only fraudulently and also unwillingly, they abandon their work, caring only to visit, talk, walk about, and sleep. And as they can no longer be induced by their masters to work they are dismissed as useless.

[10] (x.) When they have been dismissed their eyes are opened and they see a road leading to a certain cavern. When

they come to it a door is opened and they enter and ask if there is food there; and when told that there is they beg permission to remain there, and they are told that they may, and are introduced and the door is closed behind them. The overseer of the cavern then comes and says to them, "You can go out no more; you see your companions; they all labor, and according to their labor food is given them from heaven; I tell you this, that you may know." Their companions also say to them, "Our overseer knows for what work each one is fitted, and assigns such work to each one daily. The days you do this work, food is given you, and if you do not do it, neither food nor clothing is given. If any one does harm to another, he is thrown into a corner of the cavern upon a bed made of accursed dust, where he is sorely tortured, and this until the overseer sees in him some sign of repentance, and then he is released and is ordered to do his work." [11] He is also told that every one, after his task is done, is permitted to walk about, to talk, and afterward to sleep. And he is conducted further into the cavern where there are harlots, and each one is allowed to select one of these, and to call her his woman; but promiscuous harlotry is forbidden with penalties. Of such caverns, which are nothing but eternal work-houses, hell consists. I was permitted to enter into and see some of them, in order that I might make the facts known. All who were there seemed degraded; not one of them knew who he had been or what his employment had been in the world. But the angel who was with me said to me, "This man was in the world a servant, this a soldier, this a general; this was a priest; this a man of rank, and this a man of wealth, and yet not one of them knows but that they had been, then as now, slaves and boon companions. This is because they had been inwardly alike, although outwardly unlike, and all in the spiritual world are affiliated according to their interiors."

[12] In regard to the hells in general, they consist solely of such caverns and work-houses; but those where satans are differ from those where devils are. Those are called satans who had been in falsities and consequently in evils; and they are called devils who had been in evils and consequently in falsities. Satans in the light of heaven appear livid like

corpses, and some black like mummies; but devils in the light of heaven appear dusky and fiery, and some black like soot; while in features and bodily form they are all monstrous. But in their own light, which is like the light of burning charcoal, they do not look like monsters but like men. This is granted to render them capable of association.

CHAPTER V.

THE CATECHISM OR DECALOGUE EXPLAINED IN ITS EXTERNAL AND ITS INTERNAL SENSE.

282. There is not a nation in the whole world which does not know that it is wicked to murder, to commit adultery, to steal, and to bear false witness, and that kingdoms, republics, and every form of organized society, unless these evils were guarded against by laws, would be at an end. Who then can suppose that the Israelitish nation was so stupid beyond all others as not to know that these are evils? Any one therefore may wonder that laws so universally known in the world should have been promulgated from Mount Sinai by Jehovah Himself in so miraculous a way. But listen: they were promulgated in so miraculous a way to make known that these laws are not only civil and moral laws, but also Divine laws; and that acting contrary to them is not only doing evil to the neighbor, that is, to a fellow-citizen and society, but is also sinning against God. Wherefore these laws, by their promulgation by Jehovah from Mount Sinai, were made also laws of religion. Evidently whatever Jehovah commands, He commands in order that it may be a matter of religion, and thus something to be done for the sake of salvation. But before these commandments are explained, something must be premised respecting their holiness to make it evident that religion is in them.

IN THE ISRAELITISH CHURCH THE DECALOGUE WAS HOLINESS ITSELF.

283. The commandments of the Decalogue were the firstfruits of the Word and therefore the firstfruits of the church about to be established with the Israelitish nation, and as they were in a brief summary the complex of all things of religion, whereby there is a conjunction of God with man and of man with God, they were so holy that nothing could be holier. That they were most holy is clearly manifest from the follow-

ing facts: That Jehovah Himself, the Lord, descended upon Mount Sinai in fire, accompanied by angels, and promulgated these laws therefrom by a living voice [and that the people were three days preparing themselves to see and hear], and that bounds were set round about the mountain, lest any one should approach and die; and that neither the priests nor the elders drew near, but Moses only. That these commandments were written by the finger of God on two tables of stone. That when Moses brought those tables down the second time his face shone. That the tables were afterward deposited in the ark, and the ark was placed in the inmost of the tabernacle, and over it was placed the mercy-seat, and over this the golden cherubs; and that this inmost in the tabernacle, where the ark was, was called the holy of holies. That outside the veil, within which was the ark, various things were arranged representing the holy things of heaven and the church, namely, the table overlaid with gold on which was the bread of faces, the golden altar for incense, the golden lampstand with seven lamps, also the curtains round about, made of fine linen, purple and scarlet. The holiness of the whole tabernacle was from no other source than the law which was in the ark. On account of the holiness of the tabernacle from the law in the ark, the whole Israelitish people by command encamped around it in order according to their tribes, and marched in order after it; and there was then a cloud over it by day and a fire by night. On account of the holiness of that law, and the presence of Jehovah therein, Jehovah talked with Moses above the mercy-seat between the cherubs; and the ark was called "Jehovah there." That Aaron was not permitted to enter within the veil except with sacrifices and incense, lest he die. Also on account of the presence of Jehovah in and about the law, miracles were wrought by means of the ark which contained the law; as that the waters of Jordan were divided, and so long as the ark rested in the midst of the river the people passed over on dry ground; the walls of Jericho fell by the carrying of the ark around them; Dagon the god of the Philistines first fell on his face before it, and afterward lay upon the threshold of the temple with his head and the palms of his hands cut off. Because of the ark the Bethshemites were smitten to the number

of several thousands; and Uzzah died because he touched it. The ark was brought by David into Zion with sacrifice and jubilation, and afterwards by Solomon into the temple at Jerusalem, of which it constituted the sanctuary; besides many other things. From all this it is clear that in the Israelitish church the Decalogue was holiness itself.

284. What has been above presented respecting the promulgation, holiness, and the power of that law, is found in the following passages in the Word:—

Jehovah descended upon Mount Sinai in fire, and the mount then smoked and trembled, and there were thunderings, lightnings, a thick cloud, and the voice of a trumpet (*Ex.* xix. 16–18; *Deut.* iv. 11; v. 22–26).

Before the descent of Jehovah the people prepared and sanctified themselves for three days (*Ex.* xix. 10, 11, 15).

Bounds were set round about the mount, that no one might approach or come near its base, lest he die; not even a priest, but Moses only (*Ex.* xix. 12, 13, 20–23; xxiv. 1, 2).

The law was promulgated from Mount Sinai (*Ex.* xx. 2–17; *Deut.* v. 6–21).

The law was inscribed on two tables of stone, and was written by the finger of God (*Ex.* xxxi. 18; xxxii. 15, 16; *Deut.* ix. 10).

When Moses brought the tables down from the mount a second time, his face shone so that he covered it with a veil while he talked with the people (*Ex.* xxxiv. 29–35).

The tables were placed in the ark (*Ex.* xxv. 16; xl. 20; *Deut.* x. 5; 1 *Kings* viii. 9).

The mercy-seat was put upon the ark, and over it the golden cherubs were placed (*Ex.* xxv. 17–21).

The ark with its mercy-seat and the cherubs was placed in the tabernacle, and was made the first and inmost part of it; the table overlaid with gold, on which the bread of faces was placed, the golden altar for incense, and the lampstand with its golden lamps, made the outer part of the tabernacle, and the ten curtains of fine linen, purple, and scarlet, its outermost (*Ex.* xxv.; xxvi.; xl. 17–28).

The place where the ark was, was called the holy of holies (*Ex.* xxvi. 33).

The whole Israelitish people encamped around the tabernacle in order according to the tribes, and marched in order after it (*Num.* ii.).

There was then a cloud over the tabernacle by day and a fire by night (*Ex.* xl. 38; *Num.* ix. 15–23; xiv. 14; *Deut.* i. 33).

Jehovah spoke with Moses above the ark between the cherubim (*Ex.* xxv. 22; *Num.* vii. 89).

Because of the law within it it was said of the ark that Jehovah was there; for when the ark moved forward Moses said, Rise up, O Jehovah; and when it rested, Return, O Jehovah (*Num.* x. 35, 36, 2 *Sam.* vi. 2; *Ps.* cxxxii. 7, 8; 2 *Chron.* vi. 41).

Because of the holiness of that law, Aaron was not permitted to enter within the veil, except with sacrifices and incense (*Lev.* xvi. 2–14, *seq.*).

Because of the presence of the Lord's power in the law which was within the ark, the waters of Jordan were divided; and while the ark rested in the midst of the river, the people passed on dry land (*Josh.* iii. 1–17; iv. 5–20).

When the ark was carried around them, the walls of Jericho fell (*Josh.* vi. 1–20).

Dagon, the god of the Philistines, fell to the ground before the ark, and afterward lay upon the threshold of the temple with his head broken off and the palms of his hands cut off (1 *Sam.* v.).

The Bethshemites on account of the ark were smitten to the number of several thousands (1 *Sam.* v. vi.).

Uzzah died because he touched the ark (2 *Sam.* vi. 7).

The ark was brought into Zion by David, with sacrifices and jubilation (2 *Sam.* vi. 1–19).

It was introduced by Solomon into the temple at Jerusalem, where it constituted the sanctuary (1 *Kings* vi. 19, *seq.*; viii. 3–9).

285. Because by that law there is a conjunction of the Lord with man and of man with the Lord, it is called "The Covenant" and "The Testimony;" the covenant because it effects conjunction, and the testimony because it confirms the articles of the covenant; for "covenant" signifies in the Word conjunction, and "testimony" the confirmation and witnessing of its articles. For this reason there were two tables, one for God and the other for man. Conjunction is effected by the Lord, but only when man does what is written in his table; for the Lord is continually present and wishes to enter in, but man, by the freedom which he has from the Lord, must open to Him, for the Lord says:—

Behold I stand at the door and knock; if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me (*Apoc.* iii. 20).

That the tables of stone on which the law was written, were called the tables of the covenant, and because of them the ark was called the ark of the covenant, and the law itself was called the covenant, may be seen in *Num.* x. 33; *Deut.* iv. 13, 23; v. 2, 3; ix. 9; *Josh.* iii. 11; 1 *Kings* viii. 21; *Apoc.* xi. 19, and elsewhere. Since "covenant" signifies conjunction, it is said of the Lord,

That He shall be a covenant for the people (*Isa.* xlii. 6; xlix. 8, 9).

He is called also the messenger of the covenant (*Mal.* iii. 1).

And His blood is called the blood of the covenant (*Matt* xxvi. 28; *Zech.* ix. 11; *Ex.* xxiv. 4–10);

and therefore the Word is called the Old and the New Covenant [Testament]; for covenants are made for the sake of love, friendship, affiliation, and conjunction.

286. Such great holiness and power were in that law, because it was the complex of all things of religion. It was written on two tables, one of which contained in the complex all things that look to God, and the other in the complex all things that look to man. Therefore the commandments of that law are called the "Ten Words" (*Ex.* xxxiv. 28; *Deut.* iv. 13; x. 4). They were so called because "ten" signifies all, and "words" signify truths; for they were more than ten words. That "ten" signifies all things, and that tithes (tenths) were instituted on account of that signification, may be seen in the *Apocalypse Revealed* (n. 101); and that that law is the complex of all things of religion, will be seen in what follows.

IN THE SENSE OF THE LETTER THE DECALOGUE CONTAINS THE GENERAL PRECEPTS OF DOCTRINE AND LIFE, BUT IN THE SPIRITUAL AND CELESTIAL SENSES IT CONTAINS ALL PRECEPTS UNIVERSALLY.

287. It is known that in the Word the Decalogue is called by way of eminence the Law, because it contains all things of doctrine and life; for it contains both all things that look to God, and all things that look to man. For this reason the law was written on two tables, one of which treats of God, the other of man. It is also known that all things belonging to doctrine and life have reference to love to God and love towards the neighbor; and all things pertaining to these loves are contained in the Decalogue. That in the whole Word nothing else is taught can be seen from these words of the Lord:—

Jesus said, Thou shalt love the Lord thy God from all thy heart, and in all thy soul, and in all thy mind, and thy neighbor as thyself. On these two commandments hang the law and the prophets (*Matt.* xxii. 37, 39, 40).

"The law and the prophets" signify the whole Word. And again:—

A certain lawyer, tempting Jesus, said, Master, what shall I do to inherit eternal life? And Jesus said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. And Jesus said, This do, and thou shalt live (*Luke* x. 25–28).

Since then, love to God and love towards the neighbor are the whole of the Word, and the first table of the Decalogue contains in a summary all things pertaining to love to God, and the second table all things pertaining to love to the neighbor, it follows that the Decalogue contains all things of doctrine and life. From these two tables so regarded it is plain that they are connected in such a manner that God from His table looks to man, and man from his table in turn looks to God, thus the looking is reciprocal, that is, it is such that God on His part never ceases to look to man and to make operative such things as relate to man's salvation; and when man receives and does what is written on his table, a reciprocal conjunction is effected; and then comes to pass what the Lord said to the lawyer, "This do, and thou shalt live."

288. In the Word "the law" is frequently mentioned; and what is meant by the law in a strict sense, in a broader sense, and in the broadest sense, shall now be told. In a strict sense the law means the Decalogue; in a broader sense it means the statutes given by Moses to the children of Israel, and in the broadest sense it means the whole Word.

That the law in a strict sense means the Decalogue, is well-known. That the law in a wider sense means the statutes given by Moses to the children of Israel, is evident from the particular statutes, each of which in *Exodus* is called a "law;" as also [in *Leviticus*]:—

This is the law of the guilt offering (*Lev.* vii. 1).

This is the law of the sacrifice of peace offering (*Lev.* vii. 7, 11).

This is the law of the meat offering (*Lev.* vi. 14, *seq.*).

This is the law for the burnt offering, for the meat offering, and for the sin offering, and for the guilt offering, and for the consecrations (*Lev.* vii. 37).

This is the law of the beast and of the fowl (*Lev.* xi. 46, *seq.*).

This is the law for her that beareth, a son or a daughter (*Lev.* xii. 7).
This is the law of leprosy (*Lev.* xiii. 59; xiv. 2, 32, 54, 57).
This is the law of him that hath an issue (*Lev.* xv. 32).
This is the law of jealousy (*Num.* v. 29, 30).
This is the law of the Nazarite (*Num.* vi. 13, 21).
This is the law of cleansing (*Num.* xix. 14).
The law respecting the red heifer (*Num.* xix. 2).
The law for the king (*Deut.* xvii. 15–19).

Indeed the whole book of *Moses* is called the law (*Deut.* xxxi. 9, 11, 12, 26; likewise in the New Testament, as in *Luke* ii. 22; xxiv. 44; *John* i. 45; vii. 22, 23; viii. 5; and elsewhere).

That Paul, by the works of the law, means these statutes, where he says,

That a man is justified by faith apart from the works of the law (*Rom.* iii. 28),

is clearly manifest from what there follows, as also from his words to Peter, whom he accuses of Judaizing, when he says three times in one verse,

That no man is justified by the works of the law (*Gal.* ii. 14, 16).

That the law in the broadest sense means the whole Word, is plain from the following passages:—

Jesus said, Is it not written in your law, Ye are Gods? (*John* x. 34).

This is written, *Ps.* lxxxii. 6.

The multitude answered, We have heard out of the law that Christ abideth forever (*John* xii. 34).

This is written *Ps.* lxxxix. 29; cx. 4; *Dan.* vii. 14.

That the Word might be fulfilled that is written in their law, They hated me without a cause (*John* xv. 25).

This is written, *Ps.* xxxv. 19.

The Pharisees said, Hath any of the rulers believed on Him but the crowd which knoweth not the law? (*John* vii. 48, 49).

It is easier for heaven and earth to pass away than for one tittle of the law to fall (*Luke* xvi. 17).

The law here means the whole Sacred Scripture; also in a thousand places in *David.*

289. In the spiritual and celestial senses the Decalogue contains universally all the precepts of doctrine and life, thus all

things of faith and charity, because the Word in each and all things of the sense of the letter, or in general and in every part of it, conceals two interior senses, one called the spiritual sense and the other the celestial; also Divine truth in its light and the Divine good in its heat are in these two senses. And because the Word in general and in every part of it is so constituted, the ten commandments of the Decalogue must needs be explained according to these three senses, called the natural, the spiritual, and the celestial. That the Word is such can be seen from what has been shown above (n. 193–208), in the chapter on the Sacred Scripture or the Word.

290. Unless one knows the nature of the Word, he can have no idea that there is an infinity in every least particular of it, that is, that it contains things innumerable, which not even angels can exhaust. Each thing in it may be likened to a seed that is capable of growing up from the ground to a great tree and producing an abundance of seeds, from which again similar trees may be produced, these together forming a garden, and from the seeds of this other gardens, and so on to infinity. Such is the Word of the Lord in its least particulars, and such especially is the Decalogue; for this, because it teaches love to God and love towards the neighbor, is a brief summary of the whole Word. That such is the nature of the Word, the Lord also teaches by a similitude, thus:—

> The kingdom of God is like unto a grain of mustard-seed, which a man took and sowed in his field; which indeed is less than all seeds; but when it is grown it is greater than the herbs, and becometh a tree, so that the birds of heaven come and lodge in the branches thereof (*Matt.* xiii. 31, 32; *Mark* iv. 31, 32; *Luke* xiii. 18, 19; compare also *Ezek.* xvii. 2–8).

That such is the infinity of spiritual seed or of truths in the Word, can be seen from angelic wisdom, which is all from the Word. This increases in the angels to eternity, and the wiser they become, the more clearly do they see that wisdom is without end, and perceive that they are merely in its outer court, and cannot in the smallest particular attain to the Lord's Divine wisdom, which they call a great deep. Since then, the Word is from this great deep, because it is from the Lord, it is plain that there is a kind of infinity in every part of it.

THE FIRST COMMANDMENT.

THERE SHALL BE [WITH THEE] NO OTHER GOD IN MY PRESENCE.

291. These are the words of the first commandment (*Ex.* xx. 3; *Deut.* v. 7). In the *natural sense*, which is the sense of the letter, the meaning nearest the letter is that idols must not be worshiped; for there follows,

Thou shalt not make unto thee a graven image, nor any likeness that is in the heavens above, or that is in the earth beneath, or that is in the waters under the earth; thou shalt not bow down thyself unto them nor worship them; for I Jehovah thy God am a jealous God (*Ex.* xx. 4, 5).

In the sense nearest the letter this commandment means that idols must not be worshiped, for the reason that before this time and after it down to the Lord's coming, idolatrous worship prevailed in a great part of Asia. The cause of this worship was that all churches before the Lord's coming were representative and typical; and these types and representations were such, that Divine things were set forth under various figures and sculptured forms; and when the meanings of these were lost the common people began to worship them as gods. That the Israelitish nation was also in this worship when in Egypt, is evident from the golden calf which they worshiped in the desert instead of Jehovah; and that afterwards they were not wholly alienated from that worship is evident from many passages both in the historical and in the prophetic Word.

292. This commandment, "There shall be no other God in My presence" means also in the natural sense, that no man dead or living should be worshiped as a god. This, too, was done in Asia and in various surrounding countries. Many of the gods of the heathen were simply men, as Baal, Ashtaroth, Chemosh, Milcom, Beelzebub; and at Athens and Rome, Saturn, Jupiter, Neptune, Pluto, Apollo, Pallas, and so forth. Some of these were worshiped first as saints, then as divinities and finally as gods. That they also worshiped living men as gods, appears from the edict of Darius the Mede,

That for thirty days no man should ask anything from God, but from the king only; otherwise, he should be cast into a den of lions (*Dan.* vi. 8–28).

293. In the *natural sense*, which is the sense of the letter, this commandment means also that no one except God, and nothing but what proceeds from God, is to be loved above all things, which also accords with the Lord's words (*Matt.* xxii. 35–37; *Luke* x. 25–28). For any person or thing that is loved above all things is God and is Divine to the one who so loves. For example, to one who loves himself or the world above all things, himself or the world is his God; and this is why such persons do not in heart acknowledge any God, and in consequence are conjoined with their like in hell, where all who love themselves and the world above all things are gathered.

294. The *spiritual sense* of this commandment is, that no other God than the Lord Jesus Christ is to be worshiped, because He is Jehovah, who came into the world and wrought the redemption without which neither any man nor any angel could have been saved. That there is no God beside Him, is evident from the following passages in the Word:—

It shall be said in that day, Lo, this is our God; we have waited for Him that He may deliver us; this is Jehovah; we have waited for Him, we will rejoice and be glad in His salvation (*Isa.* xxv. 9).

The voice of one that crieth in the desert, Prepare ye the way of Jehovah; make level in the wilderness a highway for our God. For the glory of Jehovah shall be revealed, and all flesh shall see it together. Behold, the Lord Jehovih cometh in strength; He shall feed His flock like a shepherd (*Isa.* xl. 3, 5, 10, 11).

Surely God is in thee; there is no God besides. Verily Thou art a God that hidest Thyself, O God of Israel the Saviour (*Isa.* xlv. 14, 15).

Am not I Jehovah? and there is no God else besides Me; a just God and a Saviour; there is none besides Me (*Isa.* xlv. 21, 22).

I am Jehovah; and besides me there is no Saviour (*Isa.* xliii. 11; *Hos.* xiii. 4).

That all flesh may know that I Jehovah am thy Saviour and thy Redeemer (*Isa.* xlix. 26; lx. 16).

As for our Redeemer, Jehovah of Hosts is His name (*Isa.* xlvii. 4; *Jer.* l. 34).

O Jehovah, my Rock and my Redeemer (*Ps.* xix. 14).

Thus saith Jehovah, thy Redeemer, the Holy One of Israel, I am Jehovah thy God (*Isa.* xlviii. 17; xliii. 14; xlix. 7; liv. 8).

Thus said Jehovah, thy Redeemer, I am Jehovah that maketh all things alone by Myself (*Isa.* xliv. 24).

Thus said Jehovah, the King of Israel, and his Redeemer Jehovah of Hosts; I am the First, and I am the Last, and beside Me there is no God (*Isa.* xliv. 6).

Jehovah of Hosts is His name, and the Holy One of Israel is thy Redeemer ; the God of the whole earth shall He be called (*Isa.* liv. 5, 8).

Though Abraham knoweth us not ; and Israel doth not acknowledge us ; Thou Jehovah art our Father, our Redeemer ; from everlasting is Thy name (*Isa.* lxiii. 16).

Unto us a Child is born, unto us a Son is given ; and His name shall be called Wonderful, Counselor, God, Mighty, Father of eternity, Prince of peace (*Isa.* ix. 6).

Behold the days come, that I will raise up unto David a righteous Branch, who shall reign a King ; and this is His name, Jehovah our Righteousness (*Jer.* xxiii. 5, 6 ; xxxiii. 15, 16).

Philip said to Jesus, Lord, show us the Father. Jesus said unto him, he that seeth Me seeth the Father. Believest thou not that I am in the Father, and the Father in Me ? (*John* xiv. 8–10).

In Jesus Christ dwelleth all the fulness of Divinity bodily (*Col.* ii. 9).

We are in the True, in Jesus Christ. This is the true God and eternal life. Little children, keep yourselves from idols (1 *John* v. 20, 21).

From these passages it is very evident that the Lord our Saviour is Jehovah Himself, who is at once Creator, Redeemer, and Regenerator. This is the spiritual sense of this commandment.

295. *The celestial sense* of this commandment is, that Jehovah the Lord is infinite, illimitable, and eternal; that He is omnipotent, omniscient, and omnipresent; that He is the First and the Last, the Beginning and the End, who was, is, and is to be; that He is love itself and wisdom itself, or good itself, and truth itself, consequently life itself; and thus the one only Being from whom all things are.

296. All who acknowledge and worship any other God than the Lord the Saviour, Jesus Christ, who is Jehovah God Himself in human form, sin against this first commandment. Those also sin against it who persuade themselves of the actual existence of three Divine persons from eternity. For as they confirm themselves in that error, they become more and more natural and corporeal, and at length are unable to comprehend interiorly any Divine truth; and if they listen to it and accept it, they still defile it and cover it up with fallacies. They may therefore be compared to those who dwell in the lowest story or the cellar of a house, and in consequence hear nothing of the conversation of those who are in the second and third stories, because the floor above their heads keeps the sound from penetrating to them. [2] The human mind is like a house of three

stories, in the lowest of which are those who have confirmed themselves in favor of three Gods from eternity; while in the second and third stories are those who acknowledge and believe in one God under a visible human form, and that the Lord God the Saviour is He. As the sensual and corporeal man is merely natural, and viewed in himself is wholly animal, and differs from a brute animal only in being able to talk and reason, so he is like one living in a menagerie, where there are all kinds of wild beasts, and there he now acts the lion, now the bear, now the tiger, the leopard, or the wolf; and he may even act the lamb, but then in heart he laughs. [3] The merely natural man thinks of Divine truths only from the things of the world, and thus from the fallacies of the senses, for he is unable to raise his mind above these. Therefore the doctrine that he believes may be compared to a pottage made of chaff, which he eats as a dainty. Or it is like the bread and cakes that Ezekiel the prophet was commanded to make by mixing wheat, barley, beans, lentiles, and fitches, with cow's or human excrement, thus representing the church as it was with the Israelitish nation (*Ezek.* iv. 9, *seq.*). So is it with the doctrine of a church that is founded and reared upon a belief in three Divine persons from eternity, each one of whom singly is God. [4] Who would not see the monstrosity of that faith if it were presented as it is in itself in a picture before his eyes? for example, if the three were to stand in order beside each other, the first distinguished by a scepter and crown; the second holding a book, which is the Word, in his right hand, and in his left a golden cross spattered with blood; the third, encircled with wings, standing upon one foot, ready to fly forth and do his work, and above the three the inscription—*these three persons, being so many Gods, are one God.* What wise man seeing the picture would not say to himself, "Alas, what hallucination!" But he would say otherwise if he were to see a picture of one Divine Person with rays of heavenly light about His Head and with the inscription over it, *This is our God, at once Creator, Redeemer, and Regenerator, and therefore the Saviour.* Would not that wise man kiss this picture, carry it home in his bosom, and by the sight of it gladden his own mind, and the minds of his wife and his children and servants?

THE SECOND COMMANDMENT.

THOU SHALT NOT TAKE THE NAME OF JEHOVAH THY GOD IN VAIN; FOR JEHOVAH WILL NOT HOLD HIM GUILTLESS THAT HATH TAKEN HIS NAME IN VAIN.

297. In the *natural sense*, which is the sense of the letter, to take the name of Jehovah God in vain means the name itself, and its abuse in various kinds of conversation, especially in false speaking or lying, and in useless oaths or oaths to exculpate one's self in evil intentions (that is, oaths with imprecations), also when employed in juggleries and incantations. But to swear by God and His holiness, by the Word or the Gospel, at coronations, inaugurations into the priesthood, and inductions into offices of trust, is not to take the name of God in vain, unless he who takes the oath afterwards discards his promises as vain. But the name of God, because it is holiness itself, must be used continually in the holy things pertaining to the church, as in prayers, psalms, and all worship, also in preaching, and in writing on ecclesiastical subjects. This is so because God is in all things of religion, and when He is solemnly invoked He is present through His name and hears. In such ways is the name of God hallowed. That the name of Jehovah God is in itself holy is evident from that name, in that the Jews since their earliest age have not dared and do not dare to utter the name Jehovah; and for their sake the writers of the Gospels and the apostles were unwilling to use it, and used the name Lord instead, as is evident from various passages transferred from the Old Testament into the New, where the name Lord is used instead of Jehovah (as in *Matt.* xxii. 37; *Luke* x. 27, compared with *Deut.* vi. 5, and other passages). That the name of Jesus is in like manner holy is known from the saying of the Apostle that at this name every knee is bowed or should be bowed in heaven and on earth; and furthermore from this, that no devil in hell can utter that name. There are many names of God that must not be taken in vain, as Jehovah, Jehovah God, and Jehovah of Hosts, the Holy One of Israel, Jesus and Christ, and the Holy Spirit.

298. In the *spiritual sense*, the name of God means everything which the church teaches from the Word, and by which the Lord is invoked and worshiped. All such things in the complex are the name of God. "To take the name of God in vain," means, therefore, to introduce any of these things into frivolous conversation, into false speaking, lying, imprecations, juggleries or incantations; for this too is reviling and blaspheming God, thus His name. That the Word and whatever the church has from it, and thus all worship, is the name of God, can be seen from the following passages:—

From the rising of the sun My name shall be invoked (*Isa.* xli. 25; xxvi. 8, 13).

From the rising of the sun even unto the going down of the same, My name is great among the Gentiles; and in every place incense is offered unto My name. But ye profane My name in that ye say, The table of Jehovah is polluted; and ye snuff at My name, in that ye bring that which is torn, and the lame, and the sick (*Mal.* i. 11–13).

All peoples walk each in the name of its God; but we, let us walk in the name of Jehovah our God (*Micah* iv. 5).

They were to worship Jehovah in one place where He would place His name (*Deut.* xii. 5, 11, 13, 14, 18; xvi. 2, 6, 11, 15, 16);

that is, where He would establish His worship.

Jesus said, Where two or three are gathered together in My name, there am I in the midst of them (*Matt.* xviii. 20).

As many as received Him, to them gave He power to become sons of God, even to them that believe in His name (*John* i. 12).

He that believeth not hath been judged already, because he hath not believed in the name of the only begotten Son of God (*John* iii. 18).

Those who believe shall have life in His name (*John* xx. 31).

Jesus said, I have manifested Thy name to men and I have made known unto them Thy name (*John* xvii. 6, 26).

The Lord said, Thou hast a few names in Sardis (*Apoc.* iii. 4);

besides many other passages in which, as in the foregoing, the "name of God" means the Divine that goes forth from God, and by which he is worshiped. But the name Jesus Christ means everything of redemption, and everything of His doctrine, and thus everything of salvation, "Jesus" meaning everything of salvation through redemption, and "Christ" everything of salvation through His doctrine.

299. In the *celestial sense*, "to take the name of God in vain" means what the Lord said to the Pharisees:—

Every sin and blasphemy shall be forgiven unto men, but blasphemy of the Spirit shall not be forgiven (*Matt.* xii. 31, 32),

"blasphemy of the Spirit" meaning blasphemy against the Divinity of the Lord's Human, and against the holiness of the Word. That the Divine Human of the Lord is meant by the name of Jehovah God in the celestial or highest sense, is evident from the following passages :—

Jesus said, Father, glorify Thy name. And there came a voice out of heaven, saying, I have glorified it, and will glorify it again (*John* xii. 28).

Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son ; if ye shall ask anything in My name, that I will do (*John* xiv. 13, 14).

In the Lord's Prayer,

Hallowed be Thy name (*Matt.* vi. 9)

has the same meaning in the celestial sense. The same is true of "name" (*Ex.* xxiii. 21 ; *Isa.* lxiii. 16). As blasphemy of the Spirit is not forgiven unto men (according to the words in *Matt.* xii. 31, 32), and as this is what is meant [by this commandment] in the celestial sense, it is added, "for Jehovah will not hold him guiltless who taketh His name in vain."

300. That the name of any one means not his name alone but his every quality, is evident from the use of names in the spiritual world.

No man there retains the name he received in baptism, or that of his father or ancestry in the world ; but every one is there named according to his character, and angels are named according to their moral and spiritual life. Such are meant in these words of the Lord :—

Jesus said, I am the Good Shepherd. The sheep hear His voice, and He calleth His own sheep by name and leadeth them out (*John* x. 11, 3).

Also in these words :—

Thou hast a few names even in Sardis, that have not defiled their garments. He that overcometh I will write upon him the name of the city New Jerusalem, and My new name (*Apoc.* iii. 4, 12).

Gabriel and Michael are not the names of two persons in heaven, but by those names all in heaven who are in wisdom

respecting the Lord, and who worship Him are meant. The names of persons and of places in the Word do not mean persons and places, but the things of the church. Nor in the natural world does a name mean the person's name only, but his character also, because this adheres to his name; for in common conversation it is customary to say, "This he does for the sake of his name," or "for the fame of his name," or "this man has a great name," meaning that he is celebrated for such things as are in him, as for talents, erudition, merits, and so on. Who does not know that he who disparages and calumniates any one in name, also disparages and calumniates the actions of his life? In idea the two are joined together, and the fame of his name is thus destroyed. In like manner one who utters the name of a king, a noble, or any great man, with great disrespect, also casts opprobrium upon his majesty and dignity. So again he who mentions the name of another in a tone of contempt, at the same time belittles the acts of his life. This is true of every one. According to the laws of all kingdoms it is not lawful to sully and wound with slander any one's name, that is, his character and consequent reputation.

THE THIRD COMMANDMENT.

REMEMBER THE SABBATH DAY TO KEEP IT HOLY; SIX DAYS SHALT THOU LABOR AND DO ALL THY WORK; BUT THE SEVENTH DAY IS THE SABBATH OF JEHOVAH THY GOD.

301. This is the third commandment, as may be seen from *Ex.* xx. 8–10, and *Deut.* v. 12–14. In the *natural sense*, which is the sense of the letter, it means that six days are for man and his labors, and the seventh for the Lord and rest for man from the Lord. In the original tongue *Sabbath* signifies rest. With the children of Israel the Sabbath, because it represented the Lord, was the sanctity of sanctities, the six days representing His labors and conflicts with the hells, and the seventh His victory over them, and consequent rest; and as that day

was a representative of the close of the whole of the Lord's work of redemption, it was holiness itself. But when the Lord came into the world, and in consequence representations of Him ceased, that day became a day of instruction in Divine things, and thus also a day of rest from labors and of meditation on such things as relate to salvation and eternal life, as also a day of love towards the neighbor. That it became a day of instruction in Divine things is evident from this,

That on that day the Lord taught in the temple and in synagogues (*Mark* vi. 2 ; *Luke* iv. 16, 31, 32 ; xiii. 10) ;

And that He said to the man who was healed, Take up thy bed and walk ; and to the Pharisees that it was lawful for His disciples on the Sabbath day to pluck the ears of corn and eat (*Matt.* xii. 1–9 ; *Mark* ii. 23–28 ; *Luke* vi. 1–6 ; *John* v. 9–19),

each of these particulars signifying in the spiritual sense instruction in doctrinals. That that day was made also a day of love towards the neighbor is evident from what the Lord did and taught on that day (*Matt.* xii. 10–14 ; *Mark* iii. 1–9 ; *Luke* vi. 6–12 ; xiii. 10–18 ; xiv. 1–7 ; *John* v. 9–19 ; vii. 22, 23 ; ix. 14, 16).

From all this it is evident why the Lord said,

That He is Lord also of the Sabbath (*Matt.* xii. 8 ; *Mark* ii. 28 ; *Luke* vi. 5) ;

and because He said this, it follows that that day was a representative of Him.

302. In the *spiritual sense*, this commandment signifies man's reformation and regeneration by the Lord, "the six days of labor" signifying his warfare against the flesh and its lusts, and at the same time against the evils and falsities that are in him from hell, and "the seventh day" signifying his conjunction with the Lord, and regeneration thereby. That man's spiritual labor continues as long as that warfare lasts, but when he is regenerated he has rest, will be shown in what is to be said hereafter in the chapter on Reformation and Regeneration, especially under the following sections there :—

(1) Regeneration is effected in a manner analogous to that in which man is conceived, carried in a womb, born, and educated.

(2) The first act in the new birth is called reformation, which belongs to the understanding; and the second is called regeneration, which belongs to the will and therefrom to the understanding.

(3) The internal man is to be reformed first, and through that the external.

(4) Then a conflict arises between the internal and the external man, and the one that conquers rules the other.

(5) The regenerate man has a new will, and a new understanding; and so forth.

The reformation and regeneration of man are signified by this commandment in the spiritual sense, because they coincide with the labors and combats of the Lord with the hells, and with His victory over them, and the rest that followed. For the Lord reforms and regenerates man and renders him spiritual in the same manner in which He glorified His Human and made it Divine; and this is the meaning of the command to "*follow Him.*" That the Lord had combats, which are called "labors," is evident from *Isa.* liii. and lxiii.; and that like things are called "labors" in reference to men, from *Isa.* lxv. 23; *Apoc.* ii. 2, 3.

303. In the *celestial sense*, this commandment means conjunction with the Lord, followed by peace, because of protection from hell. For the Sabbath signifies rest, and in this highest sense, peace; therefore the Lord is called the Prince of Peace, and He also calls Himself "Peace," as is evident from the following passages:—

Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulders; and His name shall be called Wonderful, Counselor, God, Mighty, Father of eternity, Prince of Peace. Of the increase of His government and peace there shall be no end (*Isa.* ix. 6, 7).

Jesus said, Peace I leave with you, My peace I give unto you (*John* xiv. 27).

Jesus said, These things have I spoken unto you that in Me ye may have peace (*John* xvi. 33).

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; saying, Thy King reigneth (*Isa.* lii. 7).

Jehovah will deliver my soul in peace (*Ps.* lv. 18).

Jehovah's work is peace; and the labor of righteousness rest and security for ever; that My people may abide in a habitation of peace, and in tents of security, in quiet resting-places (*Isa.* xxxii. 17, 18).

Jesus said to the seventy whom he sent forth, Into whatsoever house ye enter, first say, Peace be to this house ; and if a son of peace be there, your peace shall rest upon him (*Luke* x. 5, 6 ; *Matt.* x. 12–14).

Jehovah will speak peace unto His people. Righteousness and peace have kissed each other (*Ps.* lxxxv. 8, 10).

When the Lord Himself appeared to His disciples, He said, Peace be unto you (*John* xx. 19, 21, 26).

Moreover, the state of peace into which men are to come from the Lord is treated of in *Isa.* lxv., lxvi. and elsewhere; and those will come into that state, who are received into the New Church which the Lord is establishing at this day. What peace is in its essence, which is the peace in which the angels of heaven and those who are in the Lord are, may be seen in the work on *Heaven and Hell* (n. 284–290). From all this it is also evident why the Lord called Himself "Lord of the Sabbath," that is, of rest and peace.

304. Heavenly peace, which, in respect to the hells, is that evils and falsities shall not rise up from them and break forth, may be compared in many respects with natural peace; as with peace after war, when every one is secure from enemies and is safe in his own city and home and living in his own fields and garden. This is as the prophet said when he spoke naturally of heavenly peace:—

They shall sit every man under his vine and under his fig-tree, and none shall make them afraid (*Micah* iv. 4 ; *Isa.* lxv. 21–23).

It may also be compared to recreations of mind and to rest after severe labor, and to the consolation felt by mothers after childbirth, when their parental love (called *storge*) manifests its delights. It may also be compared with serenity after tempests, black clouds, and thunders; also with spring, after a terrible winter has passed, and with the gladdening influences from the new growths in the fields and the blossoming in the gardens, meadows, and woods; and again with the state of mind experienced by those who, after storms and dangers on the sea, reach a port and set foot on the longed-for land.

THE FOURTH COMMANDMENT.

HONOR THY FATHER AND THY MOTHER, THAT THY DAYS MAY BE PROLONGED, AND THAT IT MAY BE WELL WITH THEE UPON THE EARTH.

305. So reads this commandment in *Ex.* xx. 12; *Deut.* v. 16. In the *natural sense*, which is that of the letter, "to honor thy father and thy mother" means to honor parents, to be obedient to them, to be devoted to them, and to return thanks to them for the benefits they confer, which are that they provide food and clothing for their children, and so introduce them into the world that they may act in it as civil and moral persons; and introduce them also into heaven by means of the precepts of religion, thus providing both for their temporal prosperity and their eternal happiness. All this parents do from a love which they have from the Lord, in whose stead they act. In a relative sense it means that if parents are dead, guardians should be honored by their wards. In a broader sense, to honor the king and magistrates, is meant by this commandment, since these provide for all in general the necessities which parents provide in particular. In the broadest sense this commandment means that men should love their country, since it supports and protects them, therefore it is called fatherland from father. But to country, king and magistrates honor must be rendered by parents and by them be implanted in their children.

306. In the *spiritual sense*, "to honor father and mother" means to reverence and love God and the church. In this sense, God who is the father of all, is meant by "father" and the church by "mother." In the heavens little children and the angels know no other father and no other mother, since they are there born anew of the Lord through the church. Therefore the Lord says:—

> Call no man your father on the earth; for one is your Father, who is in the heavens (*Matt.* xxiii. 9).

This was said with reference to children and angels in heaven, and not of children and men on earth. The Lord teaches the

same thing in the common prayer of the Christian churches, "Our Father who art in the heavens, hallowed be Thy name." In the spiritual sense, "mother" means the church, because as a mother on earth nourishes her children with natural food; so does the church nourish her children with spiritual food, and this is why the church is frequently called "mother" in the Word, as in *Hosea* :—

Plead with your mother; she is not my wife, and I am not her husband (ii. 2, 5).

In *Isaiah* :—

Where is the bill of your mother's divorcement, whom I have put away? (l. 1; *Ezek.* xvi. 45; xix. 10).

And in the Gospels :—

Jesus stretched forth His hand towards His disciples, and said, My mother and My brethren are these who hear the Word of God and do it (*Matt.* xii. 48–50; *Mark* iii. 33–35; *Luke* viii. 21; *John* xix. 25–27).

307. In the *celestial sense*, "father" means our Lord Jesus Christ, and "mother" the communion of saints, which means the Lord's church spread throughout the whole world. That the Lord is the Father, is evident from the following passages :—

Unto us a Child is born, unto us a Son is given. His name is God, Mighty, Father of eternity, Prince of Peace (*Isa.* ix. 6).

Thou art our Father; Abraham knoweth us not and Israel doth not acknowledge us; Thou art our Father, our Redeemer from everlasting is Thy name (*Isa.* lxiii. 16).

Philip said, show us the Father; Jesus saith unto him, He that seeth Me seeth the Father; how sayest thou then, Show us the Father? Believe Me that I am in the Father, and the Father in Me (*John* xiv. 8–11; also xii. 45).

That "mother" in this sense means the Lord's church, is evident from the following passages :—

I saw the holy city, New Jerusalem, made ready as a bride adorned for her husband (*Apoc.* xxi. 2).

The angel said to John, Come hither, I will show thee the bride, the wife of the Lamb; and he showed me the city, the holy Jerusalem (*Apoc.* xxi. 9, 10).

The time of the marriage of the Lamb is come, and His wife hath made herself ready: Blessed are they that have been called unto the marriage supper of the Lamb (*Apoc.* xix. 7, 9). (See also *Matt.* ix. 15; *Mark* ii. 19, 20; *Luke* v. 34, 35; *John* iii. 29; xix. 25–27.)

That "the New Jerusalem" means the New Church which the Lord is at this day establishing, may be seen in the *Apocalypse Revealed* (n. 880, 881); this church, and not the preceding, is the wife and the mother in this sense. The spiritual offspring which are born from this marriage are the goods of charity and the truths of faith; and those who are in these from the Lord, are called "sons of the marriage," "sons of God," and "born of God."

308. It must be kept in mind that a Divine-heavenly sphere of love continually goes forth from the Lord toward all who embrace the doctrine of His church, who are obedient to Him, as children are to their father and mother in the world, who devote themselves to Him, and who wish to be fed, that is, instructed by Him. From this heavenly sphere a natural sphere arises, which is one of love towards infants and children. This is a most universal sphere, affecting not only men, but also birds and beasts and even serpents; nor animate things only, but also things inanimate. But that the Lord might operate upon these even as upon spiritual things, He created a sun to be in the natural world like a father, the earth being like a mother. For the sun is like a common father and the earth like a common mother from the marriage of which all the vegetation that adorns the surface of the earth is produced. From the influx of that heavenly sphere into the natural world, come the marvelous developments of vegetation from seed to fruit, and again to new seed. It is from this also that many kinds of plants turn, as it were, their faces to the sun during the day, and turn them away when the sun sets. It is from this also that there are flowers that open at the rising of the sun and close at his setting. It is from this also that the song-birds sing sweetly at the early dawn, and likewise after they have been fed by their mother earth. Thus do all these honor their father and mother. They all bear testimony that in the natural world the Lord provides through the sun and the earth all necessities both for animate and inanimate things. Therefore it is said in *David*:—

Praise ye Jehovah from the heavens; praise ye Him, sun and moon; praise Him from the earth, ye dragons and all deeps; praise Him, fruitful trees and all cedars; beasts and all cattle; creeping things and flying

fowl; kings of the earth and all peoples; young men and maidens (*Ps.* cxlviii. 1–12);

and in *Job*:—

Ask, I pray, the beasts and they shall teach thee; or the fowls of the air, and they shall tell thee; or the shrub of the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. Who doth not know from all these things that the hand of Jehovah hath wrought this? (xii. 7–9).

"Ask and they will teach," signifies to observe, study, and judge from these things that the Lord Jehovah created them.

THE FIFTH COMMANDMENT.

THOU SHALT NOT KILL.

309. In the *natural sense*, this commandment "Thou shalt not kill" means not to kill a man, and not to inflict upon him any wound from which he may die, also not to maim his body. It means also not to inflict any deadly harm upon his name and fame, since with many fame and life go hand in hand. In a broader natural sense, murder means enmity, hatred, and revenge, which breathe slaughter; for in them murder lies concealed as fire in wood under ashes. Infernal fire is nothing else; hence the expressions, to be inflamed with hatred, to burn with revenge. These passions are murder in intention, not in act; but if fear of the law or of retaliation and revenge were removed from them, they would break forth into act, especially if there is treachery or ferocity in the intention. That hatred is murder, is evident from these words of the Lord:—

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother rashly shall be in danger of the judgment. But whosoever shall say to his brother, Raca, shall be in danger of the council, and whosoever shall say, Thou fool, shall be in danger of the hell of fire (*Matt.* v. 21, 22).

This is because whatever pertains to the intention pertains also to the will, and so essentially to the deed.

310. In the *spiritual sense*, murder means all modes of killing and destroying the souls of men, which modes are various and manifold, as for example, turning men away from God, religion, and Divine worship by insinuating scandalous thoughts against these, or by inducing such persuasions as cause aversion and even abhorrence. Such murderers are all the devils and satans in hell, with whom those in this world who violate and prostitute the sanctities of the church are in conjunction. Those who destroy souls by falsities are meant by the king of the abyss, who is called "Abaddon" or "Apollyon," that is, the Destroyer (*Apoc.* ix. 11); and in the prophetic Word [those whom they destroy] are meant by "the slain," as in the following passages:—

Thus said Jehovah God, Feed the flock of slaughter which their possessors have slain (*Zech.* xi. 4, 5, 7).

We are killed all the day long; we are counted as a flock for the slaughter (*Ps.* xliv. 22, 23).

Jacob shall cause them that come to take root. Is he slain according to the slaughter of them that are slain by him? (*Isa.* xxvii. 6, 7).

The thief cometh not but to steal and to kill the sheep; I am come that they may have life and abundance (*John* x. 10).

(Besides elsewhere, as in *Isa.* xiv. 21; xxvi. 21; *Ezek.* xxxvii. 9; *Jer.* iv. 31; xii. 3; *Apoc.* ix. 4, 5; xi. 7.)

And therefore the devil is called:—

A murderer from the beginning (*John* viii. 44).

311. In the *celestial sense*, to kill means to be rashly angry with the Lord, to hate Him, and to wish to blot out His name. It is said of such that they crucify the Lord, and this they would do, as the Jews did, if He were to come again into the world as before. This is meant by:—

A Lamb standing as though it had been slain (*Apoc.* v. 6; xiii. 8).

Also by the Lord's being crucified (*Apoc.* xi. 8; *Heb.* vi. 6; *Gal.* iii. 1).

312. The nature of man's internal, unless it is reformed by the Lord, has been made evident to me from seeing the devils and satans in hell; for they have it constantly in mind to kill the Lord; and as they cannot do this they are in the endeavor to kill those who are devoted to the Lord; but not being able, as men are in the world, to do this, they make every effort to destroy their souls, that is, to destroy faith and charity in them.

With such, essential hatred and revenge appear like lurid and glowing fires—hatred like a lurid fire, and revenge like a glowing fire—yet these are not fires, but appearances. The cruelties of their hearts sometimes appear above them in the air like contests with angels and their slaughter and overthrow. Such direful mockeries arise from their wrath and hatred against heaven. Moreover, at a distance, these same spirits appear like wild beasts of every kind, as tigers, leopards, wolves, foxes, dogs, crocodiles, and all kinds of serpents; and when they see gentle animals in representative forms, they rush upon them in fantasy and strive to tear them in pieces. They came to my sight like dragons standing near women with whom there were little children, whom they were endeavoring, as it were, to devour (according to what is recorded in the twelfth chapter of the *Apocalypse*); but these were nothing else than representations of hatred against the Lord and His New Church. That men in the world who wish to destroy the Lord's church are like these spirits is not evident to their companions; and for the reason that their bodies, through which they practise the moralities, absorb and conceal these things. But to the angels, who behold their spirits and not their bodies, they appear in forms like those of the devils above described. Who could have known such things had not the Lord opened the sight of some one, and given him the ability to look into the spiritual world? Otherwise, would not these, together with other most important matters, have lain concealed from man for ever?

THE SIXTH COMMANDMENT.

THOU SHALT NOT COMMIT ADULTERY.

313. In the *natural sense*, this commandment means not only not to commit adultery, but it refers also to willing and doing obscene things and thinking and speaking about lascivious things. That merely to lust is to commit adultery, is evident from the Lord's words:—

Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But I say unto you, that every one that looketh on

another man's wife to lust after her, hath committed adultery with her already in his heart (*Matt.* v. 27, 28).

The reason of this is that when lust enters the will it becomes, as it were, deed; for allurement enters into the understanding only, but into the will, intention; and the intention of a lust is a deed. But more on this subject may be seen in the work on *Marriage Love* and *Scortatory Love* (Amsterdam, 1768), which treats, On the Opposition of Marriage to Scortatory Love (n. 423–443); On Fornication (n. 444–460); On Adulteries and the Different Kinds and Degrees of Adultery (n. 478–499); On the Lust of Defloration (n. 501–505); On the Lust for Variety (n. 506–510); On the Lust of Violation (n. 511, 512); On the Lust of Seducing Innocences (n. 513, 514); On the Imputation of Scortatory Love and of Marriage Love (n. 523–531). All of these things are meant by this commandment in the natural sense.

314. In the *spiritual sense*, "to commit adultery" means to adulterate the goods of the Word and to falsify its truths. That "to commit adultery" means this also, has been hitherto unknown, because the spiritual sense of the Word has been hitherto concealed. That such is the meaning in the Word of "to commit adultery," "to adulterate," and "to commit whoredom" is evident from the following passages:—

Run ye to and fro through the streets of Jerusalem, and seek if ye can find a man that executeth judgment, and seeketh the truth. When I had fed them to the full, they committed adultery (*Jer.* v. 1, 7).

In the prophets of Jerusalem I have seen a horrible stubbornness in adulterating and walking in a lie (*Jer.* xxiii. 14).

They have wrought folly in Israel, and have committed whoredom, and have spoken My Word falsely (*Jer.* xxix. 23).

They committed whoredom, because they have left Jehovah (*Hos.* iv. 10).

I will cut off the soul that turneth unto them that have familiar spirits and unto the wizards, to go a whoring after them (*Lev.* xx. 6).

A covenant shall not be made with the inhabitants of the land, lest they go a whoring after their gods (*Ex.* xxxiv. 15).

Because Babylon adulterates and falsifies the Word more than others, she is called the great harlot, and it is said of her in the *Apocalypse*:—

Babylon hath given all nations to drink of the wine of the anger of her fornication (*Apoc.* xiv. 8).

The angel said, I will show unto thee the judgment of the great harlot; with whom the kings of the earth committed whoredom (*Apoc.* xvii. 1, 2).

For He hath judged the great harlot that corrupted the earth with her whoredom (*Apoc.* xix. 2).

Because the Jewish nation had falsified the Word, it was called by the Lord:—

An adulterous generation (*Matt.* xii. 39; xvi. 4; *Mark* viii. 38);
And the seed of the adulterer (*Isa.* lvii. 3).

There are many other passages where "adulteries" and "whoredoms" mean adulterations and falsifications of the Word (as in *Jer.* iii. 6, 8; xiii. 27; *Ezek.* xvi. 15, 16, 26, 28, 29, 32, 33; xxiii. 2, 3, 5, 7, 11, 14, 16, 17; *Hos.* v. 3; vi. 10; *Nahum* iii. 4).

315. In the *celestial sense*, "to commit adultery" means to deny the holiness of the Word, and to profane it. This meaning follows from the preceding spiritual meaning, which is to adulterate its goods and to falsify its truths. The holiness of the Word is denied and profaned by those who in heart ridicule all things of the church and of religion, for in the Christian world all things of the church and of religion are from the Word.

316. There are many causes which make a man to seem chaste, not only to others but also to himself, when, in fact, he is wholly unchaste; since he does not know that when a lust occupies the will it is a deed and cannot be removed except by the Lord after repentance. A man is not made chaste by abstaining from doing, but by abstaining from willing because it is a sin when the doing is possible. Just so far as any one abstains from adulteries and whoredoms, solely from fear of the civil law and its penalties; from fear of the loss of reputation and thus of honor; from fear of the diseases arising from them; from fear of the wife's upbraidings at home, and the consequent intranquillity of life; from fear of the vengeance of the husband and relatives, or of being beaten by their servants; or because of avarice, or any infirmity caused by disease or abuse or age or any other cause of impotence; even if he abstains on account of any natural or moral law, and not at the same time on account of spiritual law; he is nevertheless inwardly an adulterer and a fornicator. For he none the less be-

lieves that adulteries and whoredoms are not sins, and therefore he does not in his spirit make them unlawful before God; and thus in spirit he commits them, even if he does not commit them in the body before the world; and in consequence, when after death he becomes a spirit he speaks openly in favor of them. Furthermore, adulterers may be compared to covenant-breakers who violate compacts; also to the satyrs and *priapi* of the ancients, who roamed in forests, crying out, "Where are there virgins, betrothed maidens, and wives, to sport with?" Moreover, in the spiritual world adulterers actually appear like satyrs and *priapi*. They may also be compared to rank hegoats, or to dogs that run about the streets, looking about and smelling for female dogs to satiate their lasciviousness; and so on. When they become husbands their virility may be likened to the blossoming of tulips in spring, which in a month lose their flowers and wither.

THE SEVENTH COMMANDMENT.

THOU SHALT NOT STEAL.

317. In the *natural sense*, this commandment means, according to its letter, not to steal or to rob or to commit piracy in time of peace; and in general, not to take away any one's goods secretly or under any pretext. It also extends to all impostures and illegitimate gains, usuries and exactions; and again to frauds in paying taxes and duties and in discharging debts. Laborers transgress this commandment when they do their work unfaithfully and deceitfully; merchants, when they practice deceit in their merchandise, in weight, in measure, and in their accounts; officers, when they deduct from the soldiers' wages; judges, when they give judgment for friendship, reward, relationship, or others reasons, preventing law and evidence, and so depriving others of the goods which they rightfully possess.

318. In the *spiritual sense*, to steal means to deprive others of the truths of their faith, which is done by means of falsities

and heresies. Priests, who minister solely for gain or from a lust for honor, and teach what they see or might see from the Word to be untrue, are spiritual thieves, since they take away from the people the means of salvation, which are the truths of faith. Such are called thieves in the Word, in the following passages:—

He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. The thief cometh not but to steal, and to kill, and to destroy (*John* x. 1, 10).

Lay not up treasures upon earth, but in heaven, where thieves do not come and steal (*Matt.* vi. 19, 20).

If thieves come to thee, if robbers by night, how art thou cut off; will they not steal what is enough for them ? (*Obad.* verse 5).

They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief (*Joel* ii. 9).

They have committed falsehood, and the thief cometh in, and the troop spreadeth itself without (*Hos.* vii. 1).

319. In the *celestial sense*, thieves mean those who take away from the Lord His Divine power; also those who claim for themselves His merit and righteousness. These, even if they adore God, still do not trust in Him but only in themselves, and also do not believe in God, but only in themselves.

320. Those who teach what is false and heretical and persuade the common people that it is true and orthodox, although they read the Word, and from it may know what is false and what is true, also those who by fallacies confirm falsities of religion and seduce men thereby, may be compared to impostors and their impostures of all kinds; and because such impostures are in the spiritual sense essentially thefts, such persons may be compared to counterfeiters who strike false coins and gild them or give them outwardly the color of gold, and pass them for pure coins; then again to those who know how to cut and polish crystals skilfully and harden them, and who sell them for diamonds; also to men who carry apes or monkeys, clothed like men and with veiled faces on horses or mules through cities, and proclaim that these are noblemen of an ancient stock. They are also like those who put on false faces smeared with paints of various colors, over the living and natural face, concealing its beauty; and they are also like men

who exhibit selenite and mica, which shine as if from gold and silver, and try to sell them as coming from veins that are very precious. They may also be likened to those who by theatricals lead men away from true Divine worship, or from churches to playhouses. Those who establish all kinds of falsity, regarding truths as of no moment, and who discharge priestly functions solely for gain and a lust for honor, being thus spiritual thieves, may be likened to those thieves who carry keys wherewith they can open the door of any house; also to leopards and eagles, that with sharp eyes search for the fattest prey.

THE EIGHTH COMMANDMENT.

THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOR.

321. "Bearing false witness against the neighbor," or testifying falsely, means, in the *natural sense* nearest to the letter, to act the part of a false witness before a judge, or before others not in a court of justice, against one who is rashly accused of any evil, and to support the accusation by the name of God or anything else that is holy or by one's personal influence and the strength of his personal reputation. In a wider natural sense this commandment forbids all kinds of lies and hypocrisies in civil life which look to an evil end; also traducing and defaming the neighbor, to the injury of his honor, name, and fame, on which the man's whole character depends. In the widest natural sense, the commandment forbids plots, cunning devices, and premeditated evils against any one, which spring from various sources, as enmity, hatred, revenge, envy, emulation, and the like. For these evils conceal within them the bearing of false witness.

322. In the *spiritual sense*, "bearing false witness" means to persuade that falsity of belief is true belief and evil of life is good of life, and the reverse, doing this from purpose, not from ignorance; that is, doing this after one has learned what is true and good, not before; for the Lord says:—

If ye were blind, ye would have no sin; but now ye say, We see; therefore your sin remaineth (*John* ix. 41).

In the Word this kind of falsehood is called a "lie" and the intent is called "deceit," as in the following passages:—

We have made a covenant with death, and with hell we have made vision, for we have made a lie our trust, and in falsehood have we hid ourselves (*Isa.* xxviii. 15).

This is a rebellious people, lying sons, they will not hear the law of Jehovah (*Isa.* xxx. 9).

From the prophet even unto the priest every one worketh a lie (*Jer.* viii. 10).

The inhabitants speak a lie, their tongue is deceitful in their mouth (*Micah* vi. 12).

Thou wilt destroy them that speak a lie; Jehovah abhorreth the man of deceit (*Ps.* v. 6).

They have taught their tongue to speak a lie; their habitation is in the midst of deceit (*Jer.* ix. 5, 6).

Because a "lie" means what is false, the Lord says:—

That when the devil speaketh a lie, he speaketh from his own (*John* viii. 44).

("A lie" signifies what is false, and false speaking, in the following places also: *Jer.* xxiii. 14, 32; *Ezek.* xiii. 6–9; xxi. 29; *Hos.* vii. 1; xii. 1; *Nahum* iii. 1; *Ps.* cxx. 2, 3).

323. In the *celestial sense*, bearing false witness means blaspheming the Lord and the Word, thus banishing truth itself from the church; for the Lord is the Truth itself, as likewise the Word. On the other hand, to bear witness in this sense, means to speak the truth, and testimony means the truth itself. For this reason the Decalogue is called the "testimony" (*Ex.* xxv. 16, 21, 22; xxxi. 7, 18; xxxii. 15, 16; xl. 20; *Lev.* xvi. 13; *Num.* xvii. 4, 7, 10). And because the Lord is the truth itself, He says of Himself, that He bears witness,

That the Lord is the very truth (*John* xiv. 6; *Apoc.* iii. 7, 14);

And that He bears witness, and witnesses of Himself (*John* iii. 11; viii. 13–19; xv. 26; xviii. 37, 38).

324. Those who speak falsities from deceit or purposely, uttering them in a tone imitative of spiritual affection (and still more if they mingle with them truths from the Word, which are thus falsified), were by the ancients called sorcerers (on

whom see the *Apocalypse Revealed*, n. 462), also pythons, and serpents of the tree of the knowledge of good and evil. These falsifiers, liars, and deceivers may be likened to men who talk to those they hate in a bland and friendly manner, and while talking hold behind them a dagger with which to kill. They may also be likened to those who poison their swords and thus attack their enemies; or to those who mix hemlock with water, or who poison with wine and sweetmeats. They may also be likened to handsome and seductive harlots infected with venereal diseases; to stinging shrubs, which when brought near to the nostrils, hurt the olfactory fibers; to sweetened poisons; and also to ordure, which when dried emits in autumn a fragrant odor. Such are described in the Word by leopards (see the *Apocalypse Revealed*, n. 572).

THE NINTH AND TENTH COMMANDMENTS.

THOU SHALT NOT COVET THY NEIGHBOR'S HOUSE; THOU SHALT NOT COVET THY NEIGHBOR'S WIFE, NOR HIS MANSERVANT, NOR HIS MAIDSERVANT, NOR HIS OX, NOR HIS ASS, NOR ANYTHING THAT IS THY NEIGHBOR'S.

325. In the catechisms now in use, this commandment is divided into two, one forming the ninth, which is, "Thou shalt not covet thy neighbor's house;" and the other the tenth, which is, "Thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's." As these two commandments constitute one thing, and in *Ex.* xx. 17; *Deut.* v. 21, one verse, I have undertaken to treat of the two together; not wishing them to be joined together as one commandment, but rather that as heretofore they be kept separate as two, since the commandments are called (in the Hebrew) the *Ten Words* (*Ex.* xxxiv. 28; *Deut.* iv. 13; x. 4).

326. These two commandments have relation to all the preceding ones, and teach and enjoin not only that evils must not

be done, but also that they must not be lusted after, consequently that evils pertain not solely to the external man, but also to the internal; since he who refrains from doing evils and yet lusts to do them, still does them. For the Lord says :—

If any one lusts after another's wife, he has committed adultery with her already in his heart (*Matt.* v. 27, 28) ;

and the external man becomes internal, or acts as one with the internal, only when lusts have been removed. This also the Lord teaches, saying :—

Woe unto you, scribes and Pharisees ; for ye cleanse the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and platter, that the outside may be clean also (*Matt.* xxiii. 25, 26) ;

and the same is taught throughout that chapter. The internals which are Pharisaical, are lusts after the things that are forbidden to be done in the first, second, fifth, sixth, seventh and eighth commandments. It is known that when the Lord was in the world, He taught the internal things of the church, and these internal things are not to lust after evils; and He so taught in order that the internal and external man may make one. This is the being born anew, of which the Lord spoke to Nicodemus in the third chapter of *John ;* and no man can be born anew or be regenerated, and consequently become internal, except from the Lord. That these two commandments may have relation to all the preceding ones, inasmuch as the things forbidden therein are not to be lusted after, the house is first mentioned, after the wife, then the manservant, maidservant, ox, and ass, and lastly, everything that is the neighbor's. For the house involves all that follows, since it includes the husband, wife, manservant, maidservant, ox and ass. Again, the wife, who is next mentioned, involves all that follows; for she is the mistress as the husband is the master in the house; the manservant and maidservant are beneath these, the ox and the ass beneath the latter, and last of all come all things that are below or without, which means everything that is the neighbor's. Evidently therefore, in these two commandments all the preceding, both in general and in particular, are regarded, both in a broad and a restricted sense.

327. In the *spiritual sense*, these two commandments forbid all lusts that are contrary to the spirit, thus all that are contrary to the spiritual things of the church, which relate chiefly to faith and charity; for unless lusts are subdued, the flesh let loose would rush into every wickedness. For it is known from *Paul*,

> That the flesh lusteth against the spirit, and the spirit against the flesh (*Gal.* v. 17);

and from *James*:—

> Each man is tempted by his own lust, when he is enticed; then the lust, when it hath conceived, beareth sin; and sin, when it is completed, bringeth forth death (i. 14, 15);

again from *Peter*,

> That the Lord reserves the unrighteous unto the day of judgment, to be punished; but chiefly them that walk after the flesh in lust (2 *Epis.* ii. 9, 10).

In short, these two commandments understood in the spiritual sense relate to all things that have before been presented in the spiritual sense, that they must not be lusted after; so likewise, to all that has been before presented in the celestial sense; but to repeat all these things is unnecessary.

328. The lusts of the flesh, the eye, and the other senses, separated from the lusts, that is, from the affections, the desires, and the delights of the spirit, are wholly like the lusts of beasts, and consequently are in themselves beast-like. But the affections of the spirit are such as angels have, and therefore are to be called truly human. For this reason, so far as any one indulges the lusts of the flesh, he is a beast and a wild beast; but so far as one satisfies the desires of the spirit, he is a man and an angel. The lusts of the flesh may be compared to shrivelled and dried up grapes and to wild grapes; but the affections of the spirit to juicy and delicious grapes, and also to the taste of the wine that is pressed from them. The lusts of the flesh may be compared to stables where there are asses, goats, and swine; but the affections of the spirit to stables where there are noble horses, and sheep and lambs; and they differ as an ass and a horse, a goat and a sheep, a lamb and a pig; in general, as dross and gold, as limestone and silver, as coral and rubies,

and so on. Lust and the deed are connected like blood and flesh, or like flame and oil; for lust is within the deed, as air from the lungs is in breathing or in speaking, or as wind in the sail when the vessel is in motion, or as water on the wheel that gives motion and action to machinery.

THE TEN COMMANDMENTS OF THE DECALOGUE CONTAIN ALL THINGS THAT BELONG TO LOVE TO GOD, AND ALL THINGS THAT BELONG TO LOVE TOWARD THE NEIGHBOR.

329. In eight of the commandments of the Decalogue, the first, second, fifth, sixth, seventh, eighth, ninth and tenth, there is nothing said of love to God and love toward the neighbor; since it is not said that God should be loved, that His name should be hallowed, that the neighbor should be loved and consequently that he should be dealt with sincerely and uprightly. It is only said, "Thou shalt have no other God before Me;" "Thou shalt not take the name of God in vain;" "Thou shalt not kill;" "Thou shalt not commit adultery;" "Thou shalt not steal;" "Thou shalt not bear false witness;" "Thou shalt not covet what belongs to thy neighbor;" that is in general, that evil, either against God or the neighbor, is not to be cherished in will or thought, nor to be done. The reason why such things as relate directly to love and charity are not commanded, but only such things as are opposed to them are forbidden, is that so far as man shuns evils as sins, so far does he will the goods that pertain to love and charity. That the prime thing of love to God and the neighbor is not to do evil, and the second to do good, will be seen in the chapter on Charity. [2] There are two opposite loves, the love of desiring and doing good, and the love of desiring and doing evil; this latter is infernal and the other is heavenly; for all hell is in the love of doing evil, and all heaven in the love of doing good. Since then, man is born into all kinds of evil, and therefore from birth inclines to what pertains to hell, and since he cannot enter heaven unless he is born again or regenerated, it is necessary that evils, which belong to hell, should be removed before he can desire goods, which are

heavenly. For no one can be adopted by the Lord until he is separated from the devil. But how evils are removed and man is brought to do good, will be shown in the two chapters, on Repentance, and on Reformation and Regeneration. [3] That evils must be put away, before the good that a man does becomes good in the sight of God, the Lord teaches in *Isaiah* :—

Wash you, make you clean; put away the evil of your doings from before mine eyes; [cease to do evil], learn to do well, then though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool (*Isa.* i. 16–18).

The following, in *Jeremiah*, is similar:—

Stand in the gate of Jehovah's house, and proclaim there this Word, Thus said Jehovah of Hosts, the God of Israel, Amend your ways and your doings; trust ye not in lying words, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah, is this [that is, the church]. Will ye steal, murder, and commit adultery, and swear through falsehood, and then come and stand before Me in this house, which is called by My name, and say, We are delivered, when ye are doing all these abominations? Is this house become a den of robbers? Behold, even I have seen it, saith Jehovah (vii. 2–4, 9–11).

[4] That before washing or purification from evils prayer to God is not heard is also taught in *Isaiah* :—

Jehovah saith, Ah sinful nation, a people laden with iniquity, they have gone away backward. When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear (i. 4, 15).

That love and charity follow when by shunning evils what is commanded in the Decalogue is done is evident from the Lord's words in *John* :—

Jesus said, He that hath My commandments and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father; and I will love him, and will manifest Myself to him: and We will make our abode with him (xiv. 21, 23).

By commandments here the commandments of the Decalogue are particularly meant, which are that evils must not be done or lusted after, and that the love of man to God and the love of God toward man then follow as good follows when evil is removed.

330. It has been said that so far as man shuns what is evil he wills what is good. This is so because evils and goods are opposites; for evils are from hell and goods from heaven; therefore so far as hell, that is, evil, is removed, so far heaven approaches and man looks to good. That this is so is very manifest from the eight commandments of the Decalogue when so viewed; thus, (i.) So far as one refrains from worshiping other gods, so far he worships the true God. (ii.) So far as one refrains from taking the name of God in vain, so far he loves what is from God. (iii.) So far as one refrains from the wish to commit murder, or to act from hatred and revenge, so far he wishes well to his neighbor. (iv.) So far as one refrains from a wish to commit adultery, so far he wishes to live chastely with a wife. (v.) So far as one refrains from a wish to steal, so far he pursues sincerity. (vi.) So far as one refrains from a wish to bear false witness, so far he wishes to think and say what is true. (vii. and viii.) So far as one refrains from coveting what belongs to the neighbor, so far he wishes the neighbor to enjoy his own. From all this it is evident that the commandments of the Decalogue contain all things of love to God and love towards the neighbor. Therefore *Paul* says:—

> He that loveth another, hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is summed up in this saying, Thou shalt love thy neighbor as thyself. Love worketh no ill to the neighbor; therefore love is the fulfilment of the law (*Rom.* xiii. 8–10).

To this must be added two canons for the service of the New Church: (i.) That no one can of himself shun evils as sins and do good that is good in the sight of God; but that so far as any one shuns evils as sins, so far he does good, not of himself, but from the Lord. (ii.) That man ought to shun evils as sins and to fight against them as if of himself; but if one shuns evils for any other reason than because they are sins he does not shun them, but only prevents their appearance before the world.

331. Good and evil cannot exist together, and so far as evil is put away good is regarded and felt as good, for the reason that there exhales from every one in the spiritual world a sphere

of his love which spreads itself round about and affects, and causes sympathies and antipathies. By these spheres the good are separated from the evil. That evil must be put away before good can be recognized, perceived, and loved, may be compared to many things in the natural world; for example: one cannot visit another who keeps a leopard and a panther shut up in his chamber (himself living safely with them because he feeds them), until those wild beasts have been removed. [2] Who that is invited to the table of a king and queen does not before he goes wash his hands and face? Or who enters the bridal chamber with his bride after marriage before he has washed himself wholly, and clothed himself with wedding garments? Who does not purify ores by fire, and separate the dross, before he obtains the pure gold and silver? Who does not separate the tares from the wheat before putting it into his granary? Who does not thresh the bearded chaff from his barley, before he gathers it into his house? [3] Who does not skim off raw meat in cooking before it becomes eatable and placed upon the table? Who does not beat the worms from the leaves of the trees in his garden, lest the leaves be devoured and the fruit thereby destroyed? Who does not dislike dirt in his chambers and halls, and cleanse them, especially when a prince or the espoused daughter of a prince is expected to arrive? Who loves and wishes to marry a maiden who is full of disease, and covered with pimples and blotches, however she may paint her face, dress splendidly, and labor by the charms of her conversation to move him by the enticements of love? [4] Man himself ought to purify himself from evils, and not wait for the Lord to do this without his co-operation. Otherwise he would be like a servant going to his master, with his face and clothes befouled with soot and dung, and saying, "Master, wash me." Would not his master say to him, "You foolish servant, what are you saying? See, there are water, soap, and a towel; have you not hands of your own and the power to use them? Wash yourself." So will the Lord God say, "These means of purification are from Me, and your ability to will and do are also from Me; therefore use these My gifts and endowments as your own, and you will be purified;" and so on. That the external man is to be cleansed, but by means of the internal, the Lord

teaches in the twenty-third chapter of *Matthew* from beginning to end.

332. To this shall be added four Memorable Relations. First:—

I once heard loud shouts, which seemed to gurgle up from the lower regions through waters, one toward the left, crying, "O how just!" another toward the right, "O how learned!" and a third from behind, "O how wise!" And as the thought came to me, whether even in hell there are just, learned and wise persons, I had a desire to see whether there were or not; and it was said to me from heaven, "You shall see and hear."

And having in spirit left the house I saw before me an opening; and approaching it, and looking down, I saw a ladder by which I descended. And when I was below I saw plains covered with shrubbery intermixed with thorns and nettles; and I asked whether this was hell. They said, "This is the lower earth, which is just above hell." Then following the order of the shouts, I went first toward the cry, "O how just!" and I saw an assembly of those who in the world had been judges, and who had been influenced by friendship and bribes; then toward the second cry, "O how learned!" and I saw an assembly of those who in the world had been reasoners; then toward the third cry, "O how wise!" and I saw an assembly of those who in the world had been confirmers.

From these latter I turned to the first, where the judges were who had been influenced by friendship and bribes and who were proclaimed just; and I saw at the side as it were an amphitheater built of brick and roofed with black tiles; and I was told that in that was their Tribunal. On the north side there were three entrances to it and on the west three, but none on the south and east, an indication that their decisions were not decisions of justice, but arbitrary. [2] In the center of the amphitheater was a fire-place, into which the servants attending the fire were throwing pitch-pine dipped in sulphur and bitumen, the light from which, flickering upon the plastered walls, presented images of birds of evening and night. But this fire-place, and the flickering of the light from it forming such images were representations of their decisions, that they were able to color the facts in any case, and give them an

appearance according to their own prepossessions. [3] Half an hour afterwards I saw old men and young men clad in gowns and cloaks enter, and removing their caps, take seats beside the tables to sit in judgment. And I heard and perceived how skilfully and ingeniously, out of regard for friendship, they turned and twisted their decisions into seeming justice; and this they did to such an extent that they did not see their injustice to be anything but justice, or what is just to be anything but unjust. Such persuasions concerning these matters shone from their faces and were heard in the tones of their voices. There was then granted me enlightenment from heaven, whereby I had a perception of each particular, whether it was in accordance with justice or not; and I saw how industriously they veiled over injustice, and made it look like justice, and selected from the laws that which favored them, to which they bent the matter in question, and by skilful reasonings put all else aside. After their decisions had been given, they were announced without to their clients, friends, and partisans, and these, to return the favor, cried out for a long distance, "O how just! O how just!"

[4] After this I talked about these with the angels of heaven, and told them some of the things that I had seen and heard. And the angels said, "Such judges seem to others to be gifted with the keenest intellectual vision, when in fact they do not see the least particle of justice or equity. If you take away their friendship for any one, they sit in judgment like statues, and merely say, 'I grant it; I agree to this, or to that.' This is because all their decisions are prejudiced, and their prejudice with partiality follows the case from beginning to end; consequently they see nothing in it but their friend's interest; at everything opposed to this, they look askance, viewing it with piratical glances, and if they take it up again they involve it in reasonings as spiders entangle their captives in their webs and devour them. Therefore it is that when they do not follow the thread of their prejudice, they see nothing of what is right. They have been examined as to whether they were able to see, and they were found unable. The inhabitants of your world will be astonished at this fact, but tell them that this is a truth that has been investigated by the angels of hea-

ven. Because they see nothing of justice, we in heaven do not think of them as men, but as monstrous images of men, the heads of which are formed of what pertains to friendship, the breasts of what pertains to injustice, the hands and feet of what pertains to confirmation, and the soles of the feet of what pertains to justice; and if this is unfavorable to their friends, they cast it under foot and trample upon it. [5] But what they are, viewed in themselves, you shall see, for their end is near."

And lo, the ground suddenly gaped, the tables fell one upon another, and the men, together with the whole amphitheater, were swallowed up, cast into caverns and imprisoned.

I was then asked if I wished to see them there; and behold, they appeared with faces like polished steel; their bodies from the neck to the loins looked like sculptured work clothed with leopard skins, and their feet like serpents. And I saw the law-books which had lain upon their tables turned into playing-cards; and now instead of acting as judges they were hired to make cinnabar into paint for besmearing the faces of harlots, and turning them into beauties.

Having seen all this, I wished to visit the other two assemblies, one composed of mere reasoners and the other of mere confirmers. But I was told to wait a while, and angel companions would be given me from a society most nearly above those spirits, and that through them light would be given me from the Lord, and I would see marvelous things.

333. Second Memorable Relation:—

After a while I heard again from the lower earth the exclamations I had heard before, "O how learned! O how learned!" And I looked about to see who were present, and behold the angels were there who occupied the heaven directly above those who cried, "O how learned!"

To these I spoke about the shouting, and they said, "Those learned spirits are such as merely reason *whether a thing is so or is not*, and who rarely *think* that it is so. Therefore they are like winds that come and go, like bark around hollow trees, and like nutshells without a kernel; or like a rind about fruit without pulp; for their minds are devoid of interior judgment, and are merely united with the bodily senses; unless

therefore the senses themselves decide, they are able to form no conclusions. In a word, they are merely sensual, and we call them Reasoners. They are so called because they never come to a conclusion about anything, but take up whatever they hear and dispute as to whether it is so or not, with unceasing contention. They love nothing better than to attack truths, and tear them to pieces by bringing them into disputation. These believe themselves to be more learned than all others in the world."

[2] Having heard this, I asked the angels to conduct me to them; and they led me to a cave, from which steps descended to the lower earth. We went down, following the cry, "O how learned!" And behold, several hundred spirits stood in one place, stamping upon the ground. Wondering at this I asked why they thus stood and stamped the ground with their feet, adding, that they might make a hole in it with their feet.

At this the angels smiled and said, "They appear so to stand still, because their thought on any subject is never that it is so, but only whether it is so or not, and thus it is a matter of dispute; and as they never get beyond this in their thought, they appear as never advancing, but only as treading and wearing on one spot."

The angels also said, "Those who come from the natural world into this and hear that they are in another world form themselves into companies in many places and ask where heaven is, where hell is, and where God is. And when they have been told they begin to reason, dispute, and contend about whether there is a God. This they do, because in the natural world at the present day, there are so many naturalists, who, whenever religion is talked about, bring the subject into dispute, both among themselves and with others; and the discussion of this question rarely terminates in an affirmation of belief that there is a God. Afterwards these persons associate themselves more and more with the wicked, which is done because no one can do any good from the love of good, except from God."

[3] After this I was conducted to that assembly, and behold, there appeared to me men handsomely clothed and with faces not unbecoming; and the angels said, "These so appear

in their own light; but if the light of heaven flows in, both their faces and their garments are changed." And when the light of heaven was admitted, they appeared with dusky faces and clothed in coarse black garments; but this light being withdrawn, they appeared as before.

Presently I talked with some of the assembly, and said, "I heard from the throng about you the shout, 'O how learned!' It may therefore be permissible to have a conversation with you on matters of the most learned nature."

They replied, "Say what you please; we will give you a satisfactory answer."

And I asked, "What kind of religion is necessary for the salvation of man?"

They answered, "We will divide this question into several; and until these are decided we can give no reply. The investigation will proceed as follows: (1) Is religion anything? (2) Is there such a thing as salvation or not? (3) Is one religion more efficacious than another? (4) Is there a heaven and a hell? (5) Is there an eternal life after death? besides other questions."

I asked about the first question, Is religion anything? and they began to discuss it with a host of arguments. I begged of them to refer it to the assembly. They did; and the general response was, that this proposition required so much investigation that it could not be finished before evening.

I asked them whether they could finish it within a year.

One of them replied, that it could not be finished in a hundred years.

I answered, "Meanwhile you are without religion; and as salvation depends on this, you are without any idea of salvation or any belief in it or hope of it."

He replied, "Must it not first be shown whether there is such a thing as religion, and what it is, and whether it is anything? If it is, it must be also for the wise; if not, it must be for the vulgar only. It is known that religion is called a bond; but for whom is it a bond? If for the vulgar only in reality it is not anything; but if for the wise also, then it is something."

[4] Hearing this, I said, "You are anything but learned, because you are able to think only whether a thing is so or not,

and bandy it from one side to the other. How can a man be learned unless he knows something for a certainty and advances in the knowledge of it as a man walks, step by step, thus gradually attaining to wisdom? Otherwise you do not even touch truths with the tip of your finger, but you remove them further and further out of sight. Therefore to reason merely as to whether a thing is so or not, is to reason about the fit of a cap or shoe without ever trying it on. What then comes of this but that you do not know whether anything is a reality, or is only an idea, thus whether there is such a thing as salvation, or eternal life after death, whether one religion is better than another, or whether there is a heaven and a hell? On these subjects you cannot think at all so long as you stick at the first step, and tread the ground there, instead of bringing forward one foot after the other, and going on. Have a care for yourselves lest your minds, while standing thus outside the door of judgment, grow hard within and become like pillars of salt."

So saying I withdrew, while they from indignation threw stones after me. They then appeared to me like graven images in which there is nothing of human reason.

I asked the angels of the lot of such; and they said that the lowest of them were sent down into the deep, into a desert there, and are compelled to carry packs; and then, as they are unable to evolve anything from reason, they gabble and talk nonsense, and at a distance they appear like asses carrying burdens.

334. Third Memorable Relation:—

After this, one of the angels said, "Follow me to the place where they shout, "O how wise!" and you will see monsters of men; you will see faces and bodies that are human, and yet they are not men."

"Are they beasts, then?" I asked.

He replied, "They are not beasts, but beast-men; for they are those who are utterly unable to see whether truth is truth or not, and yet can make whatever they wish seem true. With us, such are called Confirmers."

We followed the shouting, and came to the place; and behold, an assembly of men, and around about them a throng, and in the throng some of noble birth, and when these heard them

prove whatever they themselves were saying and uphold it with so manifest a concurrence, they turned around and shouted, "O how wise!"

[2] But the angel said to me, "Let us not go among them, but call one of the assembly to us." And we called one out and withdrew with him, and talked over various subjects; and he confirmed them one by one until they seemed to be perfectly true.

We asked him whether he could confirm things contrary to each other; and he said he could just as well as the others. He then said openly and from his heart, "What is truth? Is there anything true in the nature of things, other than what man makes true? Say what you please and I will make it true."

I said, "Make this true that faith is the all of the church."

And this he did so dextrously and skilfully that the learned bystanders admired and applauded. I then asked him to make it true that charity is the all of the church; and he did so; and then that charity is no part of the church; and he so clothed and decorated both statements with appearances that the bystanders would look at each other, and say, "Is he not wise?"

I then said, "Do you not know that to live well is charity, and to believe well is faith? Does not he who lives well also believe well? Thus does not faith belong to charity and charity to faith? Do you not see that this is true?"

He answered, "I will make it true, and I shall see." This he did and said, "I see it now." But immediately he made the contrary true, and then he said, "I see that this is true also."

At this we smiled and said, "Are they not contraries? How can two contraries both be true?"

Becoming angry at this, he said, "You are wrong; both are true, inasmuch as there is nothing true but what man makes true."

[3] There was one standing near who in the world had been an ambassador of the highest grade. He was astonished at this and said, "I acknowledge that something like this goes on in the world, nevertheless you are insane. Make it true, if you can, that light is darkness, and that darkness is light."

He answered, "I can do that easily. What are light and darkness but states of the eye? Is not light turned to shade

when the eye turns from sunlight, as also when a man fixes his eye intently upon the sun? Who does not know that the state of the eye is then changed, and that therefore light appears as shade? And again, when the former state of the eye returns, this shade appears as light. Does not the owl see the darkness of night as the light of day, and the light of day as the darkness of night, and even the sun itself as an opaque and dusky globe? If a man had eyes like an owl's what would he call light and what darkness? What then is light but a state of the eye? And if light is only a state of the eye, is not light darkness and darkness light? Therefore both statements are true."

[4] But as this confirmation confounded some, I said, "I have noticed that this confirmer does not know that there is a true light and a fatuous light, and that both kinds seem to be light; yet the fatuous light in reality is not light, but compared to true light is darkness. An owl is in fatuous light; for within its eyes there is a passion for tearing birds to pieces and devouring them, and this light causes its eyes to see at night, precisely like those of cats, whose eyes in cellars look like lighted candles. It is the fatuous light arising within their eyes from the passion for tearing mice to pieces and devouring them, which produces this effect. Evidently, therefore, the light of the sun is true light, and the light of greed is fatuous light."

[5] After this, the ambassador asked the confirmer to make it true that a raven is white and not black.

He answered, "That also I can easily do." And he said, "Take a needle or a razor, and open the quills and feathers of a raven; then remove the quills and feathers, and look at the raven's skin; is it not white? What is the blackness that surrounds it, but a shade, from which we must not judge of the color of the raven? For proof that black is only a shade, consult those skilled in the science of optics, and they will tell you that if you grind a black stone or black glass to fine powder, you will see that the powder is white."

But the ambassador said, "Does not the raven appear to the sight to be black?"

The confirmer answered, "Are you, who are a man, willing to consider a subject from appearances? You may indeed say

according to the appearance that a raven is black, but you cannot think so. As for example you may say according to the appearance, that the sun rises and sets; but as you are a man you cannot think so, because the sun is motionless and the earth moves. It is the same with a raven. The appearance is an appearance. Say what you will, a raven is totally white; it even becomes white when it grows old; this I have seen."

After this the bystanders looked at me; therefore I said, "It is true that the quills and feathers of a raven partake of whiteness inwardly; so does its skin; but this is the case not only with ravens but all the birds in the universe as well; and every one distinguishes birds by their apparent colors; if this were not done, we might say that every bird is white, which would be absurd and meaningless."

[6] Then the ambassador asked him whether he could make it true that he was himself insane; and he answered, "I can, but I do not wish to do so. Who is not insane?"

Finally, they asked him to say from his heart whether he was jesting, or really believed that there is nothing true but what man makes true; and he said, "I swear that I believe it."

Afterwards this universal confirmer was sent to the angels, who examined his character; and after the examination they said that he did not possess a single grain of understanding, because in him everything above the rational was closed, and only that below the rational was open; above the rational there is spiritual light, and below the rational natural light; and this light in man is such that by it he can confirm whatever he pleases. When spiritual light does not flow into natural light, man does not see whether any truth is a truth, nor, therefore, whether any falsehood is a falsehood; these must be seen from spiritual light in natural light, and spiritual light is from the God of heaven, who is the Lord. Therefore this universal confirmer is neither man nor beast, but is a beast-man.

[7] I asked the angels about the lot of such, whether they could be with the living, since man has life from spiritual light, and from this comes his understanding. They said that such, when they are alone, are unable to think at all and therefore to speak, but stand dumb like automatons and as it were in a deep sleep; but that they wake up the moment their ears catch

anything. They added that those who are inmostly wicked become such; into these spiritual light from above cannot flow, but only something spiritual from the world from which they derive their faculty of confirming.

[8] When this had been said I heard a voice from the angels who examined him, saying, "From what you have heard form a universal conclusion."

This was the conclusion: That the ability to confirm whatever one pleases is not an indication of understanding; but the ability to see that truth is truth, and that falsehood is falsehood, and to confirm it is an indication of understanding.

After this, I looked toward the assembly where the confirmers were standing with the crowd about them crying, "O how wise!" And lo! a dusky cloud enveloped them, and in the cloud owls and bats were flying. And it was told me, "The owls and bats that are flying in the cloud were correspondences and therefore appearances of their thoughts; because in this world confirmations of falsities to such an extent that they seem to be truths, are represented under the forms of birds of night, whose eyes are illumined within by a fatuous light, whereby they see objects in darkness as in light. Such fatuous spiritual light do those have who confirm falsities until they seem like truths, and who afterward believe them to be truths. All such have a sort of backward sight, but no forward sight."

335. Fourth Memorable Relation:—

Once when I awakened from sleep in the morning twilight, I saw as it were specters before my eyes in various shapes; and afterward when it was daylight I saw fatuous lights of different forms; some like sheets of paper filled with writing and folded again and again, so that they looked like falling stars which in their descent vanished in the air; and some like open books, some of which shone like little moons, and some burned like candles; among these were some books that ascended to a great height and there perished, and others that fell down to the earth and there crumbled to dust. From these appearances I conjectured that there were those standing below these meteors who dispute about imaginary matters, which they deem of great importance; for in the spiritual world such phenomena

appear in the atmospheres from the reasonings of those standing below.

And presently the sight of my spirit was opened, and I saw a number of spirits whose heads were wreathed with leaves of laurel, and their bodies clothed with flowered gowns, which signified that they were spirits who in the natural world had been famed for erudition. As I was in the spirit, I approached and mingled with the assembly. I then heard that they were bitterly and hotly disputing about *connate ideas,* whether any such were inherent in man from birth, as in beasts.

Those who were in the negative turned away from those in the affirmative, and at length they stood apart from each other like the ranks of two armies ready to fight sword in hand; but as they had no swords, they fought with the points of words.

[2] But suddenly an angelic spirit stood in their midst, and speaking with a loud voice said, "At a short distance from you I heard that you were engaged in hot dispute about connate ideas, whether they are inherent in men as in beasts; but I tell you, *that men have no connate ideas, and that beasts have no ideas at all.* You are therefore quarreling about nothing, or as the saying is, about goats' wool, or the beard of Time."

Hearing this, they were all enraged and shouted, "Put him out; he talks contrary to common sense."

But when they tried to put him out they saw that he was encompassed with heavenly light which they could not break through; for he was an angelic spirit. They therefore drew back and moved a little way from him; and when the light had been indrawn, the angel said to them, "Why are you angry? First listen, and put together the reasons I shall offer, and form a conclusion from them yourselves. I foresee that those among you who excel in judgment will accede, and will calm the tempests that have arisen in your minds."

At these remarks they said, though still in an indignant tone, "Speak then, and we will listen."

[3] So the angel began and said, "You believe that beasts have connate ideas; and this you have inferred from the fact that their actions seem to proceed from thought; and yet they have no thought whatever, and ideas are only predicable of thought. Furthermore, it is a characteristic of thought that

those who think act in this or that manner for this or that purpose. Consider therefore, whether the spider which weaves its web with such perfect art thinks in its little head, I will stretch out my threads in this way, and bind them together with cross-threads, so that my web may not be blown asunder by a violent rush of air; at the inner ends of the threads, which shall form the center of the web, I will prepare a seat for myself, where I shall feel whatever touches my web, and run at once to the spot; so that if a fly gets in, he shall be entangled, and I will rush upon him instantly and bind him fast, and he shall serve me for food. Or again, does a bee think in his little head, I will fly abroad; I know where there are fields in bloom; and there I will get wax from the flowers, and will suck honey from them; and with the wax I will build compact rows of little cells in such a way that I and my companions can go in and out easily, as if by streets; then I will store in them abundance of honey, enough even for the coming winter, so that we may not die;—and other marvelous things, in which they not only vie with the political and economical prudence of man, but even surpass it (see above, n. 12)? [4] Again, does the hornet think in his little head, I and my companions will build for ourselves a little house of thin paper, the walls of which we will make within like a labyrinth; and in the inmost we will prepare a kind of forum to which there shall be a way of ingress and of egress, contrived with such art that no living creature except those belonging to our own family, shall find the way to the inmost place where we are assembled? Again, does the silk-worm, while it is a grub, think in its little head, Now is the time for me to prepare to spin silk, so that when it is spun, I may fly forth, and in the air, into which I could not ascend before, may sport with my equals and provide myself a posterity? Or do other worms so think, when they creep about the walls, and become nymphs, aureliæ, chrysalides, and finally butterflies? Has a fly any idea about having congress with another in some one place and not another? [5] It is the same with larger animals as it is with these smaller ones; with birds and feathered creatures of all kinds when they pair, build their nests, lay their eggs therein, sit on them, hatch their young, provide food for them, care for

them until they can fly, and then drive them from the nests as if they were not their own offspring; besides many other things. It is the same also with the beasts of the earth, with serpents and with fishes. Who among you cannot see from the above statements that the spontaneous acts of these creatures do not flow from any thought, of which alone ideas can be predicated? The error that beasts have ideas has come from no other source than a persuasion that they think equally with men, and that speech alone makes the difference between them."

[6] After this, the angelic spirit looked around, and as he saw them still hesitating whether or not beasts have thought, he continued his discourse, and said, "I perceive that from those actions of brute animals that are similar to human actions, there still clings to you the fanciful idea that they possess thought. I will tell you, therefore, the source of those actions. Every beast, every bird, every fish, reptile, and insect has its own natural, sensual, and corporeal love, the abode of which is its head and the brains there; through their brains the spiritual world flows into their bodily senses immediately, and through them determines their actions; this is the reason why their bodily senses are much more exquisite than those of men. That influx from the spiritual world is what is called instinct; and it is called instinct because it exists without the mediation of thought. There are also things accessory to instinct that arise from habit. But their love, through which comes from the spiritual world their determination to action, is a love solely for nutrition and propagation, not for any knowledge, intelligence, or wisdom, by means of which the love in men is gradually developed."

[7] That man has no connate ideas, is manifestly evident from the fact that he has no connate thought; and where there is no thought there are no ideas; for they belong mutually to each other. This may be inferred from new-born infants, in that they can do nothing but suck and breathe. Their being able to suck is not from anything connate, but from a continual sucking in the mother's womb; and they are able to breathe because they are alive, for this is a universal of life. Even their bodily senses are in the utmost obscurity, and from this they gradually work their way out by means of objects; and in

like manner their powers of motion by habitual exercise. And as they gradually learn to utter words and pronounce them at first without any idea, there springs up in them some obscure element of fancy; and as this grows clearer an obscure element of imagination is born, and from that, of thought. Along with the forming of this state ideas spring forth, which, as before said, make one with thought; and from no thought, thought is developed by instruction. While, therefore, men have ideas, they are not connate, but are formed, and from them flow their speech and actions.

That nothing is connate with man except a capacity to know, to understand, and to be wise, as also an inclination to love not only these things but also the neighbor and God, may be seen in the Memorable Relation above (n. 48), and also in some Memorable Relations further on.

After this I looked around and saw Leibnitz and Wolf near at hand, who were attending closely to the reasoning advanced by the angelic spirit. Leibnitz then drew near and expressed his concurrence; but Wolf went away both denying and affirming, for he did not excel in interior judgment as Leibnitz did.

CHAPTER VI.

FAITH.

336. From the wisdom of the ancients came forth this tenet, that the universe and each and all things therein relate to good and truth; and thus that all things pertaining to the church relate to love or charity and faith, since everything that flows forth from love or charity is called good, and everything that flows forth from faith is called true. Since then charity and faith are distinguishably two, and yet make one in man, that he may be a man of the church, that is, that the church may be in him, it was a matter of controversy and dispute among the ancients, which one of the two should be first, and which therefore is by right to be called the firstborn. Some of them said that truth is first and consequently faith; and some good, and consequently charity. For they saw that immediately after birth man learns to talk and think, and is thereby perfected in understanding, which is done by means of knowledges, and by this means he learns and understands what is true; and afterwards by means of this he learns and understands what is good; consequently, that he first learns what faith is, and afterward what charity is. Those who so comprehended this subject, supposed that the truth of faith was the firstborn, and that good of charity was born afterwards; for which reason they gave to faith the eminence and prerogative of primogeniture. But those who so reasoned overwhelmed their own understandings with such a multitude of arguments in favor of faith, as not to see that faith is not faith unless it is conjoined with charity, and that charity is not charity unless conjoined with faith, and thus that they make one, and if not so conjoined, neither of them is anything in the church. That they do completely make one, will be shown in what follows.

[2] But in these prefatory remarks I will show briefly how or in what respect they make one; for this is important as throwing some light on what follows. Faith, by which is also meant truth, is first in time; while charity, by which is also meant good, is first in end; and that which is first in end, is

actually first, because it is primary, therefore also it is the firstborn, while that which is first in time, is not actually first, but only apparently so. But to make this understood, it shall be illustrated by comparisons with the building of a temple, and of a house, the laying out of a garden, and the preparation of a field. *In the building of a temple,* the first thing in time is to lay the foundation, erect the walls and put on the roof; then to put in the altar and rear the pulpit; while the first thing in end is the worship of God therein, for the sake of which the preceding work is done. *In the building of a house,* the first thing in time is to build its outside parts, and also to furnish it with various articles of necessity; while the first thing in end is a suitable dwelling for the man and the others who are to constitute his household. *In the laying out of a garden,* the first thing in time is to level the ground, prepare the soil, and plant trees in it and sow in it the seeds of such things as will be of use; while the first thing in end is the use of its products. *In the preparation of a field,* the first thing in time is to smooth, plough and harrow it, and then to sow it; while the first thing in end is the crop; thus again, use. From these comparisons any one may conclude what is essentially first. Does not every one who wishes to build a temple or a house, or to lay out a garden, or cultivate a field, first intend some use? And does he not continually keep this in his mind and meditate upon it while he is procuring the means to it? We therefore conclude that the truth of faith is first in time, but that the good of charity is first in end; and that this latter, because it is primary, is actually the firstborn in the mind.

[3] But it is necessary to know what faith is, what charity is, each in its essence; and this cannot be known unless each is divided into separate propositions—faith into its own, and charity into its own. Faith shall therefore be treated under the following heads:—

1. Saving faith is faith in the Lord God the Saviour, Jesus Christ.

2. The sum of faith is that he who lives well and believes rightly, is saved by the Lord.

3. Man acquires faith by going to the Lord, learning truths from the Word, and living according to them.

4. An abundance of truths cohering as if in a bundle, exalts and perfects faith.

5. Faith without charity is not faith, and charity without faith is not charity, and neither has life except from the Lord.

6. The Lord, charity, and faith make one, like life, will, and understanding in man; and if they are divided, each perishes, like a pearl reduced to powder.

7. The Lord is charity and faith in man, and man is charity and faith in the Lord.

8. Charity and faith are together in good works.

9. There is a true faith, a spurious faith, and a hypocritical faith.

10. In the evil there is no faith.

These shall now be explained separately.

I.

SAVING FAITH IS FAITH IN THE LORD GOD THE SAVIOUR, JESUS CHRIST.

337. Saving faith is faith in God the Saviour, because He is God and Man, and He is in the Father and the Father in Him; thus they are one; therefore those who go to Him, at the same time go to the Father also, thus to the one and only God, and there is no saving faith in any other. That men ought to believe or have faith in *the Son of God*, the Redeemer and Saviour, conceived from Jehovah, born of the Virgin Mary, and called Jesus Christ, is evident from the commands so frequently repeated by Him and afterwards by His apostles. That faith in Him was commanded by Himself, is clearly evident from the following passages:—

Jesus said, This is the will of the Father who sent Me, that every one who beholdeth the Son and believeth in Him, should have eternal life; and I will raise him up at the last day (*John* vi. 40).

He that believeth in the Son hath eternal life; but he that believeth not the Son shall not see life; but the wrath of God abideth on him (*John* iii. 36).

That whosoever believeth in the Son should not perish, but have eternal life; for God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life (*John* iii. 15, 16).

Jesus said, I am the Resurrection and the Life; he that believeth in Me shall never die (*John* xi. 25, 26).

Verily, verily, I say unto you, He that believeth in Me hath eternal life. I am the bread of life (*John* vi. 47, 48).

I am the bread of life; he that cometh to Me shall not hunger, and he that believeth in Me shall never thirst (*John* vi. 35).

Jesus cried, saying, If any man thirst, let him come unto Me and drink; he that believeth in Me, as the Scripture hath said, out of his belly shall flow rivers of living water (*John* vii. 37, 38).

They said to Jesus, What must we do, that we may work the works of God? Jesus answered, This is the work of God, that ye believe in Him whom He hath sent (that is, the Father) (*John* vi. 28, 29).

While ye have light, believe in the light, that ye may be sons of light (*John* xii. 36).

He that believeth in the Son of God is not judged; but he that believeth not hath been judged already; because he hath not believed in the name of the only begotten Son of God (*John* iii. 18).

These things are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in His name (*John* xx. 31).

Unless ye believe that I am, ye shall die in your sins (*John* viii. 24).

Jesus said, When the Comforter, the Spirit of truth, is come, He will convict the world respecting sin, and righteousness, and judgment; respecting sin, because they believe not in Me (*John* xvi. 8, 9).

338. That the faith of the apostles was no other than a faith in the Lord Jesus Christ, is evident from many passages in their *Epistles*, from which I will present only the following:—

I live; yet no longer I, but Christ liveth in me; but what I now live in the flesh, I live in faith which is in the Son of God (*Gal.* ii. 20).

Paul testified,

Both to Jews and to Greeks, repentance toward God, and faith in our Lord Jesus Christ (*Acts* xx. 21).

He who brought Paul out said, What must I do to be saved? And he said, Believe on the Lord Jesus Christ, thus shalt thou be saved, and thy house (*Acts* xvi. 30, 31).

He that hath the Son hath the life; and he that hath not the Son of God, hath not the life. These things have I written unto you that believe in the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe in the name of the Son of God (1 *John* v. 12, 13).

We who are Jews by nature, and not sinners of the Gentiles, yet knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ (*Gal.* ii. 15, 16).

Because theirs was a faith in Jesus Christ, and also because faith is also from Him, they called it the faith *of* Jesus Christ, as in the passage just quoted (*Gal.* ii. 16), and in the following:—

The righteousness of God, through the faith of Jesus Christ unto all and upon all them that believe; that He may justify him who is of the faith of Jesus (*Rom.* iii. 22, 26).

Having the righteousness which is from the faith of Christ, the righteousness which is from God by faith (*Phil.* iii. 9).

He that keepeth the commandments of God, and the faith of Jesus (*Apoc.* xiv. 12).

Through the faith which is in Christ Jesus (2 *Tim.* iii. 15).

In Jesus Christ is faith working through love (*Gal.* v. 6).

From all this it can be seen what kind of faith is meant by Paul in the saying now so often quoted in the church:—

Therefore we conclude that a man is justified by faith apart from the works of the law (*Rom.* iii. 28);

namely, that it is not a faith in God the Father, but in His Son, still less a faith in three Gods in order, in one from whom, in another for the sake of whom, and in a third through whom [comes salvation]. It is believed in the church, that its tripersonal faith is meant by Paul in that saying, for the reason that the church, during fourteen centuries, or ever since the Nicene Council, has acknowledged no other faith, and consequently has known no other, and has therefore believed this to be the one only faith, and that no other is possible. So wherever the word faith occurs in the New Testament that faith is supposed to be meant, and to it everything there has been applied; therefore the only saving faith, which is a faith in God the Saviour, has perished; and in consequence so many fallacies and so many paradoxes adverse to sound reason have crept into the doctrines of the church. For every doctrine of the church that will teach and point out the way to heaven or to salvation depends on faith; and so many fallacies and paradoxes having crept into that faith, as before said, it became necessary to proclaim the dogma, that the understanding must

be kept in subjection to faith. But since in that saying of Paul (*Rom.* iii. 28) the term *faith* does not mean faith in God the Father but faith in His Son; and *works of the law* do not there mean the works of the law of the Decalogue, but the works of the Mosaic law for the Jews (as is plain from subsequent verses there, and also from like passages in the *Epistle to the Galatians*, ii. 14, 15), that foundation stone of the present faith is gone, and with it falls the temple built upon it, like a house sinking into the earth and leaving only the top of its roof above ground.

339. Men ought to believe, that is, have faith, in God the Saviour Jesus Christ, because that is a faith in a visible God within whom is the invisible; and faith in a visible God, who is at once Man and God, enters into a man; for faith in its essence is spiritual but in its form is natural; consequently with man such a faith becomes spiritual-natural. For anything spiritual, in order to be anything with man, must have a recipient in the natural. The naked spiritual does indeed enter into man, but it is not received; it is like the ether, which flows in and out producing no effect, for to produce an effect there must be perception and consequent reception, both of these in his mind; and no such reception is possible with man except in his natural. But on the other hand merely natural faith, or faith destitute of a spiritual essence, is not faith, but only persuasion or knowledge. In externals persuasion emulates faith; but since there is in its internals no spirituality, neither is there anything saving in it. Such is the faith of all who deny the Divinity of the Lord's Human; such was the Arian faith, and such also is the Socinian faith, because both reject the Lord's Divinity. What is faith without an object toward which it is determined? Is it not like gazing into the universe, where the sight falls, as it were, into vacuity and is lost? It is like a bird flying beyond the atmosphere into the ether, where, as in a vacuum, it ceases to breathe. The abiding of this faith in man's mind may be compared to that of the winds in the wings [halls?] of Æolus, or of light in a falling star. It rises like a comet with a long tail, and like it passes over and disappears. [2] In a word, faith in an invisible God is actually blind, since the human mind fails to see its God; and the light of that faith,

not being a spiritual-natural faith, is a fatuous light; which light is like that of the glow-worm, or like that seen above marshes or sulphurous glebes at night, or like the phosphorescence of rotten wood. From that light nothing comes except what pertains to fantasy, which creates a belief that the apparent is the real, when yet it is not. Faith in an invisible God shines with no other light than this, especially when God is thought to be a Spirit, and spirit is thought to be like ether. What follows but that man regards God as he does the ether? Consequently he seeks God in the universe; and when he does not find Him there, he believes the nature of the universe to be God. This is the origin of the prevailing naturalism of the day. Did not the Lord say,

That no one ever heard the Father's voice or saw His shape? (*John* v. 37);

and also,

That no man hath seen God at any time, but that the only begotten Son who is in the bosom of the Father hath revealed Him (*John* i. 18).

No man hath seen the Father, save He who is with the Father, He hath seen the Father (*John* vi. 46).

Also that no one cometh unto the Father, but through Him (*John* xiv. 6).

Furthermore,

That He who sees and knows Him sees and knows the Father (*John* xiv. 7–12).

[3] But faith in the Lord God the Saviour is different; He, being God and Man, can be approached and be seen in thought. Faith in Him is not indeterminate, but has an object from which and to which it proceeds and when once received is permanent, as when any one has seen an emperor or king, as often as the fact is recalled the image returns. That faith's sight is like one's seeing a bright cloud, and in the midst of it an angel who invites the man to him, so that he may be raised up into heaven. Thus does the Lord appear to those who have faith in Him; He draws near to every man so far as man recognizes and acknowledges Him, which he does, so far as he knows and keeps the Lord's commandments, which are, to shun evils and do good; and at length the Lord comes into man's house, and together with the Father who is in Him, makes His abode with man, according to these words in *John*:—

Jesus said, He that hath My commandments and keepeth them, he it is that loveth Me ; and he that loveth Me shall be loved of My Father, and I will love him and will manifest Myself to him ; and We will come unto him and make Our abode with him (xiv. 21, 23).

The foregoing was written in the presence of the Lord's twelve apostles, who were sent to me by the Lord while I was writing it.

II.

THE SUM OF FAITH IS THAT HE WHO LIVES WELL AND BELIEVES RIGHTLY IS SAVED BY THE LORD.

340. That man was created for eternal life, and that every man may inherit it provided he lives according to the means of salvation prescribed in the Word, is admitted by every Christian, and by every heathen who possesses religion and sound reason. Nevertheless, the means of salvation are manifold, although they each and all have relation to living well and believing rightly, thus to charity and faith, for living well is charity, and believing rightly is faith. These two general means of salvation are not only prescribed in the Word but are imposed as commandments, and as they are commanded, it follows that by means of them man can procure for himself eternal life from the power implanted in him and given to him by God; and so far as man uses that power and at the same time looks to God, so far God makes it effective in converting everything of natural charity into spiritual charity, and everything of natural faith into spiritual faith; thus God makes dead charity and faith to be alive, and the man also. [2] There are two things that must coexist, before man can be said to live well and believe rightly. In the church these two are called the internal and the external man. When the internal man's will is right and the external acts rightly, the two make one, the external [acting] from the internal and the internal through the external, thus man from God and God through man. But on the other hand, if the internal man's will is evil and yet the external acts rightly, they both act none the less from hell; for the

man's willing is from hell, and his doing is hypocritical; and in all hypocrisy his willing which is infernal, is interiorly concealed like a snake in the grass or a worm in a flower.

[3] The man who knows that there is an internal and an external man, and who also knows what they are, and that the two can act as one actually, and can also act as one apparently; and who knows, moreover, that the internal man lives after death, and the external is buried, possesses in potency the arcana both of heaven and of the world in abundance. And he who conjoins these two men in himself in good becomes happy to eternity; while he who divides them, and still more he who conjoins them in evil, becomes unhappy to eternity.

341. Under the belief that the man who lives well and believes aright is not saved, and that God is able freely and at pleasure to save and damn whom He will, the man who is lost may justly accuse God of unmercifulness and severity, and even of cruelty, and may even deny that God is God. He may also claim that in His Word God has spoken unmeaning things, and has commanded things of no importance, or that are trifling. Or again, if the man who lives well and believes aright is not saved, he may also accuse God of violating His covenant, which He made on Mount Sinai and wrote with His finger upon the two tables. That God cannot but save those who live according to His commandments and have faith in Him, is evident from the Lord's words (in *John* xiv. 21–24); and any one in possession of religion and sound reason can confirm himself in this, when he reflects that God who is unceasingly in man and who gives him life and also the ability to understand and love, must needs love him who lives well and believes aright, and must needs conjoin Himself with him by love. Is not this inscribed by God on every man and every creature? Can a father and mother reject their children, or a bird or beast its young? Not even tigers, panthers, or serpents can do this. For God to do otherwise would be contrary to the order into which He is and according to which He acts, and also contrary to the order into which He created man. Since then, it is impossible for God to damn any one who lives well and believes aright, so on the other hand it is impossible for Him to save any one who lives wickedly and therefore believes what is

false; this too is also contrary to order, and therefore contrary to God's omnipotence, which can proceed only in the path of justice; and the laws of justice are truths that cannot be changed. For the Lord says:—

It is easier for heaven and earth to pass away, than for one tittle of the law to fall (*Luke* xvi. 17).

This can be seen by any one who knows anything about the essence of God, and man's freedom of will. For example, Adam was at liberty to eat of the tree of life, and also of the tree of the knowledge of good and evil. If he had eaten of the tree or trees of life only, would it have been possible for God to expel him from the garden? I believe that it would not. But after he had eaten of the tree of the knowledge of good and evil, would it have been possible for God to retain him in the garden? Again I believe that it would not; likewise that God cannot cast into hell an angel that has been received into heaven, neither introduce into heaven a condemned devil. That neither of these can He do from His Divine omnipotence, may be seen above in the section on the Divine Omnipotence (n. 49–70).

342. In the preceding section (n. 336–339), it is shown that saving faith is faith in the Lord God the Saviour Jesus Christ. But the question arises, What is the first principle of faith in Him? The answer is, The acknowledgment that He is the Son of God. This was the first principle of faith, which the Lord revealed and announced when He came into the world. For unless men had first acknowledged that He was the Son of God, and thus God from God, in vain would He Himself and His Apostles after Him have preached faith in Him. Now as the case is somewhat similar at the present day—but with those who think from their selfhood, that is, solely from the external or natural man, saying to themselves, How could Jehovah God beget a Son, and how can a man be God?—it is necessary to confirm and establish from the Word this first principle of faith. For this reason the following passages are quoted:—

The angel said to Mary, Thou shalt conceive in thy womb and bring forth a Son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High. And Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered, The

Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee ; therefore that which is to be born of thee shall be called Holy, the Son of God (*Luke* i. 31–35).

When Jesus was being baptized, there came a voice out of heaven, saying, This is My beloved Son, in whom I am well pleased (*Matt.* iii. 16, 17; *Mark* i. 10, 11 ; *Luke* iii. 21, 22).

Again when Jesus was transfigured, there also came a voice out of heaven, saying, This is My beloved Son, in whom I am well pleased ; hear ye Him (*Matt.* xvii. 5 ; *Mark* ix. 7; *Luke* ix. 35).

[2] Jesus asked His disciples, saying, Who do men say that I am? Peter answered, Thou art the Christ, the Son of the living God. And Jesus said, Blessed art thou, Simon son of Jonah. I say unto thee, that upon this rock I will build my church (*Matt.* xvi. 13–18).

The Lord said that upon this rock, that is, upon the truth and the confession that He is the Son of God, He would build His church; for "rock" signifies truth, and also the Lord in respect to Divine truth. So with those who do not confess this truth that He is the Son of God, the church is not; therefore it is said above, that this is the first principle of faith in Jesus Christ, and thus is faith in its origin.

John the Baptist saw and bare witness that this is the Son of God (*John* i. 34).

The disciple Nathanael said to Jesus, Thou art the Son of God ; thou art the King of Israel (*John* i. 49).

The twelve disciples said, We have believed that Thou art the Christ, the Son of the living God (*John* vi. 69).

He is called the only begotten Son of God, and the only begotten from the Father, who is in the bosom of the Father (*John* i. 14, 18 ; iii. 16).

Jesus Himself confessed before the high priest, that He was the Son of God (*Matt.* xxvi. 63, 64 ; xxvii. 43 ; *Mark* xiv. 61, 62 ; *Luke* xxii. 70).

They that were in the ship came and worshiped Jesus, saying, Of a truth thou art the Son of God (*Matt.* xiv. 33).

The eunuch who wished to be baptized, said to Philip, I believe that Jesus Christ is the Son of God (*Acts* viii. 37).

Paul, when he was converted, preached Christ, that He was the Son of God (*Acts* ix. 20).

Jesus said, The hour cometh, when the dead shall hear the voice of the Son of God ; and they that hear shall live (*John* v. 25).

He that believeth not hath been judged already, because he hath not believed in the name of the only begotten Son of God (*John* iii. 18).

These are written that ye may believe that Jesus is the Christ the Son of God ; and that believing ye may have life in His name (*John* xx. 31).

These things have I written unto you who believe in the name of the Son of God ; that ye may know that ye have eternal life, and that ye may believe in the name of the Son of God (1 *John* v. 13).

We know that the Son of God is come, and hath given that we may know Him that is True, and we are in Him that is True, in His Son Jesus Christ. This is the true God and eternal life (1 *John* v. 20).

Whosoever shall confess that Jesus is the Son of God, God abideth in him and he in God (1 *John* iv. 15).

(Again elsewhere, as in *Matt.* viii. 29; xxvii. 40, 43, 54; *Mark* i. 1; iii. 11; xv. 39; *Luke* viii. 28; *John* ix. 35; x. 36; xi. 4, 27; xix. 7; *Rom.* i. 4; 2 *Cor.* i. 19; *Gal.* ii. 20; *Eph.* iv. 13; *Heb.* iv. 14; vi. 6; vii. 3; x. 29; 1 *John* iii. 8; v. 10; *Apoc.* ii. 18.) There are also many passages where He is called "Son" by Jehovah, and where He calls Jehovah God His Father, as in this:—

Whatever the Father doeth, that the Son doeth also; as the Father raiseth up the dead and quickeneth them, even so doth the Son; that all may honor the Son, even as they honor the Father; as the Father hath life in Himself, even so gave He to the Son to have life in Himself (*John* v. 19–27).

So in many other passages. And again in *David*:—

I will declare the decree; Jehovah hath said unto Me, Thou art My Son; this day have I begotten Thee. Kiss the Son, lest He be angry, and ye perish in the way, for His anger will soon be kindled. Blessed are all they that put their trust in Him (*Ps.* ii. 7, 12).

[3] From the foregoing now comes this conclusion, that every one who wishes to be truly a Christian and to be saved by Christ, ought to believe that Jesus is the Son of the living God. He who does not believe this, but only that He is the Son of Mary, implants in his mind various ideas respecting Him, which are injurious and destructive to that salvation (on which see above, n. 92, 94, 102). Of such it may be said, as of the Jews,

That instead of a royal crown, they place upon His head a crown of thorns, and also give Him vinegar to drink, and they cry out, If thou art the Son of God, come down from the cross (*Matt.* xxvii. 29, 34, 40).

Or as the devil, the tempter, said, If thou art the Son of God, command that these stones become bread; or, If thou art the Son of God, cast thyself down (*Matt.* iv. 3, 6).

Such profane His church and temple, and make it a den of robbers. These are they who make the worship of Him like the worship of Mohammed, and do not distinguish between true

Christianity, which is the worship of the Lord, and naturalism. They may be compared to men riding in a carriage or coach over thin ice, and the ice breaks under them, and they sink, and they, with their horses and vehicle, are covered by the icy water. They may also be likened to men who make a little boat of woven reeds and rushes, daubing it with pitch that it may hold together, and in it put out to sea; but there the cohesiveness of the pitch is destroyed, and they are choked by the waters of the sea and swallowed up and are buried in its depths.

III.

MAN ACQUIRES FAITH BY GOING TO THE LORD, LEARNING TRUTHS FROM THE WORD, AND LIVING ACCORDING TO THEM.

343. Before proceeding to show how faith originates, namely, by going to the Lord, learning truths from the Word, and living according to them, it is necessary first to set forth the summaries of faith, from which may be gained the general idea that runs through the several parts; for thus what is taught not only in this chapter on Faith, but also in those on Charity, Free Will, Repentance, Reformation, and Regeneration, and on Imputation, will be more clearly comprehended; for faith enters into all parts and each part of a system of theology, as blood flows into the members of the body and vivifies them. What the present church teaches respecting faith is known in the Christian world generally, and particularly in its ecclesiastical class; for the books treating solely of faith and faith alone fill the libraries of the doctors of the church, and almost nothing beyond this is regarded as properly theological at the present day. But before what the present church teaches respecting its faith is taken up, considered and examined (which will be done in an Appendix), the general principles which the New Church teaches respecting its faith shall be presented. They are the following:—

344. *The Esse of the Faith of the New Church is:* 1. Confidence in the Lord God the Saviour Jesus Christ. 2. A trust that he who lives well and believes aright is saved by Him.

The Essence of the Faith of the New Church is Truth from the Word.

The Existence of the Faith of the New Church is: 1. Spiritual sight. 2. Accordance of Truths. 3. Conviction. 4. Acknowledgment inscribed on the mind.

The States of the Faith of the New Church are: 1. Infantile faith, adolescent faith, adult faith. 2. Faith in genuine truth and faith in appearances of truth. 3. Faith of the memory, faith of reason, faith of light. 4. Natural faith, spiritual faith, celestial faith. 5. Living faith, and faith founded on miracle. 6. Free faith, and forced faith.

The Form itself of the Faith of the New Church, in its universal view, and its particular view, may be seen above (n. 2, 3).

345. As the constituents of spiritual faith have been presented in a summary, so also shall those of merely natural faith, which in itself is a persuasion counterfeiting faith, and a persuasion of what is false, which is called heretical faith. It may be designated as follows: 1. Spurious faith, in which falsities are mixed with truths. 2. Meretricious faith from truths falsified, and adulterous faith from goods adulterated. 3. Closed or blind faith, which is a faith in things mystical that are believed, although it is not known whether they are true or false, or whether they are above reason or contrary to it. 4. Wandering faith, which is a faith in several Gods. 5. Purblind faith, which is a faith in some other than the true God, and among Christians in any but the Lord God the Saviour. 6. Hypocritical or Pharisaic faith, which is a faith of the lips and not of the heart. 7. Visionary and distorted faith, which is falsity made to appear like truth by ingenious confirmation of it.

346. It has been said above that faith, as to its existence in man, is spiritual sight. Now as spiritual sight which is the sight of the understanding, and thus of the mind, and natural sight which is the sight of the eye and thus of the body, mutually correspond, every state of faith may be compared with some state of the eye and its sight—a state of faith in what is true with every normal state of eyesight, and a state of faith

in what is false with every perverted state of eyesight. Let us compare then the correspondences of these two kinds of sight, mental and bodily, as to their perverted states. *Spurious faith*, in which falsities are mixed with truths, may be compared to that disease of the eye and consequently of the sight, called white specks on the cornea, which produces dimness of sight. *Meretricious faith* which comes from truths falsified, and *adulterous faith* which is from goods adulterated, may be compared to that disease of the eye and consequently of the sight, called *glaucoma*, which is a drying up and hardening of the crystalline humor. *Closed* or *blind faith*, which is a faith in things mystical that are believed, although it is not known whether they are true or false, or whether they are above reason or contrary to it, may be compared to the disease of the eye called *gutta serena* or *amaurosis*, which is a loss of sight while the eye still looks as though it saw perfectly, which arises from an obstruction of the optic nerve. *Erratic faith*, which is a faith in several Gods, may be compared to the disease of the eye called cataract, which is a loss of vision, arising from a stoppage between the sclerotic coat and the uvea. *Purblind faith*, which is a faith in any other than the true God, and among Christians in any but the Lord God the Saviour, may be compared to the disease of the eye called *strabismus*. *Hypocritical* or *Pharisaic faith*, which is a faith of the lips and not of the heart, may be compared to atrophy of the eye, and consequent loss of sight. *Visionary and distorted faith*, which is falsity made to appear like truth by an ingenious confirmation of it, may be compared to the disease of the eye called *nyctalopia*, which is seeing in darkness from an illusive light.

347. As to the *formation of faith:* it is effected by man's going to the Lord, learning truths from the Word, and living according to them. *First: Faith is formed by man's going to the Lord*, because faith that is faith, or that is a saving faith, is from the Lord and in the Lord. That it is from the Lord is evident from His words to His disciples:—

> Abide in Me, and I in you; for apart from Me, ye can do nothing (*John* xv. 4, 5).

That it is faith in the Lord, is evident from the passages pre-

sented in abundance (n. 337, 338), to the effect that men ought to believe in the Son. Since then faith is from the Lord and in the Lord, it may be said that the Lord is faith itself, for its life and essence are in Him, and thus from Him. [2] *Secondly: Faith is formed by man's learning truths from the Word*, because faith in its essence is truth; for all things that enter into faith are truths; consequently faith is nothing but a complex of truths shining in the mind of man; for truths teach not only that man ought to believe, but also in whom he ought to believe, and what he ought to believe. Truths ought to be taken from the Word, because all truths that conduce to salvation are in the Word, and there is efficacy in them because they are given by the Lord, and are therefore inscribed on the whole angelic heaven; consequently when man learns truths from the Word, he comes into communion and consociation with angels beyond what he knows. Faith destitute of truths is like grain without inner substance, which when ground yields nothing but bran; while faith from truths is like useful grain, which when ground yields flour. In a word, the essentials of faith are truths; and if truths do not reside in and constitute the faith, it is only like the shrill sound of a whistle; but when they do reside in and constitute it, faith is like a voice of glad tidings. [3] *Thirdly: Faith is formed by man's living according to truths*, because spiritual life is life according to truths, and truths do not actually live until they are in deeds. Truths abstracted from deeds are merely matters of thought, and unless they become of the will also, are only in the entrance to the man, and thus are not inwardly in him; for the will is the man himself, and the thought is so far the man, in quantity and quality, as it adjoins the will to itself. He who learns truths and does not practise them, is like one who sows seed in a field and does not harrow it in; and consequently the seed becomes swollen by the rain and is spoiled. But he who learns truths and practises them, is like one who sows the seed and covers it, and the rain causes it to grow to a crop and to be of use for food. The Lord says:—

If ye know these things, happy are ye if ye do them (*John* xiii. 17);

And again:—

He that was sown upon the good ground, this is he that heareth the Word and giveth heed; who also beareth fruit and bringeth forth (*Matt.* xiii. 23);

also:—

Every one that heareth these My words, and doeth them, I will liken him unto a prudent man, who built his house upon a rock. And every one that heareth these My words and doeth them not, shall be likened unto a foolish man, who built his house upon the sand (*Matt.* vii. 24, 26).

All words of the Lord are truths.

348. From the foregoing it is clear that there are three things by which faith is formed in man; first by going to the Lord; secondly, by learning truths from the Word; and thirdly, by living according to them. Now as these are three things, and one not the same as another, it follows that they can be separated; for a man may go to the Lord, and not know any but historical truths respecting God and the Lord; also a man may know truths from the Word in abundance, and yet not live according to them. But in the man in whom these three things are separated, that is, in whom one is apart from the other, there is no saving faith. Saving faith arises when the three are conjoined, and becomes such as the conjunction is. Where these three things are separated, faith is like a sterile seed, which when dropped in the earth moulders into dust. But where the three are conjoined, faith is like a seed in the ground which grows up to a tree, and the fruit of it is according to their conjunction. Where these three things are separated, faith is like an egg which contains no prolific principle; but where they are conjoined, faith is like an egg that can produce a beautiful bird. The faith of those in whom these three things are separated, may be likened to the eye of a fish or of a crab when cooked; but the faith of those in whom the three are conjoined, may be likened to an eye translucent from the crystalline humor even to and through the uvea of the iris. Separated faith is like a picture drawn in dark colors on a black stone; but conjoined faith is like a picture drawn in beautiful colors on a transparent crystal. The light of a separated faith may be compared to that of a firebrand in the hand of a traveller at night; while the light of a conjoined faith may be compared to that of a blazing torch which when waved about shows plainly each step

of the way. Faith without truths is like a vine bearing wild grapes; but faith from truths is like a vine bearing clusters full of noble wine. Faith in the Lord destitute of truths may be compared to a new star appearing in the expanse of heaven, which in time grows dim; but faith in the Lord together with truths may be compared to a fixed star, which remains constant. Truth is the essence of faith; therefore, as the truth is, such is the faith; without truths it is a wandering faith, but with them it is fixed. Moreover, faith from truths shines in heaven like a star.

IV.

AN ABUNDANCE OF TRUTHS COHERING, AS IF IN A BUNDLE, EXALTS AND PERFECTS FAITH.

349. From the conception of faith that prevails at the present day it cannot be seen that faith in its compass is a complex of truths, still less that man can contribute anything toward acquiring faith for himself; and yet faith in its essence is truth; for it is truth in its own light, and as truth can be acquired so also can faith. Who cannot go to the Lord if he will? Who cannot collect truths from the Word if he will? And every truth in the Word and from the Word, gives light; and truth in light is faith. The Lord who is Light itself, flows into every man; and in every one in whom there are truths from the Word, He causes truths to shine and thus to become truths of faith. And this is what the Lord teaches in *John*:—

That they should abide in Him, and His words in them (xv. 7).

The Lord's words are truths. But to make it properly understood that an abundance of truths cohering as if in a bundle exalts and perfects faith, the consideration of the subject shall be distributed under the following heads:—

(1) Truths of faith may be multiplied to infinity.

(2) They are disposed into series, thus, as it were, into bundles.

(3) According to their abundance and coherence faith is perfected.

(4) However numerous truths are and however diverse they appear, they make one from the Lord, who is the Word, the God of heaven and earth, the God of all flesh, the God of the vineyard or the church, the God of faith, light itself, the truth, and life eternal.

350. (1) *The Truths of Faith may be multiplied to Infinity.* This is evident from the fact that the wisdom of the angels of heaven increases to eternity. Moreover, the angels say that there is no end to wisdom, as its source is no other than Divine truths analytically distributed into forms by means of light flowing in from the Lord. Such human intelligence as is truly intelligence is from no other source. Divine truth may be multiplied to infinity, because the Lord is Divine truth itself, or truth in its infinity, and He draws all men to Himself; but as angels and men are finite they can follow the current of the attraction only according to their measure, although the force of the attraction persists to infinity. The Lord's Word is a great deep of truths from which comes all angelic wisdom, although to the man who knows nothing of its spiritual and celestial meanings, it appears like the water in a pitcher. The multiplication of the truths of faith to infinity may be compared to the seed of men, from one of whom may be propagated families to ages of ages. The prolification of the truths of faith may be compared to the prolification of seeds in a field or a garden, which may be propagated to myriads of myriads and perpetually. In the Word "seed" means nothing but truth, "field" means doctrine, and "garden" wisdom. The human mind is like soil, in which spiritual and natural truths are implanted like seeds and may be endlessly multiplied. Man derives this from the infinity of God, who is perpetually in man with His heat and light, and the faculty of generating.

351. (2) *The Truths of Faith are disposed into Series, thus, as it were into bundles.* This has been hitherto unknown. It is unknown because the spiritual truths of which the whole Word is composed could not be seen, owing to the mystical and enigmatical faith which forms every point of the present theology; consequently they have been buried in the earth like store-

houses. To make clear what is meant by series and bundles, it shall be explained. The first chapter of this book, which treats of God the Creator, is divided into a series of sections, the first of which treats of the Unity of God, the second the Being of God or Jehovah, the third the Infinity of God, the fourth the Essence of God (which is Divine love and Divine wisdom) the fifth the Omnipotence of God, and the sixth Creation. The arrangement of each section into its articles constitutes the series, and the contents of these are bound together as if into bundles. These series in general and in particular, thus conjointly and separately, contain truths which, according to their abundance and coherence, exalt and perfect faith. [2] He who does not know that the human mind is organized, or that it is a spiritual organism terminating in a natural organism, in which and according to which the mind produces its ideas or thinks, must needs suppose that perceptions, thoughts, and ideas are nothing but radiations and variations of light flowing into the head, and presenting forms which man sees and acknowledges as reasons. But this is foolishness; for every one knows that the head is full of brains, that the brains are organized, and that in them the mind dwells, and that its ideas are fixed therein, and are permanent so far as they are accepted and confirmed. The question is, therefore, What is the nature of that organization? The answer is, that it is an arrangement of all things in series, as it were in bundles, and that in this way the truths belonging to faith are arranged in the human mind. That it is so, may be illustrated as follows. [3] The brain consists of two substances, one of which is glandular, and is called the cortical and cineritious substance, and the other fibrillous, and is called the medullary substance. The first, or the glandular substance, is arranged into clusters like grapes on a vine; these clustered formations are its series. The second, or the medullary substance, consists of perpetual bundlings of little fibers issuing from the glandules of the former substance; these bundlings are its series. All the nerves that proceed from the brain, and pass down into the body for the performance of various functions, are nothing but groups and bundles of fibers; in like manner all the muscles, and in general all the viscera and organs of the body. All these are such because they cor-

respond to the series in which the mental organism is arranged. [4] Moreover, in all nature there is nothing that is not formed into series of little bundles; every tree, every bush, shrub and plant, nay, every ear of corn and blade of grass in whole and in part, is so formed. The universal cause is, that such is the confirmation of Divine truths; for we read that all things were created by the Word, that is, by Divine truth, and that the world also was made by it (*John* i. 1, *seq.*). From all this it can be seen that unless there were such an arrangement of substances in the human mind, man would possess no ability to reason analytically, which every one has according to this arrangement, thus according to his supply of truths cohering, as it were, in a bundle; and the arrangement is in accord with his use of reason from freedom.

352. (3) *According to the Abundance and Coherence of Truths Faith is perfected.* This follows from the preceding statements, and is evident to every one who collects reasons, and observes carefully what multiplied series of them effect when they cohere as a unit; for then one series strengthens and confirms another, and together they constitute a form which when put in action is manifested as a single act. Since then faith in its essence is truth, it follows, that according to the abundance and coherence of truths it becomes more and more perfectly spiritual, therefore less and less sensual-natural; for it is raised up into a higher region of the mind, from which it sees beneath it troops of confirmations of itself in the nature of the world. True faith by an abundance of truths cohering as if in a bundle also becomes more lustrous, more perceptible, more evident, and clearer; and becomes also more capable of conjunction with the goods of charity, consequently more capable of alienation from evils, and gradually more removed from the allurements of the eye and the lusts of the flesh, therefore in itself happier. Especially does it become more powerful against evils and falsities, and thus more and more living and saving.

353. It has been said above, that in heaven every truth gives forth light, and therefore that faith in its essence is truth giving forth light; consequently the beauty and comeliness of faith caused by that glow, when truths of faith are multiplied,

may be compared to various forms, objects, and pictures, formed by different colors harmoniously combined; also to the precious stones of various colors in the breastplate of Aaron, which together were called the Urim and Thummim; in like manner to the precious stones of which the foundations of the wall of the New Jerusalem are to be built (see *Apoc.* xxi.). It may also be compared to the precious stones of many colors in a king's crown. Indeed, precious stones signify truths of faith. It may also be compared to the beauty of the rainbow, of a field of flowers, or of a blooming garden in early spring. The light and glory of faith from an abundance of concordant truths fitly arranged in it, may be compared to the illumination of churches by numerous candelabra, or of houses by chandeliers, or of streets by lamps. The exaltation of faith by an abundance of truths, may be illustrated by comparison with the increase of sound and also of melody, arising from many musical instruments played in concert; and with the increase of fragrance arising from a collection of sweetly-exhaling flowers; and so on. The power of a faith formed from a multiplicity of truths, as opposed to falsities and evils, may be compared to the firmness of a church built of stones properly laid, with columns built into its walls, and under its fretted ceiling; it may also be compared to a battalion formed in square, where the soldiers stand side by side, and thus form and act as one force; it may also be compared to the muscles of which the whole body is interwoven, which although so numerous and so differently located, still in action constitute one power; and so on.

354. (4) *However numerous the truths of faith are, and however diverse they appear, they make one from the Lord, who is the Word, the God of heaven and earth, the God of all flesh, the God of the vineyard or church, the God of faith, light itself, the truth, and life eternal.* The truths of faith are various, and to man they seem diverse; some, for example, have relation to God the Creator, others to the Lord the Redeemer, others to the Holy Spirit and the Divine Operation, others to faith and charity, others to freedom of choice, repentance, reformation and regeneration, imputation, and so on; still in the Lord and in man from the Lord they make one, like many branches on one vine (*John* xv. 1, *seq.*). For the Lord unites scattered and

separate truths into one form, as it were, in which they present one aspect and exhibit one action. This may be illustrated by a comparison with the members, viscera and organs in one body; which although various, and in man's sight diverse, are nevertheless felt by man, who is their general form, to be one, and when he is acting from them all he acts as if from one. It is the same with heaven, which, although divided into innumerable societies, still in the Lord's sight appears as a one. (That heaven appears as one Man has been shown above.) It is the same again with a kingdom, which although divided into several governments, and also into provinces and cities, still makes one under a king who governs with justice and judgment. So do the truths of faith from which the church is a church make one from the Lord, because the Lord is the Word, the God of heaven and earth, the God of all flesh, the God of the vineyard or church, the God of faith, light itself, the truth, and life eternal. [2] That the Lord is the Word, and therefore all truth of heaven and the church, is evident from *John* :—

The Word was with God, and God was the Word, and the Word became flesh (i. 1, 14).

That the Lord is the God of heaven and earth is evident from *Matthew* :—

Jesus said, All power hath been given unto Me in heaven and on earth (xxviii. 18).

That the Lord is the God of all flesh, can be seen from *John* :—

The Father gave to the Son power over all flesh (xvii. 2).

That the Lord is the God of the vineyard or church, in *Isaiah* :—

My well-beloved hath a vineyard (v. 1) ;

and in *John* :—

I am the Vine, ye are the branches (xv. 5).

That the Lord is the God of faith, Paul teaches :—

Having the righteousness, which is from the faith of Christ, from the God of faith (*Phil.* iii. 9).

That the Lord is light itself, appears from *John* :—

There was the true Light, which lighteth every man coming into the world (i. 9).

And elsewhere:—

Jesus said, I come a light into the world, that whosoever believeth in Me may not abide in darkness (*John* xii. 46).

That the Lord is the truth itself, appears from *John*:—

Jesus said, I am the Way, the Truth, and the Life (xiv. 6).

That the Lord is life eternal, in *John*:—

We know that the Son of God is come that we may know Him that is True, even His Son Jesus Christ. This is the true God and eternal life (1 *John* v. 20).

[3] To this must be added, that owing to his worldly occupations man can acquire for himself only a few of the truths of faith; nevertheless if he goes to the Lord and worships Him alone, he acquires the power to gain a knowledge of all truths. Therefore every true worshiper of God, as soon as he hears any truth of faith which he has not known before, at once sees, acknowledges, and accepts it; and for the reason that the Lord is in him, and he in the Lord; and consequently the light of truth is in him, and he is in the light of truth; for as before said, the Lord is light itself, and truth itself. This may be corroborated by the following experience: A spirit appeared to me, who in the company of some others seemed simple, because he had acknowledged the Lord alone as the God of heaven and earth, and had strengthened this his faith by certain truths from the Word; this spirit was taken up into heaven among the wiser angels; and it was told me that there he was as wise as they; and that altogether as if from himself he spoke truths in great abundance, of which he had before known nothing. [4] In a like state will those be who come into the Lord's New Church. This is the state that is described in *Jeremiah*:—

This shall be the covenant that I will make with the house of Israel; after those days I will put my law in their inward parts, and upon their hearts I will write it; and they shall teach no more every man his fellow, or every man his brother, saying, Know Jehovah; for they shall all know Me, from the least of them unto the greatest of them (xxxi. 33, 34).

It is such a state that is described in *Isaiah*:—

There shall go forth a Shoot out of the stem of Jesse; truth shall be the girdle of His thighs. There the wolf shall dwell with the lamb, and

the leopard shall lie down with the kid. The suckling shall play on the hole of the adder, and the weaned child shall put his hand on the basilisk's den; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea. In that day the nations shall seek a Root of Jesse, to it shall the Gentiles seek; and His rest shall be glory (xi. 1, 5, 6, 8, 10).

V.

FAITH WITHOUT CHARITY IS NOT FAITH, AND CHARITY WITHOUT FAITH IS NOT CHARITY, AND NEITHER HAS LIFE EXCEPT FROM THE LORD.

355. It is very evident from their *Epistles* that it never entered the mind of any of the apostles that the church of this day would separate faith from charity by teaching that faith alone justifies and saves apart from the works of the law, and that charity therefore cannot be conjoined with faith, since faith is from God, and charity, so far as it is expressed in works, is from man. But this separation and division were introduced into the Christian church when it divided God into three persons, and ascribed to each equal Divinity. But that there is no faith apart from charity, nor any charity apart from faith, and that neither has life except from the Lord, will be made clear in the following chapter. At present, to prepare the way, it shall be shown:—

(1) That man can acquire for himself faith.

(2) And also charity.

(3) And also the life of both.

(4) And yet that nothing of faith, of charity, or of the life of either, is from man, but from the Lord alone.

356. (1) *Man can acquire for himself faith.* This is shown in the sections above (n. 343–348), as follows, that faith in its essence is truth, and that any one is able to acquire truths from the Word, and that so far as any one does acquire them for himself, and loves them, he implants in himself the beginnings of faith. To which shall be added, that unless man were able to acquire faith for himself, all that is commanded in the

Word respecting faith would be useless. For we there read that it is the will of the Father that men should believe in the Son, and that whosoever believes in Him has eternal life, and he who does not believe shall not see life. We read also that Jesus was to send the Paraclete, who would convince the world respecting sin because it believed not on Him; besides other statements cited above (n. 337, 338); furthermore, that all the apostles preached faith, a faith in the Lord God the Saviour Jesus Christ. What meaning would there be in all this, if a man were to stand with hanging hands like a sculptured statue with movable joints, and await influx, and meanwhile the joints (being able only to adapt themselves to receive faith) were inwardly moved toward something that has no relation to faith? For modern orthodoxy, in that part of the Christian world that is separate from Roman Catholicism, teaches as follows: Man is so utterly corrupt and dead to good that until he is regenerated there does not abide in man's nature, or continue in it since the fall, even a spark of spiritual strength by which he is capable from or by himself of being prepared for God's grace, or of apprehending it when offered, or of retaining it; nor is he able for himself, in things spiritual, to understand, believe, embrace, think, will, commence, carry out, act, operate, co-operate, or apply or adapt himself to grace, or do anything toward his own conversion, wholly, or by halves, or in the smallest measure; also that in spiritual things, which regard the salvation of the soul, he is like the statue of salt of Lot's wife, or like a stock or a stone destitute of life, having no use of eyes, or mouth, or any other sense. Nevertheless he has the power to move from place to place, to direct his external members, to go to public meetings, and to hear the Word and the Gospel. This doctrine is set forth in the book of the Evangelical churches called the *Formula Concordiæ*, in the Leipsic edition of 1756 (pp. 656, 658; 661–663; 671–673); to which book, consequently to which faith, the priests take oath at their inauguration. The Reformed churches profess a like faith. But who that has reason and religion would not hiss at these things as absurd and ridiculous? Would he not say to himself, If this were so, what would the Word amount to, or religion, or the priesthood, or preaching, but mere

emptiness, or sound about nothing? Tell some pagan who has any judgment and whom you wish to convert, that he is such in respect to conversion and faith, and would he not look upon Christianity as one would look upon an empty vessel? For take from man all power of believing as of himself, and what else is he? But this will be placed in clearer light in the chapter on Freedom of Choice.

357. (2) *Man can acquire for himself charity.* It is the same here as with faith. For what does the Word teach but faith and charity, since these two are the essentials of salvation? For we read:—

Thou shalt love the Lord with all thy heart, and with all thy soul, and thy neighbor as thyself (*Matt.* xxii. 34–39).

Jesus said, A new commandment I give unto you, that ye love one another. From this shall all men know that ye are My disciples, that ye love one another (*John* xiii. 34, 35; xv. 9; xvi. 27).

It teaches also that man ought to bear fruit like a good tree; that he who does good shall be rewarded in the resurrection; besides other like things. What would be the use of all this if man were unable of himself to exercise charity, or acquire it for himself in any way? Cannot man give alms, can he not aid the needy, can he not do good in his own house and in his employment? Can he not live according to the commandments of the Decalogue? Has he not a soul from which he can do these things, and a rational mind whereby he can lead himself to act for this or that end? Can he not think that he ought to do these things because they are commanded in the Word, thus by God? No man lacks this power, and for the reason that the Lord gives it to every one; and He gives it as something that is the man's own; for who, in exercising charity, knows otherwise than that he does it from himself?

358. (3) *Man may also acquire for himself the life of faith and charity.* Here again it is the same. For man acquires for himself this life when he goes to the Lord who is Life itself; and access to Him is closed to no man, for the Lord continually invites every man to come to Him; for He says:—

He that cometh to Me shall not hunger, and he that believeth in Me shall never thirst, and him that cometh to Me I will in no wise cast out (*John* vi. 35, 37).

Jesus stood and cried, If any man thirst, let him come unto Me and drink (*John* vii. 37).

And again:—

The kingdom of heaven is like unto a man, a king, who made a marriage for his son, and sent his servants to call them that were bidden; and finally, he said, Go ye therefore into the partings of the ways, and as many as ye shall find, bid to the marriage (*Matt.* xxii. 1–9).

Who does not know that the invitation or call is universal, and also the grace of reception? Man obtains life by going to the Lord because the Lord is Life itself, not only the life of faith but also the life of charity. That the Lord is that life, and that man has it from the Lord, is evident from the following passages:—

In the beginning was the Word; in Him was life, and the life was the light of men (*John* i. 1, 4).

As the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom He will (*John* v. 21).

As the Father hath life in Himself, even so hath He given to the Son to have life in Himself (*John* v. 26).

The bread of God is that He cometh down from heaven, and giveth life unto the world (*John* vi. 33).

The words that I speak unto you are spirit and are life (*John* vi. 63).

Jesus said, He that followeth Me shall have the light of life (*John* viii. 12).

I came that they may have life, and may have it abundantly (*John* x. 10).

He that believeth in Me, though he die, yet shall he live (*John* xi. 25).

I am the Way, the Truth, and the Life (*John* xiv. 6).

Because I live, ye shall live also (*John* xiv. 19).

These are written, that ye may have life in His name (*John* xx. 31).

He is eternal life (1 *John* v. 20).

By the life in faith and charity is meant spiritual life, which is given by the Lord to man in his natural life.

359. (4) *Yet nothing of faith or of charity, or of the life of either, is from man, but from the Lord alone.* For we read,

That a man can receive nothing except it have been given him from heaven (*John* iii. 27).

And Jesus said:—

He that abideth in Me, and I in him, the same beareth much fruit; for apart from Me ye can do nothing (*John* xv. 5).

But this is to be understood thus, that man of himself is unable to acquire for himself any but natural faith, which is a persuasion that a thing is so because some man of authority has said so; or any but natural charity, which is an endeavor to gain favor with a view to some recompense. In such faith and charity there is what is man's own, and as yet no life from the Lord. Nevertheless, by means of such faith and charity man prepares himself to be a receptacle of the Lord; and so far as he prepares himself, the Lord enters, and causes his natural faith to become spiritual, likewise his charity, and thus makes both to be alive; and this is done when man goes to the Lord as the God of heaven and earth. Because man was created an image of God, he was created an abode of God; therefore the Lord says:—

He that hath My commandments and keepeth them, he it is that loveth Me; and I will love him, and I will come unto him and make an abode with him (*John* xiv. 21, 23).

Again:—

Behold, I stand at the door and knock; if any one hear My voice and open the door, I will come in to him, and will sup with him, and he with Me (*Apoc.* iii. 20).

From all this comes the conclusion, that as man prepares himself naturally to receive the Lord, so the Lord enters and makes all that is within man inwardly spiritual, and thus alive. But on the other hand, so far as man does not prepare himself he removes the Lord from him and does everything from his own self; and what man himself does from himself has no real life in it. But these points cannot as yet be presented in such a light as to appear at all clearly until Charity and Freedom of Choice have been treated of; but they will be made clear later in the chapter on Reformation and Regeneration.

360. It has been said above that faith in its beginning in man is natural, and that as man draws near to the Lord it becomes spiritual; so also with charity. But no one has known, as yet, the distinction that exists between natural and spiritual faith and charity. This great arcanum must therefore be disclosed. There are two worlds, a natural and a spiritual; and in each world there is a sun, and from each sun heat and light

go forth; but the heat and light from the sun of the spiritual world have life within them; this life is from the Lord who is in the midst of that sun; while the heat and light from the sun of the natural world have nothing of life in them; they simply serve the former heat and light as receptacles for the conveying of these to man, as instrumental causes always subserve their principal causes. It must be understood, therefore, that all things spiritual are from the heat and light of the sun of the spiritual world. These are spiritual because they contain in them spirit and life; while all things natural are from the heat and light of the sun of the natural world, which viewed in themselves are without spirit and life. [2] Since then faith is a matter of light, and charity of heat, it is plain that so far as a man is in the heat and light that go forth from the sun of the spiritual world, he is in spiritual faith and charity; while so far as he is in the light and heat that go forth from the sun of the natural world, he is in natural faith and charity. Evidently, therefore, as spiritual light is inwardly in natural light as in its receptacle or casket, and spiritual heat in like manner within natural heat, so also is spiritual faith inwardly in natural faith, and spiritual charity inwardly in natural charity; and this is effected in the degree that man advances from the natural to the spiritual world; and this he does so far as he believes in the Lord who is light itself, the way, the truth, and the life, as He Himself teaches. [3] This being so, it is clear that when man is in spiritual faith, he is also in natural faith. For as just said, spiritual faith is inwardly in natural faith; and as faith is a matter of light, it follows that by that implanting of spiritual faith man's natural becomes, as it were, transparent, and according to the nature of its conjunction with charity, beautifully colored. This is because charity is ruddy and faith shining white; charity is ruddy from the flame of spiritual fire, and faith shining white from the splendor of the light therefrom. The contrary happens when the spiritual is not inwardly in the natural, but the natural inwardly in the spiritual; which is the case with men who reject faith and charity. With such the internal of their mind, in which they are when left to their own thoughts, is infernal, and they think from hell, although they do not know it; while the external of the mind of

such, from which they converse with their companions in the world, is in a manner spiritual, but it is filled full of such unclean things as are in hell; consequently they are in hell, for compared with the former class they are in an inverted state.

361. When it is thus known that the spiritual is inwardly in the natural in those who are in faith in the Lord, and at the same time in charity toward the neighbor, and consequently the natural in them is transparent, it follows that to the same extent man is wise in spiritual things, and therefrom in natural things; for when he thinks about or hears or reads anything, he sees interiorly within himself whether it is the truth or not. This he perceives from the Lord, from whom spiritual light and heat flow into the higher sphere of his understanding. [2] So far as faith and charity in man become spiritual, he is withdrawn from his own, and ceases to look to himself or to reward or remuneration, and looks solely to the delight in perceiving the truths of faith and doing the good works of love; and so far as this spirituality increases, that delight becomes blessedness. From this is man's salvation, which is called eternal life. This state of man may be compared with the most beautiful and charming things in the world, and in the Word is compared with them, as for instance, with fruitful trees and the gardens in which they are, with flowery fields, with precious stones, with delicacies, with nuptials and their festivities and rejoicings. [3] But when the reverse is the case, that is to say, when the natural is inwardly in the spiritual, and consequently the man in his internals is a devil, but in his externals is like an angel, he may be compared to a dead man in a coffin of costly and gilded wood; he may also be compared to a skeleton adorned with clothing like a man, and drawn about in a magnificent carriage; or to a corpse in a sepulchre built like the temple of Diana; and his internal may be pictured even as a nest of serpents in a cavern, and his external as butterflies whose wings are tinted with all kinds of colors, but which nevertheless stick foul eggs to the leaves of useful trees, and so destroy the fruit. Or the internal of such may be compared to a hawk, and their external to a dove, and their faith and charity to a hawk pursuing a fleeing dove, which at length he wearies and then darts upon and devours.

VI.

THE LORD, CHARITY, AND FAITH, MAKE ONE, LIKE LIFE, WILL, AND UNDERSTANDING IN MAN; AND IF THEY ARE DIVIDED, EACH PERISHES LIKE A PEARL REDUCED TO POWDER.

362. Some things shall first be stated that have been heretofore unknown in the learned world, and consequently among the ecclesiastics, as much so as things buried in the earth, and yet they are treasures of wisdom, and unless they are dug up and given to the public, man will toil in vain to arrive at any correct knowledge of God, faith, charity, and the state of his own life, as to the manner in which he should direct it and prepare it for the state of eternal life. The things heretofore unknown are as follows: That man is a mere organ of life; that life with everything belonging to it flows in from the God of heaven, who is the Lord; that in man there are two faculties of life, which are called the will and understanding, the will the receptacle of love, and the understanding the receptacle of wisdom; so, too, the will is the receptacle of charity, and the understanding the receptacle of faith; [2] that everything that man wills and everything he understands flows into him from without—the goods pertaining to love and charity, and the truths pertaining to wisdom and faith, from the Lord, and the opposites of these from hell; that it is provided by the Lord that man should feel in himself as his own whatever flows in from without, and should consequently bring it forth from himself as his own, although nothing of it is his; that nevertheless such things are imputed to him as his on account of his freedom of choice in which are his willing and thinking, and on account of the knowledges of good and truth given him, which enable him to choose freely whatever conduces to his temporal and his eternal life. [3] The man who looks askance at these truths, or with half an eye only, may draw from them many insane conclusions; but he who looks at them with a straight and direct eye may draw from them many wise conclusions. That this and not the other may be done it was nec-

essary to put forth first decisions and tenets respecting God and the Divine Trinity, and afterward to establish others respecting Faith and Charity, Freedom of Choice, and Reformation and Regeneration, as also Imputation; and then as means, Repentance, Baptism, and the Holy Supper.

363. But in order that the present article on faith (which is, that the Lord, charity, and faith make one, like life, will, and understanding in man, and that if they are divided each perishes like a pearl reduced to powder) may be seen as truth and acknowledged, it is expedient to consider it in the following order:—

(1) The Lord with all of His Divine love, with all of His Divine wisdom, thus with all of His Divine life, flows into every man.

(2) Consequently with the whole essence of faith and charity.

(3) These are received by man according to his form.

(4) But the man who divides the Lord, charity, and faith, is not a form that receives but a form that destroys them.

364. (1) *The Lord with all of His Divine love, with all of His Divine wisdom, thus with all of His Divine life, flows into every man.* In the Book of Creation we read:—

> That man was created an image of God, and that God breathed into his nostrils the breath of lives (*Gen.* i. 27; ii. 7).

This describes man as being not life but only an organ of life. For God could not create another being like Himself; if He could have done so there would be as many gods as there are men. Neither could He create life (just as light cannot be created); but He could create man a form of life, as He created the eye a form of light; neither could or can God divide His essence, for it is one and indivisible. Since, therefore, God alone is life, it follows without question that from His life He gives life to every man, and that man without that life-giving would be in regard to his flesh nothing but a sponge, and in regard to his bones nothing but a skeleton, having no more life in him than a clock, which has its motion from a pendulum together with a weight or spring. This being so it also follows, that God flows into every man with all of His Divine life, that is, with all of His Divine love and Divine wisdom, these two

constituting His Divine life (as may be seen above, n. 39, 40), for the Divine is indivisible. [2] But how God inflows with the whole of His Divine life, may in some measure be perceived in somewhat the same manner as seeing that the sun of the world with its whole essence, which is heat and light, flows into every tree, every shrub and flower, every stone both common and precious; and that the sun does not distribute its heat and light, dispensing a part to this object and a part to that, but each object draws its own portion from the common influx. The same is true of the sun of heaven, from which Divine love goes forth as heat, and Divine wisdom as light. As the heat and light of the sun flow into human bodies, so do these flow into human minds and vivify them according to the nature of their forms, each form taking what is necessary for itself from the common influx. To this the following words of the Lord are applicable:—

Your Father maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust (*Matt.* v. 45).

[3] Moreover, the Lord is omnipresent; and where He is present, there He is with His whole essence, and it is impossible for Him to withhold some of it and give a part to one and a part to another, but He gives it to all, and to man the ability to take either little or much. He says, moreover, that He makes His abode with those who keep His commandments, also that the faithful are in Him and He in them. In a word, all things are full in God, and from that fulness each one takes his portion. The same is true of general things, as the atmospheres and the oceans. The atmosphere is the same in its least part as in its greatest; it does not apportion a part of itself for man's respiration, another part to the birds to fly in, another to the sails of vessels, and another to the fans of windmills; but each of these takes from the atmosphere in its own portion and applies to itself so much as is sufficient. It is the same again with a storehouse full of grain; from it the possessor daily takes his food; the storehouse does not distribute it.

365. (2) *Consequently the Lord, with the whole essence of faith and charity, flows into every man.* This follows from the

previous proposition, since the life of the Divine wisdom is the essence of faith, and the life of the Divine love is the essence of charity; therefore when the Lord is present with these, which are properly His, namely, the Divine wisdom and Divine love, He is also present with all the truths belonging to faith, and all the goods belonging to charity; for faith includes every truth that a man perceives from the Lord and thinks and speaks; and charity every good by which man is affected from the Lord, and which he consequently wills and does. [2] It has been said above that Divine love, which goes forth from the Lord as a sun, is perceived by the angels as heat, and the Divine wisdom therefrom, as light; and one who does not think beyond the appearance might imagine this heat to be mere heat and this light to be mere light, like the heat and light that go forth from the sun of our world. But the heat and light that go forth from the Lord as a sun, contain in their bosom all the infinities that are in the Lord—the heat all the infinities of His love, and the light all the infinities of His wisdom, thus also to infinity all the good pertaining to charity and all the truth pertaining to faith. This is because that sun is itself everywhere present in its heat and light; it is the circle most closely surrounding the Lord, emanating both from His Divine love and from His Divine wisdom; for, as frequently stated before, the Lord is in the midst of that sun. [3] All this now makes clear that there is nothing to restrict the capacity of man to take from the Lord (since He is omnipresent) all the good belonging to charity and all the truth belonging to faith. That these are in no way restricted is made evident by the love and wisdom that the angels of heaven possess from the Lord, in that these are ineffable, and to a natural man incomprehensible, and are also capable of being increased to eternity. That infinite things are included in the heat and light that go forth from the Lord, although they are perceived simply as heat and light, may be illustrated by various things in the natural world; as for example, the sound of a man's voice and speech is heard merely as a simple sound; and yet when the angels hear it, they perceive therein all the affections of his love, and what they are and their quality are made manifest. That these things are hidden within the

sound of the voice, even man can in some measure perceive from the tone of one who is speaking to him : as whether there is contempt or sarcasm or hatred in it, as also whether there is charity, benevolence, gladness, or other affections in it. Like things are hidden in the beam of the eye, when it looks at another. [4] This may be illustrated also by the fragrances arising from a large garden, or from extended plains covered with flowers. The fragrant odor exhaled therefrom consists of thousands and even myriads of different odors, yet they are perceived as one. The same is true of many other things, which although extrinsically they appear uniform, yet intrinsically they are manifold. Sympathies and antipathies are no other than exhalations of affections from the mind, which attract another according to similitudes, and cause aversion according to dissimilitudes; and these, although innumerable and unperceived by any bodily sense, are nevertheless perceived by the sense of the soul as one, and in the spiritual world all conjunctions and consociations are effected in agreement with them. All this has been set forth to illustrate what has been said above about the spiritual light that goes forth from the Lord, that in it reside all things of wisdom, and therefore all things of faith; and that it is that light whereby the understanding analytically sees and perceives rational things, as the eye sees and perceives natural things symmetrically.

366. (3) *What flows in from the Lord is received by man according to his form.* Form means here man's state in respect both to his love and to his wisdom, consequently in respect both to his affections for the goods of charity and to his perceptions of the truths of faith. That God is one, indivisible, and the same, from eternity to eternity, not the same simply but infinitely the same, and that all variableness is in the subject in which He dwells, has been shown above. That the recipient form or state induces variations, can be seen from the life of infants, children, youths, adults, and aged persons; in each there is the same life, because the same soul, from infancy to old age; but as one's state is varied according to age and what is suitable thereto, in like manner is life perceived. [2] The life of God in all its fulness is not only in good and pious men, but also in the wicked and impious, likewise both in the angels

of heaven and in the spirits of hell. The difference is, that the wicked obstruct the way and close the door, lest God should enter the lower regions of their minds; while the good clear the way and open the door, and invite God to enter into the lower regions of their minds as He inhabits the highest regions; and thus they form a state of the will for love and charity to flow into, and a state of the understanding for wisdom and faith to flow into, consequently for the reception of God. But the wicked obstruct that influx by various lusts of the flesh and spiritual defilements, which bestrew the way and clog the passage. Nevertheless, God with all His Divine essence resides in the highest regions of their minds, and gives to them the capacity to will good and understand truth—a capacity which every man has and which he could by no means possess were there not life from God in his soul. That even the wicked have this capacity it has been granted me to know from much experience. [3] That every one receives life from God according to his form may be illustrated by comparison with plants of every kind. Every tree, every shrub, every bush and every blade of grass, receives an influx of heat and light according to its form, not only those that have a good use, but those also that have an evil use. The sun with its heat does not change their forms, but the forms change the effects of the sun in themselves. It is the same with the subjects of the mineral kingdom; each one of them, the valuable and the common alike, receives influx according to the form of the contexture of parts composing it, thus one stone differently from another, one mineral differently from another, one metal differently from another. Some of them adorn themselves with most beautiful variegated colors, some transmit the light without variegation, and some blur and suffocate it in themselves. From these few examples it can be seen that as the sun of the world with its heat and light is just as present in one object as in another, while it is their recipient forms that vary its operations, so is the Lord, from the sun of heaven in the midst of which He is, present in all men with His heat which in its essence is love, and with His light which in its essence is wisdom, and that it is the man's form, which is induced upon him by the states of his life, that varies the Lord's operations; conse-

quently the cause that man is not born again and saved, is not the Lord, but man himself

367. (4) *But the man who divides the Lord, charity, and faith, is not a form that receives but a form that destroys them.* For he who separates the Lord from charity and faith, separates life from them, and when this is done, charity and faith either cease to exist or are abortions. That the Lord is life itself may be seen above (n. 358). He who acknowledges the Lord and sets charity aside, acknowledges Him with the lips only; his acknowledgment and confession is purely cold, within which there is no faith; for it lacks spiritual essence, since the essence of faith is charity. But he who practises charity and does not acknowledge the Lord as the God of heaven and earth, one with the Father (as He Himself teaches), practises merely natural charity in which there is no eternal life. The man of the church knows that all good that is good in itself is from God, consequently from the Lord, who is "the true God and eternal life" (1 *John* v. 20); so also with charity, because good and charity are one. [2] Faith separate from charity is not faith, because faith is the light of man's life and charity is its heat; therefore the separation of charity from faith is like the separation of heat from light; man's state then becomes like that of the world in winter, when everything on the earth dies. For charity to be charity and faith to be faith they can no more be separated than the will and the understanding; if these are separated the understanding comes to nothing, and presently the will also. It is the same with charity and faith, because charity resides in the will, and faith in the understanding. [3] Separating charity from faith is like separating essence from form. In the learned world it is known that essence without form, or form without essence, is nothing; for essence has no quality except from form, nor is form a subsistent entity except from essence; consequently nothing can be predicated of either separate from the other. Charity is the essence of faith, and faith is the form of charity just as good (as said above) is the essence of truth, and truth is the form of good. [4] As there are these two, namely, good and truth, in each thing and in all things that have essential existence, so there are charity and faith, charity because it belongs to good, and

faith because it belongs to truth. This may be illustrated by comparisons with many things in the human body, and with many things on the earth. They may be fitly compared with the respiration of the lungs and the systolic motion of the heart; since charity can no more be separated from faith than the heart from the lungs; for when the pulsation of the heart ceases, immediately the respiration of the lungs ceases; and when the respiration of the lungs ceases, all senses faint, all the muscles are deprived of motion, and in a short time the heart stops also and the life is wholly gone. This is a proper comparison, because the heart corresponds to the will and thus to charity, and the respiration of the lungs to the understanding, and thus to faith; for (as said above) charity resides in the will, and faith in the understanding; and this is what "heart" and "breath" mean in the Word. [5] Again there is a parallel between the separation of charity and faith and the separation of blood and flesh; for the blood separated from the flesh is gore, and becomes corruption, while the flesh separated from the blood gradually becomes putrid and breeds worms. So too, in the spiritual sense, "blood" signifies the truth of wisdom and faith, and "flesh" the good of love and charity. That this is the significance of "blood" may be seen in the *Apocalypse Revealed* (n. 379), and of "flesh" (n. 382). [6] For charity and faith to be anything, they can no more be separated than food and water or bread and wine with man; for food or bread taken without water or wine, merely distends the stomach, and like an indigested mass destroys it and becomes like putrid filth. So does water or wine without food or bread distend the stomach, and likewise the vessels and pores, which being thus deprived of nutrition, emaciate the body even to death. This is also a proper comparison, since "food" and "bread" in the spiritual sense signify the good of love and charity, and "water" and "wine" the truth of wisdom and faith, as may be seen in the *Apocalypse Revealed* (n. 50, 316, 778, 932). [7] Charity conjoined with faith, and faith in its turn with charity, may be likened to the face of a handsome virgin beautiful from the intermingling of red and white. This again is a proper comparison, since love and charity therefrom in the spiritual world are red from the fire of the sun there, while

truth and faith therefrom are white from the light of that sun; and therefore charity separate from faith may be likened to a face inflamed with pimples, and faith separate from charity to the pallid face of a corpse. Faith separate from charity may also be likened to a paralysis of one side, which is called *hemiplegia*, from which, when it increases, the man dies. It may also be compared to St. Vitus' dance, or to the dance of St. Guy, which is caused by the bite of the tarantula. The rational faculty becomes like a man so bitten; like him it dances furiously and so deems itself alive, when yet it can no more collect various reasons into one, and think about spiritual truths, than one can when asleep in bed oppressed with a nightmare. This will suffice to demonstrate the two points of this chapter: first, *That faith without charity is not faith, and that charity without faith is not charity, and that neither has life except from the Lord;* secondly, *That the Lord, charity, and faith make one, like life, will, and understanding in man; and if they are divided each perishes, like a pearl reduced to powder.*

VII.

THE LORD IS CHARITY AND FAITH IN MAN, AND MAN IS CHARITY AND FAITH IN THE LORD.

368. That the man of the church is in the Lord and the Lord in him, can be seen from the following passages in the Word:—

Jesus said, Abide in Me, and I in you; I am the Vine and ye are the branches. He that abideth in Me and I in him, the same beareth much fruit (*John* xv. 4, 5).

He that eateth My flesh and drinketh My blood, abideth in Me and I in him (*John* vi. 56).

In that day ye shall know that I am in My Father, and ye in Me, and I in you (*John* xiv. 20).

Whosoever shall confess that Jesus is the Son of God, God abideth in him and he in God (1 *John* iv. 15).

Yet man himself cannot be in the Lord, but charity and faith that are in him from the Lord, from which two he is essen-

tially man. But in order to make this arcanum somewhat clear to the understanding, it shall be investigated in the following order:—

(1) It is by conjunction with God that man has salvation and eternal life.

(2) Conjunction with God the Father is not possible, but only conjunction with the Lord, and through Him with God the Father.

(3) Conjunction with the Lord is reciprocal, that is, the Lord is in man and man in the Lord.

(4) This reciprocal conjunction is effected by means of charity and faith. The truth of these propositions will be obvious from the following explanation.

369. (1) *It is by conjunction with God that man has salvation and eternal life.* Man was so created as to be capable of conjunction with God; for he was created a native of heaven and also of the world, and so far as he is a native of heaven he is spiritual, while so far as he is a native of the world he is natural; and the spiritual man can think of God and perceive such things as are of God; he can also love God, and be affected by what is from God; from which it follows that he is capable of conjunction with God. That man can think of God and can perceive such things as are of God, is beyond all doubt; for he can think of the unity of God, of the Esse of God, which is Jehovah, of the immensity and eternity of God, of the Divine love and wisdom, which constitute the Essence of God, of God's omnipotence, omniscience, and omnipresence; of the Lord the Saviour His Son, and of redemption and mediation; also of the Holy Spirit, and finally of the Divine trinity; all of which are of God, yea, are God. Moreover, he can think also of the operations of God, which are chiefly faith and charity, and of other things which proceed from these two. [2] That man is capable not only of thinking about God but also of loving Him is evident from the two commandments of God Himself, which read thus:—

Thou shalt love the Lord thy God with all thy heart, and with all thy soul. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself (*Matt.* xxii. 37–39; *Deut.* vi. 5).

That man is able to obey God's commandments, and that this is loving Him and being loved by Him, is evident from the following:—

Jesus said, He that hath My commandments and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him and will manifest Myself unto him (*John* xiv. 21).

[3] Furthermore, what is faith but conjunction with God by means of truths which belong to the understanding, and thence to thought? And what is love but conjunction with God by means of the goods that belong to the will, and thence to affection? God's conjunction with man is a spiritual conjunction within the natural; and man's conjunction with God is a natural conjunction from the spiritual. For the sake of this conjunction as an end, man was created a native both of heaven and of the world. As a native of heaven he is spiritual, as a native of the world he is natural. If, therefore, man becomes spiritual-rational and also spiritual-moral, he is conjoined with God, and through that conjunction he has salvation and eternal life. But on the other hand, if man is merely natural-rational and also natural-moral, there is indeed a conjunction of God with man, but not conjunction of man with God. This is the source of spiritual death, which viewed in itself is natural life apart from spiritual life; for the spiritual, in which there is the life of God, is then extinct in man.

370. (2) *Conjunction with God the Father is not possible, but only conjunction with the Lord, and through Him with God the Father.* This the Scripture teaches and reason sees. The Scripture teaches that God the Father has never been seen or heard, and cannot be seen or heard; consequently that from Himself, as He is in His own Esse and Essence, He cannot operate at all in man. For the Lord says,

That no man hath seen God save He that is with the Father, He hath seen the Father (*John* vi. 46).

Neither knoweth any one the Father save the Son, and he to whomsoever the Son willeth to reveal Him (*Matt.* xi. 27).

Ye have neither heard the voice of the Father at any time nor seen His shape (*John* v. 37).

This is because He is in the firsts and the principles of all things, thus pre-eminently above every sphere of the human

mind; for He is in the firsts and the principles of all things of wisdom and all things of love, with which man can have no conjunction whatever; consequently if He Himself should draw near to man, or man to Him, man would be consumed and would melt away like wood in the focus of a powerful sun-glass, or rather like an image thrown into the sun itself. Therefore it was said to Moses, who longed to see God,

That man could not see Him and live (*Ex.* xxxiii. 20).

[2] But that there may be conjunction with God the Father through the Lord, is evident from the passages just quoted, that not the Father, but the only begotten Son, who is in the bosom of the Father, and who has seen the Father, has brought to view and revealed those things which are of God and from God; and also from the following:—

In that day ye shall know that I am in My Father, and ye in Me, and I in you (*John* xiv. 20).

The glory which Thou hast given Me, I have given unto them, that they may be one, even as We are one; I in them, and Thou in Me (*John* xvii. 22, 23, 26).

Jesus said, I am the Way, the Truth, and the Life; no one cometh unto the Father but by Me. And then Philip wished to see the Father, and the Lord said to him, He that seeth Me seeth the Father; and if ye had known Me, ye would know My Father also (*John* xiv. 6, 7, 9).

Again:—

He that beholdeth Me, beholdeth Him that sent Me (*John* xii. 45).

He also said:—

That He is the door, and that whosoever enters through Him is saved; while he who climbeth up some other way is a thief and a robber (*John* x. 1–9).

He also says,

That he who abides not in Him, is cast forth and as a branch is withered, and cast into the fire (*John* xv. 6).

[3] This is because the Lord our Saviour is Jehovah the Father Himself in human form; for Jehovah descended and became Man that He might be able to draw near to man, and man to Him, and conjunction might thus be effected, and through that conjunction man might have salvation and eternal life. For when God became Man, and thus also became Man-God, being

then accommodated to man He could draw near to him and be conjoined with him as God-Man and Man-God. There are three things that follow in order; *accommodation, application,* and *conjunction.* There must be accommodation before there is application; and there must be accommodation and application both together before there is conjunction. Accommodation on God's part was that He became Man; application on God's part is perpetual so far as man applies himself in return; and so far as this is done, conjunction is effected also. These three follow each other and proceed in their order in each and all things, which become one and coexist.

371. (3) *Conjunction with the Lord is a reciprocal conjunction, that is, that the Lord is in man and man in the Lord.* That conjunction is reciprocal, Scripture teaches and reason also sees. As to His conjunction with His Father, the Lord teaches that it is reciprocal, for He says to Philip:—

Believest thou not that I am in the Father, and the Father in Me? Believe Me that I am in the Father, and the Father in Me (*John* xiv. 10, 11).

That ye may know and believe that the Father is in Me, and I in the Father (*John* x. 38).

Jesus said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee (*John* xvii. 1).

Father, all things that are Mine are Thine, and Thine are Mine (*John* xvii. 10).

The same is said by the Lord respecting His conjunction with man, namely, that it is reciprocal; for He says:—

Abide in Me and I in you; he that abideth in Me and I in him, the same beareth much fruit (*John* xv. 4, 5).

He that eateth My flesh and drinketh My blood, abideth in Me and I in him (*John* vi. 56).

In that day ye shall know that I am in My Father, and ye in Me, and I in you (*John* xiv. 20).

He that keepeth the commandments of Christ abideth in Him, and He in him (1 *John* iii. 24; iv. 13).

Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God (1 *John* iv. 15).

If any one hear My voice and open the door, I will come in to him, and will sup with him, and he with Me (*Apoc.* iii. 20).

[2] From these plain statements it is clear that the conjunction of the Lord and man is reciprocal; and because it is reciprocal

it necessarily follows, that man ought to conjoin himself to the Lord, in order that the Lord may conjoin himself to man; and that otherwise conjunction is not effected, but withdrawal and a consequent separation, yet not on the Lord's part, but on man's part. In order that such reciprocal conjunction may exist, there is granted to man freedom of choice, giving him the ability to walk in the way to heaven or in the way to hell. From this freedom that is given to man flows his ability to reciprocate, which enables him to conjoin himself with the Lord, and also with the devil. But this liberty, what it is and why it was given to man, will be illustrated hereafter, when Freedom of Choice, Repentance, Reformation and Regeneration, and Imputation are treated of. [3] It is to be lamented that the reciprocal conjunction of the Lord and man, although it stands out so clearly in the Word, is unknown in the Christian church. It is unknown because of certain hypotheses respecting faith and freedom of choice. The hypothesis respecting faith is that it is bestowed upon man without his contributing anything toward the acquisition of it, or adapting and applying himself, any more than a stock, to the reception of it. The hypothesis respecting freedom of choice is that man does not possess a single grain of freedom of choice in spiritual things. But that the reciprocal conjunction of the Lord and man, on which depends the salvation of the human race, may not remain longer unknown, necessity itself enjoins its disclosure, which may be best effected by examples, because they illustrate. [4] There are two kinds of reciprocation by which conjunction is effected: one is *alternate* and the other *mutual*. The alternate reciprocation by which conjunction is effected, may be illustrated by the action of the lungs in breathing. Man draws in the air and thereby expands the chest; then he expels the inhaled air and thereby contracts the chest. This inhalation and the consequent expansion is effected by means of the pressure of the air proportionate to its column; while the expulsion and the consequent contraction are effected by means of the ribs by the power of the muscles. Such is the reciprocal conjunction of the air and the lungs, and on it depends the life of all bodily sense and motion, for these swoon when respiration ceases. [5] Reciprocal conjunction, which is effected by alter-

nation, may also be illustrated by the conjunction of the heart with the lungs and of the lungs with the heart. The heart from its right chamber pours the blood into the lungs, and the lungs pour it back again into the left chamber of the heart; thus is that reciprocal conjunction effected on which the life of the whole body is altogether dependent. There is a like conjunction of the blood with the heart, and *vice versa*. The blood of the whole body flows through the veins into the heart, and from the heart it flows out through the arteries into the whole body; action and reaction effect this conjunction. There is a like action and reaction (by which there is a constant conjunction) between the embryo and the mother's womb. [6] But there is no such reciprocal conjunction of the Lord and man. That is a mutual conjunction, which is effected not by action and reaction, but by co-operation. For the Lord acts, and from Him man receives action, and operates as if of himself, even by the Lord from himself. This operation of man from the Lord is imputed to him as his own, because he is held constantly by the Lord in freedom of choice. The freedom of choice resulting from this is the ability to will and to think from the Lord, that is, from the Word, and also the ability to will and to think from the devil, that is, contrary to the Lord and the Word. This freedom the Lord gives to man to enable him to conjoin himself reciprocally with the Lord, and by conjunction be gifted with eternal life and blessedness, since this, without reciprocal conjunction, would not be possible. [7] This reciprocal conjunction, which is mutual, may also be illustrated by various things in man and in the world. Such is the conjunction of soul and body in every man; such is the conjunction of will and action, also of thought and speech; such is the mutual conjunction of the two eyes, the two ears, and the two nostrils. That the mutual conjunction of the two eyes is in a manner reciprocal, is evident from the optic nerve, in which fibers from both hemispheres of the cerebrum are folded together, and thus folded together they extend to both eyes. It is the same with the ears and nostrils. [8] There exists a like reciprocal and mutual conjunction between light and the eye, between sound and the ear, odor and the nose, taste and the tongue, touch and the body; for the eye is in the light and the light in the eye, sound

is in the ear and the ear in the sound, odor is in the nose and the nose in odor, taste is in the tongue and the tongue in taste, and touch is in the body and the body in touch. This reciprocal conjunction may also be compared to the conjunction of a horse and a carriage, an ox and a plough, a wheel and machinery, a sail and the wind, a musical pipe and the air; in short, such is the reciprocal conjunction of the end and the cause, and such also is that of the cause and the effect. But there is not time to explain all these examples one by one, for it would be a work of many pages.

372. (4) *This reciprocal conjunction of the Lord and man is effected by means of charity and faith.* It is known at the present day that the church constitutes the body of Christ, and that every one in whom the church is, is in some member of that body, according to Paul (*Eph.* i. 23; 1 *Cor.* xii. 27; *Rom.* xii. 4, 5). But what is the body of Christ but Divine good and Divine truth? This is meant by the Lord's words in *John*:—

> He that eateth My flesh and drinketh My blood abideth in Me and I in him (vi. 56).

By the Lord's "flesh" and by "bread" the Divine good is meant, and by His "blood" and "wine" Divine truth is meant, as will be seen in the chapter on the Holy Supper. From this it follows, that so far as man is in the goods of charity and the truths of faith, so far he is in the Lord and the Lord in him; for conjunction with the Lord is spiritual conjunction, and spiritual conjunction is effected solely by means of charity and faith. That there is a conjunction of the Lord and the church, and consequently of good and truth, in each and all things of the Word, has been shown in the chapter on the Sacred Scripture (n. 248–253); and since charity is good and faith is truth, there is everywhere in the Word a conjunction of charity and faith. From the foregoing it now follows, *that the Lord is charity and faith in man, and that man is charity and faith in the Lord;* for the Lord is spiritual charity and faith in man's natural charity and faith, and man is natural charity and faith from the Lord's spiritual charity and faith, and these two conjoined produce a spiritual-natural charity and faith.

VIII.

CHARITY AND FAITH ARE TOGETHER IN GOOD WORKS.

373. In every work that proceeds from man there is the whole man such as he is in his disposition or essentially. By disposition his love's affection and thought therefrom is meant; these form his nature, and in general his life. If we look at works in this way, they are like mirrors of man. This may be illustrated by like things in brutes and wild beasts. A brute is a brute, and a wild beast is a wild beast, in all their actions. In everything pertaining to it a wolf is a wolf, a tiger is a tiger, a fox is a fox, and a lion is a lion; the same is true of a sheep and a kid. It is the same with a man; but man is such as he is in his internal man. If in this he is like a wolf or a fox, then everything he does is inwardly wolfish and fox-like, and the reverse if he is like a lamb or a kid. But that such is the man in everything he does is not evident in his external man, because the external takes on various forms round about the internal; nevertheless in the internal the quality lies inwardly hidden. The Lord says:—

> The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure of his heart bringeth forth that which is evil (*Luke* vi. 45).

And again:—

> Each tree is known by its own fruit; of thorns men do not gather figs, nor of a bramble bush gather they grapes (*Luke* vi. 44).

That in each and all things that go forth from him man is such as he is in his internal man, he makes clear in himself after death to the very life, since he then lives an internal and no longer an external man. It will be shown in the following order how, when the Lord, charity and faith reside in man's internal, there is good in him and that every work that goes forth from him is good.

(1) Charity is willing well and good works are doing well from willing well.

(2) Charity and faith are only mental and perishable things unless they are determined to works and coexist in them when possible.

(3) Good works are not produced by charity alone, still less by faith alone, but by charity and faith together.

But on these points separately.

374. (1) *Charity is willing well and good works are doing well from willing well.* Charity and works are distinct from each other like will and action, or like the mind's affection and the body's operation; consequently like the internal man and the external; and these two are related to each other like cause and effect, since the causes of all things are formed in the internal man, and from this are all effects produced in the external. Therefore charity, since it belongs to the internal man, is willing well; and works, since they belong to the external man, are doing well from willing well. [2] Nevertheless between the good willing of different persons there is infinite diversity; for while everything that one person does to favor another is believed or appears to flow forth from good-will or benevolence, yet no one knows whether the good deeds spring from charity or not, still less whether they spring from genuine or from spurious charity. This infinite diversity between the good-will of different persons originates in the end, intention, and consequent purpose; these are inwardly concealed in the will to do good, and from them is derived the quality of every one's will. The will also searches the understanding for the means and modes of attaining its ends, which are effects, and in the understanding it comes into the light which enables it to see not only the reasons but also the opportunities for determining itself to action in the proper time and manner, and thus producing its effects, which are works; and at the same time in the understanding it brings itself into the power to act. From this it follows that works belong essentially to the will, formally to the understanding, and actually to the body. Thus does charity descend into good works. [3] This may be illustrated by comparison with a tree. Man himself, in all that belongs to him, is like a tree. In the seed of this tree there are concealed, as it were, the end, intention, and purpose of producing fruit; in these respects the seed corresponds to the will in man, which contains these three things, as stated above. Again, the seed from its interiors shoots up from the earth, clothes itself with branches,

branchlets, and leaves, and so provides itself with means to its end, which is the fruit; in all this the tree corresponds to the understanding in man. Finally, when the time comes and there is opportunity for determination, the tree blossoms and yields fruits, these corresponding to good works in man, in that evidently they are essentially from the seed, formally from the branchlets and leaves, and actually from the wood of the tree. [4] This may also be illustrated by comparison with a temple. Man is a temple of God, according to Paul (1 *Cor.* iii. 16, 17; 2 *Cor.* vi. 16; *Eph.* ii. 21, 22). As a temple of God man's end, intention, and purpose are salvation and eternal life; in these there is a correspondence with the will, which contains these three things. Afterwards he acquires doctrinals of faith and charity from parents, teachers, and preachers, and when he comes into the exercise of his own judgment, from the Word and doctrinal works, all of which are means to the end; and in these there is a correspondence with the understanding. Finally there comes a determination to uses, according to doctrinals as means, and this is effected by bodily acts, which are called good works. Thus the end through mediate causes produces effects, which are essentially of the end, formally of the doctrines of the church, and actually of the uses. Thus does man become a temple of God.

375. (2) *Charity and faith are only mental and perishable things, unless they are determined to works and coexist in them when possible.* Has not a man a head and a body which are joined together by a neck? And in the head is there not a mind that wills and thinks, and in the body is there not power that performs and executes? Therefore if man merely wills well, or thinks from charity, and does not do good and thus perform uses, is he not like a head only, and thus like a mind only, which apart from a body cannot continue to exist? From this is not any one able to see that charity and faith are not charity and faith so long as they are merely in the head and its mind but not in the body? For they are then like birds flying in the air without any resting-place on the earth, or like birds ready to lay, but having no nests, in which case they would drop their eggs in the air or upon the branch of some tree, and the eggs would fall to the ground and be de-

stroyed. There can be nothing in the mind that does not have some correspondent in the body, and its correspondent may be called its embodiment. So when charity and faith occupy the mind only, they have no embodiment in the man, and may be likened to those aerial beings called specters, like Fame as painted by the ancients with a laurel about her head and a horn in her hand. Being such specters, and still being able to think, they must needs be disturbed by fantasies, which are caused by reasonings from various kinds of sophistry, almost as reeds in marshes are shaken by the wind, while beneath them shells lie at the bottom and frogs croak on the surface. Who cannot see that such things come to pass when men merely know from the Word some things about charity and faith, but do not practise them? Moreover, the Lord says:—

Every one who heareth My words and doeth them I will liken to a prudent man who built his house upon a rock, and every one who heareth My words and doeth them not, shall be likened unto a foolish man who built his house upon the sand, or upon the ground without a foundation (*Matt.* vii. 24, 26; *Luke* vi. 47–49).

Charity and faith with their factitious ideas when not put in practice may be compared to butterflies in the air, which a sparrow darts upon and devours as soon as he sees them. The Lord also says:—

The sower went forth to sow; and some fell upon the hard way, and the birds came and devoured them up (*Matt.* xiii. 3, 4).

376. That charity and faith do not profit a man so long as they remain only in one part of his body, that is, in his head, and are not fixed in works, is evident from a thousand passages in the Word, of which I will here adduce only these:—

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire (*Matt.* vii. 19–21).

He that received seed into the good ground is he that heareth the Word and attendeth, who also beareth fruit and bringeth forth. And when Jesus had said these things, He cried, saying, Who hath ears to hear, let him hear (*Matt.* xiii. 3–9, 23, 43).

Jesus said, My mother and My brethren are these who hear the Word of God and do it (*Luke* viii. 21).

Now we know that God heareth not sinners; but if any man be a worshiper of God, and doeth His will, him He heareth (*John* ix. 31).

If ye know these things, blessed are ye if ye do them (*John* xiii. 17)

He that hath My commandments and keepeth them, he it is that loveth Me, and I will love him and will manifest Myself to him ; and will come unto him and make My abode with him (*John* xiv. 15–21, 23).

Herein is My Father glorified, that ye bear much fruit (*John* xv. 8, 16).

For not the hearers of the law shall be justified by God, but the doers of the law (*Rom.* ii. 13 ; *James* i. 22).

In the day of wrath and of righteous judgment God will render to every man according to his deeds (*Rom.* ii. 5, 6).

For we must all be made manifest before the judgment-seat of Christ, that each one may receive the things done in the body according to what he hath done, whether good or bad (2 *Cor.* v. 10).

For the Son of Man shall come in the glory of His Father, and then He shall render unto every one according to his deeds (*Matt.* xvi. 27).

I heard a voice from heaven saying unto me, Blessed are the dead who die in the Lord from henceforth ; Yea, saith the Spirit, that they may rest from their labors ; and their works do follow with them (*Apoc.* xiv. 13).

A Book was opened, which is the Book of life ; and the dead were judged out of those things which were written in the Book ; every man according to his works (*Apoc.* xx. 12, 13).

Behold I come quickly, and My reward is with Me, to give every man according to his work (*Apoc.* xxii. 12).

Jehovah, whose eyes are open upon all the ways of the sons of men, to give to every one according to his ways, and according to the fruit of his works (*Jer.* xxxii. 19).

I will punish him according to his ways, and will recompense him for his works (*Hos.* iv. 9).

According to our ways, and according to our works Jehovah does with us (*Zech.* i. 6).

So also in many other passages. From this it can be seen that charity and faith are not charity and faith until they exist in works, and that while they exist only in the expanse above works, that is, in the mind, they are like appearances of a tabernacle or temple in the air, which are nothing but a mirage, and vanish of themselves; or they are like pictures drawn on paper which moths consume; or they are like an abode on a housetop where there is no sleeping-place, instead of in the house. All this shows that charity and faith are perishable things so long as they are merely mental or unless they are determined to works and coexist in them when possible.

377. (3) *Good works are not produced by charity alone, still less by faith alone, but by charity and faith together.* This is because charity apart from faith is not charity, and faith apart from charity is not faith (as shown above, n. 356–361). Wherefore charity cannot exist by itself or faith by itself; and it

cannot be said that charity in itself produces any good works, or faith in itself. It is the same with these as with the will and understanding. The will by itself can have no existence and can therefore produce nothing; nor can the understanding have any existence by itself or produce anything; but all production is effected by both together, and is effected by the understanding from the will. There is this similarity, because the will is the abode of charity and the understanding is the abode of faith. It is said that still less can faith alone produce good works, because faith is truth, and faith operates to produce truths, and these illuminate charity and its exercises. That truths illuminate, the Lord teaches, saying:—

He that doeth truth cometh to the light, that his works may be made manifest that they have been wrought in God (*John* iii. 21).

Consequently when man does good works in accordance with truths, he does them in light, that is, intelligently and wisely. The conjunction of charity and faith is like the marriage of husband and wife. From the husband as a father and the wife as a mother all natural offspring are born; and in like manner from charity as a father and faith as a mother all spiritual offspring, which are knowledges of good and truth, are born. This makes clear how spiritual families are generated. Moreover in the Word "husband" and "father" signify in the spiritual sense the good of charity, and "wife" and "mother" the truth of faith. This again makes clear that neither charity alone nor faith alone can produce good works, as neither the husband alone nor the wife alone can produce offspring. The truths of faith not only illuminate charity, but also determine its quality, and, still further, nourish it; so that a man having charity but no truths of faith, is like one walking in a garden, at night, who plucks fruit from the trees, not knowing whether in its use it is good or bad fruit. As the truths of faith not only illuminate charity but also determine its quality, as before said, it follows that charity without the truths of faith is like fruit without juice, like a dried-up fig, or like a grape after the wine has been pressed out of it. As truths nourish faith, as has also been said, it follows that if charity is without truths of faith, it receives no nourishment except such as a man gets from eating burnt bread and drinking unclean water from some stagnant pond.

IX.

THERE IS A TRUE FAITH, A SPURIOUS FAITH AND A HYPOCRITICAL FAITH.

378. From its cradle the Christian church began to be infested and divided by schisms and heresies, and in the course of time to be torn and mutilated almost like what is said,

> Of the man who went down from Jerusalem to Jericho, and was surrounded by thieves, who stripped him and beat him and then left him half dead (*Luke* x. 30).

From this it has come to pass as it is written of that church in *Daniel*:—

> At last upon the bird of abominations shall be desolation ; and even to the consummation and decision shall it drop upon the devastation (ix. 27).

Also according to these words of the Lord:—

> Then shall the end come, when ye shall see the abomination of desolation spoken of by Daniel the prophet (*Matt.* xxiv. 14, 15).

The lot of that church may be compared to that of a vessel laden with precious merchandise, which immediately on leaving port is driven about by storms, and a little after is wrecked and sunk in the sea, with its precious cargo partly destroyed by the waters, and partly torn by fishes. [2] That the Christian church from its infancy has been so vexed and torn is evident from ecclesiastical history, as for example, even in the time of the apostles, by Simon, who was by birth a Samaritan and by profession a magician (see *Acts* viii. 9–20); also by Hymeneus and Philetus (mentioned by Paul in his *Second Epistle to Timothy*); again by Nicholas, from whom the so-called Nicolaitans took their name (mentioned in *Apoc.* ii. 6, and *Acts* vi. 5); and also by Cerinthus. After the time of the apostles several other sects arose, as the Marcionites, the Noetians, the Valentinians, the Encratites, the Cataphrygians, the Quarto-Decimans, the Alogians, the Catharians, the Origenists or Adamites, the Sabellians, the Samosatenes, the Manichæans, the Meletians, and finally the Arians. After them, whole battalions of heresiarchs invaded the church, as the

Donatists, the Photinians, the Acaians or Semiarians, the Eunomians, the Macedonians, the Nestorians, the Predestinarians, the Papists, the Zwinglians, the Anabaptists, the Schwenckfeldians, the Synergists, the Socinians, the Anti-Trinitarians, the Quakers, the Moravians, and many more. Finally Luther, Melancthon, and Calvin prevailed over all these, and their dogmas have predominated to this day. [3] The causes of so many divisions and separations in the church are chiefly three: *First*, The Divine trinity has not been understood; *Second*, There has been no right knowledge of the Lord; *Third*, The passion of the cross has been taken for redemption itself. So long as these three things, which are the very essentials of faith, and from which the church exists and is called the church, are not understood, it must needs be that all things pertaining to the church will be turned aside out of their true course, and finally into the opposite course, and the church will still believe that it holds to a true faith in God and faith in all the truths relating to God; and in this state they are like persons who cover their eyes with their skirts, and fancy themselves to be walking in a straight line, and yet are departing from it step by step, and at length go in the opposite direction where there is a cavern into which they fall. But the man of the church can be brought back from his wandering into the way of truth, only by learning what true faith is, what spurious faith is, and what hypocritical faith is. Therefore it shall be shown:—

(1) That true faith is the one only faith, which is a faith in the Lord God the Saviour Jesus Christ, and this is held by those who believe Him to be the Son of God, the God of heaven and earth, and one with the Father.

(2) Spurious faith is all faith that departs from the true faith, which is the one only faith, and this is the faith that is held by those who climb up some other way, and regard the Lord not as God, but as a mere man.

(3) Hypocritical faith is no faith.

379. (1) *True faith is the one only faith, which is a faith in the Lord God the Saviour Jesus Christ, and this is held by those who believe Him to be the Son of God, the God of heaven and earth, and one with the Father.* True faith is the one only faith, because faith is truth; and truth cannot be broken or cut

into fragments, with one part tending to the left and another to the right, and the truth of it still remain. In a general sense faith consists of innumerable truths, for it is the complex of them; but these innumerable truths constitute, as it were, a single body, and in that body there are truths that form its members, some forming the members that depend on the chest, as the arms and hands, and others those that depend on the loins, as the legs and feet; while interior truths form the head, and the truths first proceeding from them form the sensories located in the face. Interior truths form the head because interior means the same as higher; for in the spiritual world whatever is interior is also higher. This is true of the three heavens there. Of that body and of all its members, the Lord God the Saviour is the soul and life; and this is why the church was called by Paul "the body of Christ," the men of the church, according to their states of charity and faith, constituting its members. That the true faith is the one only faith, Paul also teaches thus:—

There is one body and one spirit, one Lord, one faith, one baptism, one God; and He gave some for the work of the ministry, for the edifying of the body of Christ; till we all come into the unity of the faith, and of the knowledge of the Son of God, and into the perfect man, into the measure of the stature of the fulness of Christ (*Eph.* iv. 4–13).

[2] That the true faith, which is the one only faith, is a faith in the Lord God the Saviour Jesus Christ, has been fully shown above (n. 337–339). But those who believe the Lord to be the Son of God also have the true faith, because such believe Him to be God, and unless faith is faith in God it is no faith. That of all the truths that enter into faith and form it, this is the first, is evident from the Lord's words to Peter:—

Peter said, Thou art the Christ, the Son of the living God, and Jesus answered, Blessed art thou, Simon Barjona, and I say also unto thee, upon this rock I will build My church, and the gates of hell shall not prevail against it (*Matt.* xvi. 16–18).

By "rock" here and elsewhere in the Word, the Lord in respect to Divine truth is meant, and also Divine truth from the Lord. That this truth is the first truth and is like a diadem on the head and a scepter in the hand of the body of Christ, is evident from the Lord's saying, that upon that rock He would build

His church, and the gates of hell should not prevail against it. That this is the first thing in faith, is also evident from these words in *John* :—

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God (1 *Epistle* iv. 15).

[3] Besides this characteristic of being in the true faith, which is the one only faith, there is another, which is to believe that the Lord is the God of heaven and earth. This follows from the former, that He is the Son of God; also from the following:—

That in Him dwelleth all the fulness of Divinity (*Col.* ii. 9);
That He is the God of heaven and earth (*Matt.* xxviii. 18);
That all that the Father hath is His (*John* iii. 35; xvi. 15).

A third proof that those who believe in the Lord are interiorly in faith in Him, thus in the true faith, which is the one only faith, is their believing the Lord to be one with God the Father. That He is one with God the Father, and that He is the Father Himself in the Human, has been fully shown in the chapter on the Lord and Redemption, and is plainly evident from the words of the Lord Himself:—

That the Father and He are one (*John* x. 30);
That the Father is in Him and He in the Father (*John* x. 38; xiv. 10, 11);
That He said to His disciples, that henceforth they had seen and known the Father; and He looked at Philip and said, that he then saw and knew the Father (*John* xiv. 7–10).

[4] These three are distinguishing evidences that men have faith in the Lord, and thus the true faith, which is the one only faith; for not all who approach the Lord have faith in Him; for true faith is both internal and external; and those who possess these three precious things of faith are in both its internals and its externals; so that it is not only a treasure in their hearts, but also a jewel in their mouths. It is otherwise with those who do not acknowledge the Lord as the God of heaven and earth, and as one with the Father. Such look interiorly to other gods also who possess like power, although this power is to be exercised by the Son, either vicariously or as one who on account of redemption is worthy to reign over

those whom He has redeemed. But these break the true faith in pieces by dividing the unity of God, and when this is done, there is no longer any faith, but only the ghost of it, which when seen naturally looks like some image of it, but seen spiritually, becomes a chimera. Who can deny that the true faith is faith in one God, who is the God of heaven and earth, consequently, a faith in God the Father in a human form, that is, in the Lord? [5] These three marks, testimonies, and indications, that faith in the Lord is faith itself, are like the touchstones whereby gold and silver are known; or they are like stones or fingerposts by the wayside, pointing the way to the temple where the one and true God is worshiped; or they are like lights on rocks in the sea, whereby those who are sailing at night may know where they are, and to what quarter to direct their ships. The first characteristic of faith, which is that the Lord is the Son of the living God, is like the morning star to all who enter His church.

380. (2) *Spurious faith is all faith that departs from the true faith, which is the one only faith, and this is the faith that is held by those who climb up some other way, and regard the Lord not as God but as a mere man.* That spurious faith is all faith that departs from the true faith, which is the one only faith, is self-evident; for if the one only faith is the truth, it follows that what departs from it is not truth. Every good and truth of the church is propagated by the marriage of the Lord and the church; thus everything that is essentially charity and that is essentially faith is from that marriage; and on the other hand, whatever of charity and faith is not from that marriage, is not from a legitimate but an illegitimate bed, thus from a polygamic bed or marriage, or from adultery. All faith that acknowledges the Lord but adopts the falsities of heresy is from a polygamic bed, and the faith that acknowledges three Lords of one church is from adultery. For this may be likened to a harlot or a woman married to one man and spending her nights with two others, calling each one her husband while sleeping with him. Therefore such faith is called spurious; and in many places the Lord calls those holding such a faith "adulterers," and they are also meant by "thieves and robbers" in *John*:—

Verily I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber; I am the door; by Me if any man enter in, he shall be saved (x. 1, 9).

Entering into the sheepfold is entering into the church, and also into heaven. It is entering also into heaven because heaven and the church make one, and nothing makes heaven except the church that is in it; consequently as the Lord is the bridegroom and husband of the church, so is He also the bridegroom and husband of heaven. [2] It may be inquired into and may be known whether faith is a legitimate or a spurious offspring by the three indications mentioned above, namely, acknowledgment of the Lord as the Son of God, acknowledgment of Him as the God of heaven and earth, and acknowledgment that He is one with the Father. Therefore, so far as any faith departs from these its essentials, it is spurious. Faith is both spurious and adulterous with those who regard the Lord not as God but merely as a man. The truth of this is very evident from the two abominable heresies, Arianism and Socinianism, which have been anathematized in and excommunicated from the Christian church, and this because they deny the Lord's Divinity, and climb up some other way. But I fear that those abominations lie concealed at this day in the general spirit of the men of the church. It is remarkable that the more any one deems himself to be superior to others in learning and judgment, the more prone he is to seize upon and appropriate to himself the idea that the Lord is a man and not God, and that because He is a man He cannot be God; and whoever appropriates to himself these ideas, introduces himself into companionship with Arians and Socinians, who in the spiritual world are in hell. [3] Such is the general spirit of the men of the church at the present day, because with every man there is an associate spirit; for without this man would be unable to think analytically, rationally, and spiritually, and thus would not be a man but a brute. Moreover, every man attaches to himself a spirit in harmony with the affection of his own will and consequent perception of his understanding. To the man who introduces himself into good affections by means of truths from the Word and a life according to them, an angel from heaven is adjoined; while he who introduces himself into evil affections by the confirmation

of falsities and a wicked life adjoins himself to a spirit from hell, and when this is done the man enters more and more, as it were, into fraternity with satans, and confirms himself more and more in falsities contrary to the truths in the Word, and in Arian and Socinian abominations against the Lord. This is because no satan can bear to hear any truth from the Word or to hear Jesus named; and if they hear these they become like furies, and run about and blaspheme; and then if light from heaven flows in they throw themselves headlong into caverns and into their own thick darkness, in which there is light to them, as there is to owls in the dark, or to cats in cellars watching for mice. Such do all those become after death, who in heart and faith deny the Divinity of the Lord and the holiness of the Word. Their internal man is of this nature, however much the external may play the mimic and feign to be Christian. That this is true I know, because I have seen and heard it. [4] Of all who honor the Lord as the Redeemer and Saviour with the mouth and lips only, while in heart and spirit they regard Him as a mere man, it may be said, when they are speaking of these things and teaching them, that their cheeks are like a bag of honey, and their heart like a bag of gall; their words are like cakes of sugar, while their thoughts are like emulsions of aconite; they are also like rolls of pastry containing snakes. If such persons are priests, they are like pirates on the sea who hoist the flag of a peaceful nation, but when a ship sailing near hails them as friends, they raise a piratical flag in place of the other, seize the ship, and carry away those on board into captivity. They are also like serpents of the tree of the knowledge of good and evil, that approach like angels of light, carrying in their hands apples from that tree painted with golden colors, as if plucked from the tree of life; and they offer them, saying:—

> God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil (*Gen.* iii. 5).

And when these have eaten, they follow the serpent into the lower world, and there they dwell together. Round about that world are the satans who have eaten of the apples of Arius and Socinus. Such as these are meant also by the man,

Who came to the marriage without a wedding garment, and was cast into outer darkness (*Matt.* xxii. 11–13);

"the wedding garment" meaning faith in the Lord as the Son of God, the God of heaven and earth, and one with the Father. Those who honor the Lord with the mouth and lips only, but in heart and spirit regard Him as a mere man, if they declare their thoughts and persuade others, are spiritual murderers, and the worst of them are spiritual cannibals; for a man's life is from love to the Lord and faith in Him; and if this essential element of faith and love, that the Lord is God-Man and Man-God, is taken away, man's life becomes death; thus in this way man is killed and devoured as a kid by a wolf.

381. (3) *Hypocritical faith is no faith.* Man becomes a hypocrite when he thinks much about himself and places himself before others, for thereby he directs his mind's thoughts and affections to his body, immerses them in it, and unites them with its senses. He thus becomes a natural, sensual, and corporeal man, and then his mind cannot be withdrawn from the flesh to which it adheres, and be raised to God, and cannot see anything of God in the light of heaven, that is, anything spiritual. And because he is a carnal man, the spiritual things that enter (that is, through his hearing into his understanding), seem to him only like something spectral, or like down floating in the air, or like flies about the head of a running and sweating horse; therefore in heart he ridicules them. For it is well known that the natural man looks upon what pertains to the spirit, that is, spiritual things, as hallucinations. [2] Among natural men the hypocrite is the lowest natural for he is sensual, since his mind is closely bound to his bodily senses, and therefore he has no love for seeing anything but what his senses suggest; and as the senses are in nature, they compel the mind to think from nature about everything, and so in that way about everything pertaining to faith. If this hypocrite becomes a preacher, he retains in his memory such things as he had heard about faith during his childhood and youth; but as there is nothing spiritual inwardly in these things but only what is natural, when he presents them to a congregation they are nothing but lifeless words. They sound as if they had life because of the delight of the love of self and the world which

makes them ring according to the eloquence of the speaker, and soothe the ear almost like the harmony of a song. [3] When a hypocritical preacher returns home after his sermon, he laughs at everything that he has set forth before his congregation about faith or from the Word, and perhaps says to himself, "I have cast my net into the lake and have caught flat-fish and shell-fish," for such do all who are in true faith appear to his fancy. A hypocrite is like a sculptured image with a double head, one head within the other, the internal head connected with the trunk or body, while the external, which rotates about the internal, is painted on its front side in proper colors like a human face, much like the wooden heads displayed at the shops of hair-dressers. He is also like a boat, which the sailor, by proper management of the sail, can direct as he pleases, either with the wind or against it; his trimming his sail is his favoring every one who contributes to his indulgence in the delights of the flesh and its senses. [4] Hypocritical ministers are finished comedians, mimics, and players, who can personate kings, leaders, primates, and bishops, and as soon as they have doffed their theatrical robes, visit brothels and consort with harlots. They are also like a door hung upon a round hinge that can open either way; their mind is such because it can be opened either hellward or heavenward, and when opened to one it is closed to the other; for, what is wonderful, when they are ministering in holy things and teaching truths from the Word, they do not know otherwise than that they believe in them, for the door is then closed toward hell; but the moment they return home they believe nothing, for the door is then closed toward heaven. [5] Among consummate hypocrites there is an interior enmity against truly spiritual men, for it is like that of satans against the angels of heaven. They are unconscious of this while they are living in the world, but it manifests itself after death, when their external, by means of which they assumed the appearance of spiritual men, is taken away, for it is their internal man that is thus satanic. But I will tell how spiritual hypocrites, who are such as walk

In sheep's clothing, but inwardly they are ravening wolves (*Matt.* vii. 15),

appear to the angels of heaven. They appear like soothsayers walking on the palms of their hands and praying, while from the heart they are crying with their lips to demons and kissing them, but by clapping their shoes together in the air they make a noise to God. But when they stand on their feet their eyes look like leopards' eyes, they step like wolves, their mouths are fox-like, their teeth like those of a crocodile, and as to faith they are like vultures.

X.

WITH THE EVIL THERE IS NO FAITH.

382. The evil are all who deny that the world was created by God, and thus deny God, for they are naturalistic atheists. All such are evil because all good, which is not only naturally but also spiritually good, is from God; consequently those who deny God will not and therefore cannot receive good from any other source than what is their own; and what is man's own is the lust of his flesh; and whatever proceeds from that is spiritually evil, however good it may seem naturally. Such are evil in theory; while those who have no regard for the Divine commandments (which are exhibited in a summary in the Decalogue), and live like outlaws, are practically evil. Such are also deniers of God in heart (although many of them confess Him with their lips), for the reason that God and His commandments make one; and this is why the ten commandments are called,

Jehovah there (*Num.* x. 35, 36; *Ps.* cxxxii. 7, 8).

But to make it still clearer that the evil have no faith, let us from the two following propositions draw a conclusion:—

(1) The evil have no faith, since evil belongs to hell and faith to heaven.

(2) All those in Christendom who reject the Lord and the Word have no faith, although they live morally, and even speak, teach, and write rationally about faith.

But of these points separately.

383. (1) *The evil have no faith, since evil belongs to hell and faith to heaven.* Evil belongs to hell, because all evil is from hell; faith belongs to heaven, because all truth that pertains to faith is from heaven. So long as man is living in the world he is kept and walks midway between heaven and hell, and there he is in spiritual equilibrium, which is his freedom of choice. Hell is under his feet and heaven above his head; and whatever comes up from hell is evil and false, while whatever comes down from heaven is good and true. Because man is midway between these two opposites, and at the same time in spiritual equilibrium, he is able to choose, adopt, and appropriate to himself from freedom either the one or the other. If he chooses evil and falsity he connects himself with hell; if he chooses good and truth he connects himself with heaven. From this it is clear not only that evil belongs to hell and faith to heaven, but also that the two cannot be together in the same subject, that is, the same man. For if they were together, the man would be drawn in different directions, as if two ropes were tied around him and he were drawn upward by one and downward by the other; and so he would become like a thing suspended in the air. Or he would be as one flying like a blackbird, now upward and now downward, in the former case adoring God, in the latter the devil. Any one sees that this is profanation.

That no man can serve two masters, but will rather hate the one and love the other, the Lord teaches in *Matt.* (vi. 24).

That where evil is there is no faith, may be illustrated by various comparisons, such as the following: Evil is like fire (infernal fire is nothing but love of evil), and it consumes faith like stubble, reducing it and all that pertains to it to ashes. Evil dwells in darkness and faith in light; and evil by means of falsities extinguishes faith, as darkness extinguishes light. Evil is black like ink, while faith is white like snow, and clear like water; and evil blackens faith, as ink does snow or water. Moreover, evil and the truth of faith can be joined together only as what is fetid may be mixed with what is fragrant, or urine with flavorous wine; nor can the two exist together except as a noisome corpse in the same bed with a living man;

and they can no more dwell together than a wolf can dwell in a sheepfold, a hawk in a dovecote, or a fox in a henhouse.

384. (2) *Those in Christendom who reject the Lord and the Word have no faith, although they live morally, and even speak, teach, and write rationally about faith.* This follows as a conclusion from all that precedes; for it has been shown that the true and only faith is faith in the Lord and from the Lord, and that a faith that is not a faith in and from Him, is not a spiritual but a natural faith, and merely natural faith has not the essence of faith in it. Moreover, faith is from the Word; it is from no other source, since the Word is from the Lord, and consequently the Lord Himself is in the Word. Therefore He says,

That He is the Word (*John* i. 1, 2).

From this it follows that those who reject the Word, reject the Lord also, for these cohere as one; also that those who reject either of these also reject the church, since the church is from the Lord through the Word; and furthermore, that those who reject the church are outside of heaven, since the church introduces into heaven; and those who are outside of heaven are among the damned, and these have no faith. Those who reject the Lord and the Word have no faith, although they live morally, and even speak, teach, and write rationally about faith, for the reason that such have no moral-spiritual life, but only a natural life, and no rational-spiritual mind, but only a natural mind; and merely natural morality and rationality are in themselves dead; therefore as dead men there is no faith in them. A man who is merely natural and in regard to faith is dead may indeed talk and teach about faith, charity, and God, but not from faith, charity, and God. That those alone have faith who believe in the Lord, and that others have not, is evident from the following passages:—

He that believeth on the Son is not judged; but he that believeth not hath been judged already, because he hath not believed in the name of the only begotten Son of God (*John* iii. 18).

He that believeth in the Son hath eternal life; but he that believeth not the Son shall not see life; but the anger of God abideth on him (*John* iii. 36).

Jesus said, When the Spirit of truth is come, He will reprove the world of sin, because they believe not on Me (*John* xvi. 8, 9);

and to the Jews He said:—

Except ye believe that I am, ye shall die in your sins (*John* viii. 24).

Therefore David says:—

I will declare the decree; Jehovah said unto Me, Thou art My Son; this day have I begotten Thee. Kiss the Son, lest He be angry and ye perish in the way. Blessed are all they that put their trust in Him (*Ps.* ii. 7, 12).

That in the consummation of the age, which is the last time of the church, there will be no faith, because there will be no faith in the Lord as the Son of God, the God of heaven and earth, and one with the Father, the Lord foretells in the *Gospels*, saying,

That there shall then be an abomination of desolation, and tribulation such as hath not been nor ever shall be, and that the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven (*Matt.* xxiv. 15, 21, 29).

And in the *Apocalypse*,

That Satan, loosed out of his prison, shall go out to deceive the nations which are in the four quarters of the earth, the number of whom is as the sand of the sea (xx. 7, 8).

And because the Lord foresaw this, He also said:—

Howbeit, when the Son of man cometh shall He find faith on the earth? (*Luke* xviii. 8).

385. The following Memorable Relations shall be added. First:—

An angel once said to me, "If you wish to see clearly what faith is and what charity is, and thus what faith separate from charity is, and what it is when conjoined with charity, I will make it very clear to you."

I answered, "Make it clear."

He said, "Instead of faith and charity, think of light and heat, and you will see clearly. Faith in its essence is the truth of wisdom, and charity in its essence is the affection of love; and in heaven the truth of wisdom is light and the affection of love is heat. The light and heat in which angels live are in essence nothing else. From this you can see clearly what faith

is when separated from charity and what faith is when conjoined with charity. Faith separated from charity is like the light of winter, and faith conjoined with charity is like the light of spring. Wintry light, which is light separate from heat, because it is joined with cold, wholly strips the trees of their leaves, kills the grass, hardens the earth, and freezes the waters. But the light of spring, which is light joined with heat, causes the trees to put forth leaves, and then flowers, and finally fruit; it so opens and softens the earth that it may bring forth grasses, herbs, flowers, and it so melts the ice that the waters flow from their fountains. [2] It is precisely the same with faith and charity. Faith when separated from charity makes all things dead, while faith joined with charity makes all things alive. This making alive and making dead can be seen to the life in our spiritual world, because here faith is light and charity is heat. Where faith is joined with charity, there are paradisal gardens, flower-beds, and grass-plots with a native charm according to that conjunction. But where faith is separated from charity, there is not even grass, and where there is any green it is from briers and thorns."

Not far from us at this time were some clergymen, whom the angel called justifiers and sanctifiers of men by faith alone, and also dealers in mysteries. To these we said the same things, and made them so clear that they saw their truth; but when we asked them if it was not so, they turned away and said, "We did not hear you." We then shouted to them, saying, "Then hear us yet again." But they put both hands to their ears and called out, "We do not wish to hear you."

[3] After hearing this I talked with the angel about faith alone, saying that it had been granted me to know by living experience that that faith is like the light of winter. And I told him that for several years spirits of various beliefs had passed by me, and that whenever those who separated faith from charity came near me, such a coldness invaded my feet and gradually my loins and finally my chest, that I hardly knew otherwise than that the whole vitality of my body was about to become extinct; and indeed this would have come to pass if the Lord had not driven these spirits away and set me free.

To me it seemed wonderful that these spirits, as they acknowledged, had in themselves no sense of coldness; and I therefore likened them to fishes under ice, which have no feeling of cold because their life and their nature therefrom are essentially cold. It then became clear that the cold of these spirits emanated from the fatuous light of their faith, as the fatuous and cold light often seen by travellers arises from marshy and sulphurous places in midwinter after sunset.

Such spirits may be compared to the icebergs that are torn from their places in the northern regions, and carried about on the ocean, of which I have heard it said that when they come near a ship, all who are on board begin to shiver with cold. So companies of spirits who are in faith separated from charity may be likened to such icebergs, or, if you please, may be called icebergs.

It is well known from the Word that faith apart from charity is dead; but I will explain the cause of its death. Its death is from cold. It dies from cold like a bird in a severe winter. First its sight fails, and at the same time its power to fly; and then its power to breathe; and finally it falls headlong from the tree into the snow and is buried.

386. Second Memorable Relation:—

One morning on awaking from sleep, I saw two angels descending from heaven, one from the southern part of heaven and one from the eastern, both in chariots to which were harnessed white horses. The chariot in which the angel from the southern heaven rode shone like silver; while the chariot in which the angel from the east rode shone like gold; and the reins which they held in their hands gleamed like the flaming light of the dawn. Thus did those two angels appear to me from afar; but when they came near they did not appear in chariots, but in their own angelic form, which is the human form. The one that came from the eastern part of heaven was clad in a resplendent purple garment, and the one from the southern part of heaven in a violet-colored garment. When they reached the lower regions beneath the heavens, they ran toward each other as if striving who should be first, and embraced and kissed each other.

I heard that these two angels while they lived in the world had been united by an interior friendship, but that now one

dwelt in the eastern and the other in the southern heaven. In the eastern heaven are those who are in love from the Lord, but in the southern heaven those who are in wisdom from the Lord.

When they had talked awhile about the magnificent things in their heavens, this point arose in their conversation, whether, in its essence, heaven is love or is wisdom. They agreed at once that each belongs to the other, but they questioned which of them was the source.

[2] The angel from the heaven of wisdom asked the other, "What is love?" And he replied that love originating in the Lord as a sun is the heat of life of men and angels, and therefore is the *esse* of their life; and that the derivations of love are called affections, and through them are produced perceptions and thus thoughts; from which it follows that wisdom in its origin is love, consequently that thought in its origin is an affection of that love; and it can be seen from these derivations examined in their order that thought is nothing but a form of affection; and the reason why this is not known is that thoughts are in light, but affections in heat, and therefore men reflect upon thoughts, but not upon affections. That thought is nothing but a form of the affection of one's love, can be made clear from speech, as being merely a form of sound, and this likeness still further holds good in that the tone of the voice corresponds to affection, and speech to thought; so that it is the affection that gives tone, and the thought that speaks. This will also become obvious if it is asked whether anything of speech remains if tone is taken from it; and so, too, whether anything of thought remains if affection is taken from it. From this it is clear that love is the all of wisdom, consequently that the essence of the heavens is love, and their existence wisdom; or what is the same, that the heavens have their being from the Divine love, and their existence from the Divine love through the Divine wisdom; therefore, as before said, each belongs to the other.

[3] There was then with me a newly arrived spirit, who, hearing these remarks, asked whether it was the same with charity and faith, since charity belongs to affection and faith to thought.

The angel replied, "It is precisely the same; faith is nothing but the form of charity, just as speech is a form of sound. Moreover, faith is formed from charity, as speech is formed from sound. In heaven we know how it is formed, but there is not time to explain it now."

He added, "By faith I mean spiritual faith, the life and spirit in which are solely from the Lord through charity, for charity is spiritual, and it is through charity that faith becomes spiritual; therefore faith apart from charity is a merely natural faith, and such faith is dead, for it is conjoined with merely natural affection, which is nothing but lust."

[4] The angels spoke of these things spiritually, and spiritual language embraces thousands of things which natural language cannot express, and, what is wonderful, which cannot even fall into the ideas of natural thought.

After this conversation the angels departed; and as they withdrew, each to his own heaven, stars appeared about their heads; and when they were some distance from me, they again appeared, as before, to be in chariots.

387. Third Memorable Relation:—

When these two angels were out of sight, I saw a garden on the right, in which there were olive trees, fig trees, laurels, and palms, arranged in order in accord with their correspondences. I looked thitherward, and among the trees I saw angels and spirits walking and talking; and one angelic spirit looked at me. Those are called angelic spirits who are being prepared in the world of spirits for heaven.

This spirit came to me from the garden and said, "Come with me into our paradise, you shall hear and see wonderful things."

I went with him and he said to me, "These whom you see," for there were many others, "are all in the love of truth, and from that in the light of wisdom. And there is a palace here, which we call the Temple of Wisdom; but no one can see it who believes himself to be very wise, still less one who believes that he is wise enough, and less yet one who believes himself to be wise from himself. This is because such are not in a state to receive the light of heaven from a love of genuine wisdom. It is genuine wisdom for a man to see from the light

of heaven that what he knows, understands, and is wise in, is so little in comparison with what he does not know and understand, and in which he is not wise, as to be like a drop to the ocean, consequently as almost nothing. Every one who is in this paradisal garden, and who acknowledges both from perception and from seeing it in himself that his wisdom is relatively so slight, sees that Temple of Wisdom; for it is the inner light in man's mind that enables him to see it, and not the outer light apart from the inner."

[2] So because I had often thought, and had cause to acknowledge, first from knowledge, then from perception, and finally from inner light, that man has so little wisdom, behold, it was granted me to see that temple. In form it was wonderful. It was elevated high above the ground; it was four-square, with walls of crystal, a gracefully-arched roof of transparent jasper; and a substructure of various precious stones. The steps for ascent into it were of polished alabaster. At the sides of the steps there appeared figures of lions and their whelps.

I then asked if it was allowable to enter, and was told that it was. I therefore ascended the steps, and as I entered I saw cherub-like forms flying under the roof, but soon vanishing. The floor on which we walked was of cedar, and the whole temple, from the transparency of the roof and walls, was built to be a form of light. [3] The angelic spirit entered with me, and I told him what I had heard from the two angels about love and wisdom, and about charity and faith. The angel said, "Did they not also speak of a third?"

"What third?" I asked.

He replied, "The good of use. Love and wisdom apart from good of use are not anything; they are merely ideal entities, and they only become real when they exist in use; for love, wisdom, and use are three things that cannot be separated; if separated, neither of them is anything. Apart from wisdom love is nothing; but in wisdom it takes form for something; and that something for which it takes form is use; thus when love, by means of wisdom, is in use, it really is, because it actually exists. These are precisely like end, cause and effect; the end is nothing unless it is in effect through the cause; if either of these three passes away, the whole passes away and

becomes as nothing. [4] Also it is the same with charity, faith, and works. Apart from faith charity is nothing, neither is faith anything apart from charity, nor charity and faith anything apart from works; but in works they are something, and such a something as is the use of the works. It is the same with affection, thought, and operation; and the same with will, understanding, and action; for will apart from understanding is like an eye apart from sight, and both apart from action are like the mind apart from the body. That this is so can be clearly seen in this temple, because the light in which we are here is a light that enlightens the mind's interiors. [5] That there is nothing complete and perfect unless it is a trine, geometry also teaches; for a line is nothing unless it becomes a surface, nor is a surface anything unless it becomes a solid; therefore one must pass into the other in order that they may have existence; and they have coexistence in the third. As it is in this, so it is also in each and all created things; they are terminated in a third. And it is from this that the number three signifies in the Word what is complete and whole. This being so, I could not but wonder that some professed to believe in faith alone, some in charity alone, and some in works alone, when yet one apart from the second, or both together apart from the third, are nothing."

[6] But I then asked, "Cannot a man have charity and faith, and yet not works? Cannot a man have a love for something, and give thought to it, and yet not be in the performance of it?"

The angel answered me, "He cannot really, but only ideally; he must be in the endeavor or will to do; and the will or endeavor is the act in essence, because it is a continual effort to act; and when its termination is reached it becomes act in externals. Therefore endeavor and will, as the internal act, are accepted by every wise man, because they are accepted by God, precisely as the external act, provided there is no failure when opportunity offers."

388. Fourth Memorable Relation:—

I have spoken with some of those who are meant in the *Apocalypse* by the "dragon," and one of them said, "Come with me, and I will show you the delights of our eyes and hearts."

And he led me through a gloomy forest and to the top of a hill, from which I could witness the delights of the dragonists, and I saw an amphitheater built in the form of a circus, with seats round about gradually rising from the front, on which the spectators were sitting. Those sitting upon the lowest seats appeared to me at a distance like satyrs and *priapi*, some having a slight covering over the parts that ought to be concealed, and others wholly naked. On the seats above these sat whoremongers and harlots; such they appeared to me from their gestures.

The dragonist then said to me, "Now you shall see our sport." And I saw, as it were, calves, rams, sheep, kids and lambs let into the arena of the circus; and when these had been let in, a door was opened, and in rushed, as it were, young lions, panthers, tigers, and wolves, which attacked the other animals with fury, tearing them and slaughtering them. After this bloody slaughter, the satyrs sprinkled sand over the place of the slaughter. [2] Then the dragonist said to me, "These are our sports, which delight our minds."

I answered, "Begone, demon! after a while you will see this amphitheater turned into a lake of fire and brimstone."

At this he laughed and went away. Afterward I was thinking to myself why such things are permitted by the Lord; and I received in my heart the answer that they are permitted so long as these spirits are in the world of spirits, but when their stay in that world is ended such theatrical scenes are turned into infernal horrors.

[3] All this that had been seen was induced by the dragonist by means of fantasies; thus there had been no calves, rams, sheep, kids, or lambs, but they caused the genuine goods and truths of the church, which they hated, to so appear. The lions, panthers, tigers, and wolves were appearances of the cupidities of those who seemed like satyrs and *priapi*. Those without a covering about the parts that ought to be concealed, were such as believed that evils do not appear in the sight of God; while those with a covering were such as believed that evils appear but do not damn provided they have faith. The whoremongers and harlots were falsifiers of the truths of the Word, for whoredom signifies the falsification of the truth. In the spiritual

world all things appear at a distance in accordance with correspondence, and when they appear in forms they are called representations of spiritual things in objects resembling natural things.

[4] After this I saw them going out of the forest, the dragonist in the midst of the satyrs and *priapi*, and behind them their camp-followers, who were the whoremongers and harlots. The crowd increased on the way, and then I heard what they were saying to one another.

They said that they saw a flock of sheep with lambs in a meadow, and that this was a sign that one of the *Jerusalemite* cities, where charity is the chief thing, was not far away. And they said, "Let us go and capture that city, and cast out its inhabitants, and plunder their goods."

They approached the city; but there was a wall around it, with angel guards upon the wall.

They then said, "Let us take it by stratagem. Let us send some one skilful in wily speaking, who can make black white and white black, and give to everything whatever color he chooses."

And they found one versed in the art of metaphysics, who was able to change ideas of things into ideas of terms, concealing the things themselves under formulas, and thus flying away with them like a hawk with its prey under its wings. He was instructed what to say to the citizens, that they were companions in religion, and that they wished to be admitted.

He went to the gate and knocked, and when it was opened he said that he wished to speak with the wisest man of the city. He entered and was conducted to a certain person, whom he addressed as follows: "My brethren are outside the city and beg to be admitted; they are companions with you in religion; with you we make faith and charity the two essentials of religion; the sole difference is that you say that charity is primary and from it comes faith, while we say that faith is primary and from it comes charity. What matters it which is called primary, so long as both are believed in?"

[5] The wise man of the city answered, "Let us not talk of this matter alone, but in the presence of others who may be arbiters and judges; otherwise we arrive at no decision." And

at once some were summoned to whom the dragonist said the same things as before.

Then the wise citizen answered, "You have said that it is the same whether charity is assumed to be the first principle of the church, or faith, provided it is agreed that the two constitute the church and its religion. But there is a difference like that between the prior and the posterior, between cause and effect, the principal and the instrumental, the essential and the formal. I use these terms, because I notice that you are skilled in the art of metaphysics, an art that we call wily speaking [*mussitatio*] and some call sorcery. But let us drop the terms. The difference is like that between what is above and what is below; or, if you will believe it, it is even like the difference between the minds of those who dwell in the higher and those who dwell in the lower parts of this world. For what is primary constitutes the head and breast, and what is from that constitutes the feet and their soles. But let us see first whether we agree as to what charity is and what faith is, namely, that charity is an affection of the love of doing good to the neighbor for the sake of God, salvation and eternal life, and that faith is thought derived from trust respecting God, salvation and eternal life."

[6] The emissary replied, "I grant that this is faith, and I also grant that charity is an affection for doing this for God's sake, because He has commanded it, but not for the sake of salvation and eternal life."

After this agreement and disagreement the wise citizen said, "Is not the affection or the love primary, and is not thought derived therefrom?"

But the messenger of the Dragon said, "That I deny."

The other answered, "You cannot deny it. Does not man think from some love? Take away love, and can he think at all? It is precisely the same as taking away sound from speech. If you do that can you speak at all? The sound, moreover, belongs to some affection of the love, while speech belongs to thought, for it is the love that sounds and the thought that speaks. It is also like flame and light. If you take away the flame does not the light perish? It is the same with charity, because charity belongs to love, and with faith, because

faith belongs to thought. Can you not thus comprehend that the primary is the all in the secondary, precisely like flame and light? From all this it is clear that if you do not make primary that which is primary, you are not in the other. Consequently, if you put faith, which belongs to the second place, in the first place, you will always appear in heaven like an inverted man with his feet upward and his head downward, or like a gymnast with inverted body walking on the palms of his hands. If such is your appearance in heaven, what kind of works are your good works, which are charity in act, except such as that gymnast might do with his feet, because he cannot use his hands? Therefore your charity, being an inverted charity, is natural and not spiritual."

[7] This the emissary understood, for every devil can understand truth when he hears it, but he cannot retain it because affection for evil, which in itself is the lust of the flesh, banishes, when it returns, the thought of truth.

Then the wise citizen showed in various ways that faith when accepted as the primary is merely natural, a persuasion destitute of spiritual life, and consequently is not faith. And he added, "I might almost say that in your faith there is no more spirituality than in thought about the kingdom of the Great Mogul, about the diamond-mine there, and the treasury or court of that emperor."

When the dragonist heard this he went away angry and reported to his companions outside of the city; and when they heard that it had been said that charity is an affection of the love of doing good to the neighbor for the sake of salvation and eternal life, they all exclaimed, "It is a lie!" And the dragonist himself said, "Oh how outrageous! Are not all works that pertain to charity, and that are done for the sake of salvation, made worthy of merit?"

[8] Then they said to one another, "Let us call together still more of our people, and besiege this city and expel these charities."

But when they tried to do that, lo, there was an appearance of a fire out of heaven which consumed them. But the fire out of heaven was an appearance of their anger and hatred against those who were in the city, because they had cast faith down

from the first place to the second, and even to the lowest place, beneath charity, since they had said that such faith is no faith.

They appeared to be consumed with fire, because a hell was opened under their feet, and they were swallowed up.

Similar things happened in many places at the time of the last judgment, which is also meant by the following in the *Apocalypse*:—

> The dragon shall go forth to lead astray the nations which are in the four quarters of the earth, to gather them together to war. And they went up on the plain of the earth, and encompassed the camp of the saints, and the beloved city; but fire came down from God out of heaven and consumed them (*Apoc.* xx. 8, 9).

389. Fifth Memorable Relation:—

A paper was once seen let down from heaven into a society in the world of spirits, where there were two prelates of the church with subordinate canons and presbyters. The paper contained an exhortation to them to acknowledge the Lord Jesus Christ as the God of heaven and earth, as He Himself taught (*Matt.* xxviii. 18), and to withdraw from the doctrine of faith justifying without the works of the law, because it is erroneous. This paper was read and copied by many, and many thought of what was in it and spoke with judgment.

But having received it, they said to each other, "Let us hear what the prelates say."

And the prelates were heard; and they objected to it and condemned it. For the prelates of that society were hardened in heart by falsities imbibed in the former world. So after a brief consultation with each other, they sent the paper back to heaven whence it came.

When this had been done, after some murmuring, most of the laity withdrew their previous assent, and then the light of their judgment in spiritual things, which had before shone brightly, was suddenly extinguished. After they had been admonished again, but to no purpose, I saw that society sinking down (how deeply I did not see), and thus it was withdrawn from the sight of those who worship the Lord only, and are averse to justification by faith alone.

[2] Some days after I saw nearly a hundred ascending from the lower earth, just where that little society had sunk. They

drew near to me, and one of them said, "Listen to something wonderful. While we were sinking down the place appeared to us like a swamp, but presently like dry land, and then like a small town in which many had each his own house. When a day had passed, we consulted together as to what ought to be done. Many said that those two prelates of the church ought to be called upon and mildly censured for sending the paper back to the heaven it came from, on account of which this had befallen us. And they chose certain ones who went to the prelates (and the one who talked with me said that he was one of them), and one who surpassed the others in wisdom spoke to the prelates as follows, 'We have believed that the church and religion were with us more than with others, because we have heard it said that we are especially in the light of the Gospel; but there has been given to some of us enlightenment from heaven, and in the enlightenment a perception that in the Christian world at the present day there is no longer a church, because there is no religion.' [3] The prelates answered, 'What are you saying? Is not the church where the Word is, where Christ the Saviour is known, and where the sacraments are?' To this our spokesman replied, 'These things belong to the church, and in fact constitute the church; but this they do, not outside of man, but within him.' And he said further, 'Can the church exist where three Gods are worshiped? Can the church exist where its whole doctrine is founded upon a single saying of Paul falsely understood, and consequently not upon the Word? Can the church exist so long as the Saviour of the world, who is the very God of the church, is not approached? Who can deny that religion is to shun evil and do good? Is there any religion where it is taught that faith alone saves, and not charity together with faith? Is there any religion where it is taught that the charity proceeding from man is merely moral and civil charity? Who does not see that in such charity there is no religion? In faith alone is there anything of deeds or works? and yet religion consists in doing. In the whole world can a people be found that excludes all saving virtue from the goods of charity, which are good works, when in fact the whole of religion consists in good, and the whole of the church in doctrine which

teaches truths, and by means of truths teaches good? What glory had been ours, if we had accepted those things that the paper let down from heaven carried in its bosom!'

[4] "The prelates then answered, 'You speak too loftily. Is not faith in act, which is faith fully justified and saving, the church? And is not faith in state, which is faith proceeding and perfecting, religion? Sons, lay hold on this.' But our wise spokesman said, 'Listen, fathers! According to your dogma does not man conceive of faith in act as a stock? Can a stock be vivified into a church? Is not faith in state, according to your idea, a continuation and progression of faith in act? And since, according to your dogma, all saving power is in faith, and nothing of it in the good of charity from man, where then is religion?'

"Then the priests answered, 'Friend, you so speak because you do not know the mysteries of justification by faith alone; and he who does not know these does not know interiorly the way of salvation. Your way is external and the way of the vulgar; go in it if you will, but know that all good is from God, and nothing from man, and thus man of himself has no ability in spiritual things. How then can man of himself do good that is spiritual good?' [5] At this our spokesman, being very indignant, replied, 'I know your mysteries of justification better than you do, and I tell you plainly, that I see nothing in them interiorly but specters. Is it not religion to acknowledge God and to shun and hate the devil? Is not God good itself, and the devil evil itself? Is there any one in the whole world who has any religion who does not know this? Is not doing good because it is of God and from God,—is not this acknowledging God and loving God? And is not ceasing to do evil, because it is of the devil and from the devil,—is not this shunning and hating the devil? Or, what is the same thing, does your faith in act, which you call faith fully justifying and saving, or, what is again the same, your act of justification by faith alone,—does this teach the doing of any good that is of and from God, or the shunning of any evil that is of the devil and from the devil? Not in the least; because you maintain that there is nothing of salvation in either. What is your faith in state, which you have called faith proceeding and

perfecting, but the same thing as faith in act? And how can this be perfected when you exclude all good done by man as if by himself, saying in your mysteries, How can man be saved by any good done by himself, when salvation is gratuitous? And again you say, Is there any good done by man that is not made a matter of merit, when, in fact, all merit belongs to Christ? Therefore doing good for the sake of salvation is attributing to ourself what belongs to Christ alone, and is thus a desire to justify and save ourself. Again you say, How can any man do good, when the Holy Spirit does all things without any aid from man? What need is there of any accessory good from man, when all good that comes from man in itself is not good? and so on. [6] Are not these your mysteries? But in my eyes they are mere cavils and subtleties invented for the purpose of setting aside good works, which are the goods of charity, so that you may establish your faith alone. And because you do this, in respect to faith, and in general in respect to all spiritual things which pertain to the church and religion, you look upon man as a stock or an inanimate figure, and not as a man created in the image of God, to whom there has been given and is continually given the ability to understand and to will and to believe and to love, to speak, and to act, altogether as if of himself, especially in spiritual things, because from them man is man. If man, in spiritual things, did not think and operate as if of himself, why the Word, why the church and religion, and why worship? You know that doing good to the neighbor and from love is charity. And yet you do not know what charity is, although it is the soul and essence of faith; and since charity is that soul and essence, what is faith separated from charity but dead faith? And dead faith is a mere specter. I call it a specter, because James calls faith apart from good works not only dead, but even diabolical.' [7] Then one of the prelates, when he heard his faith called dead, diabolical, and a specter, became so enraged that he snatched his miter from his head and dashed it upon the table, saying, 'I will not resume it until I have taken vengeance upon the enemies of the faith of our church;' and he shook his head, muttering, and saying, *That James—that James.* On the front of his miter was a plate on which were engraved the words, *Faith*

alone justifies. Then suddenly a monster appeared rising up out of the earth, with seven heads, with feet like a bear's, a body like a leopard's, and a mouth like a lion's, precisely like the beast described in the *Apocalypse* (xiii. 1, 2), of whom an image was made and worshiped (verses 14, 15). This specter took the miter from the table, and stretched it wide at the bottom and placed it on his seven heads, and then the earth gaped beneath his feet and he sank down. Seeing this, the prelate shouted, 'Violence, violence!' We then left them; and lo, steps appeared before us, by which we ascended and returned above ground, and in sight of the heaven where we had been before."

All this was told me by the spirit who, with a hundred others, had ascended from the lower earth.

390. Sixth Memorable Relation:—

In the northern quarter of the spiritual world I heard, as it were, a noise of waters; and I went toward it; and as I drew near the noise ceased, and I heard a sound like the hum of a multitude. Then there was seen a house full of holes, surrounded by a wall, from which the sound was heard. I went to it, and asked a doorkeeper who was there, "Who are here?"

He said, "The wisest of the wise, who together form conclusions about supernatural things." This he said from his simple faith.

I asked whether I could enter.

He said, "You can, provided you say nothing; for I have leave to admit gentiles to stand in the doorway with me."

So I entered, and behold, it was an amphitheater, and in the center of it was a pulpit, and a company of so-called wise men discussing the mysteries of their faith. The matter or proposition then under discussion was, Whether or not the good that a man does in a state of justification by faith, or in its progress after the act, is the good of religion. They declared unanimously, that good of religion means good that contributes to salvation.

[2] There was a sharp discussion; but those prevailed who said that the good that a man does in the state or progress of faith is only moral good, which is conducive to worldly prosperity, but contributes nothing to salvation; faith only does

that. This they confirmed as follows: "How can any voluntary good of man's be conjoined with what is free; and is not salvation free? How can any good from man be conjoined with the merit of Christ? Is not salvation through this alone? And how can man's operation be conjoined with the operation of the Holy Spirit? Does not that do all things without the aid of man? And are not these three things alone saving in the act of justification by faith, and do not the same three continue to be alone saving in its state or progress? Therefore, accessory good, which is from man, can by no means be called the good of religion, which, as before said, contributes to salvation; and if any one does this good for the sake of salvation, since there is then the will of man in it, which cannot but look upon such good as a merit, it ought rather to be called an evil of religion."

[3] Two gentiles were standing beside the doorkeeper in the vestibule, and when they heard all this they said to each other, "These men have no religion. Who does not see that to do good to the neighbor for God's sake thus with and from God, is what is called religion?" And the other said, "Their faith has infatuated them."

They then asked the doorkeeper who the men were.

He answered, "They are wise Christians."

They replied, "You are prating; you are speaking falsely; they are play-actors; they talk like them."

So I went away. It was of the Divine auspices of the Lord that I went to that house, and that they then deliberated on those subjects, and that everything occurred as described.

391. Seventh Memorable Relation:—

What desolation of truth there is in the Christian world today, and what theological barrenness, has been brought to my knowledge by conversation with many of the laity and of the clergy in the spiritual world. With the latter there is such spiritual destitution that they hardly know anything except that there is a Trinity of Father, Son, and Holy Spirit, and that faith alone saves; and of the Lord Christ they know only the historical facts about Him in the Gospels. But all else which the Word of both Testaments teaches respecting Him,—as that the Father and He are one, that He is in the Father

and the Father in Him, that He has all power in heaven and on earth, that it is the will of the Father that they should believe in the Son, and that whosoever believes in Him has eternal life,—these and many other things are as unknown to them and as remote as the things that lie at the bottom of the ocean, or even at the center of the earth. And when such things are brought forth from the Word and read, they stand as if they heard and yet did not hear; and these things enter no more deeply into their ears than the whispering of the wind or the beating of a drum. The angels who are sometimes sent by the Lord to visit the Christian societies that are in the world of spirits, and thus beneath heaven, lament exceedingly, saying, that in them there is a dulness and consequent darkness in matters pertaining to salvation, almost equal to that of talking parrots. Even their own learned men say, that in spiritual and Divine things they have no more understanding than statues.

[2] An angel once told me that he had talked with two of the clergy, one of whom was in faith separated from charity, and the other in faith not separated. With the former he spoke as follows: "Friend, what are you?" He replied, "I am a Reformed Christian." "What is your doctrine, and your religion derived from it?" He answered, "Faith." The angel asked, "What is your faith?" He replied, "My faith is that God the Father sent His Son to take upon Himself the damnation of the Human race, and that we are thereby saved." The angel then asked, "What more do you know about salvation?" He replied, "Salvation is effected by means of that faith alone." Again the angel asked, "What do you know about redemption?" He answered, "It was accomplished by the passion of the cross, and Christ's merit is imputed through that faith." "What do you know about regeneration?" He replied, "It is effected by means of that faith." "Tell me what you know about love and charity." He answered, "They are that faith." "What do you think of the commandments of the Decalogue and the rest of the Word?" He replied, "They are included in that faith." Then said the angel, "You, therefore, will do nothing?" He answered, "What am I to do? I have no ability of myself to do good that is good." The angel said, "Can

you have faith of yourself?" He replied, "That I do not inquire into; I must have faith." Finally the angel said, "Surely you know something more about the state of salvation?" He answered, "What more should I know, when salvation comes through that faith alone?" Then the angel said, "You answer like a man playing but one note on a flute. I hear nothing but faith. If you know about that and nothing else, you know nothing at all. Go and see where your companions are." He went, and found them in a desert where there was no grass. He asked why this was so, and was told that it was because they possessed nothing of the church.

[3] With the one who had faith conjoined with charity, the angel spoke as follows: "Friend, what are you?" He replied, "I am a Reformed Christian." "What is your doctrine, and your religion derived from it?" He answered, "Faith and charity." The angel said, "These are two things." He replied, "They cannot be separated." The angel asked, "What is faith?" He answered, "To believe what the Word teaches." "And what is charity?" He replied, "To do what the Word teaches." He asked, "Have you merely believed what the Word teaches, or have you also done it?" He answered, "I have also done it." The angel of heaven then looked at him and said, "My friend, come with me and dwell with us."

CHAPTER VII.

CHARITY, OR LOVE TO THE NEIGHBOR, AND GOOD WORKS.

392. Having treated of faith, charity now follows, because faith and charity are conjoined like truth and good, and these two like light and heat in spring. This is said because spiritual light, which is the light that goes forth from the sun of the spiritual world, is in its essence truth; and consequently in that world wherever truth appears, it shines with a splendor proportionate to its purity; and spiritual heat, which also goes forth from that sun, in its essence is good. This too is said because it is the same with charity and faith as with good and truth; for charity is the complex of all things pertaining to the good that a man does to his neighbor, while faith is the complex of all things pertaining to the truth that a man thinks respecting God and things Divine. [2] As, therefore, the truth of faith is spiritual light, and the good of charity spiritual heat, it follows that it is the same with that light and heat as with the light and heat of the natural world, that is to say, as by the conjunction of the latter all things on earth spring forth, so by the conjunction of the former all things spring forth in the human mind; but with the distinction that on the earth this growth is effected by natural heat and light, but in the human mind it is effected by spiritual heat and light, and this latter being spiritual, is wisdom and intelligence. Moreover, as there is a correspondence between these, the human mind in which charity is conjoined with faith and faith with charity is in the Word likened to a garden, and this is what is meant by the garden of Eden. (This has been fully shown in the *Arcana Cœlestia*, published in London.) [3] Again, having treated of faith, charity must be treated of for the further reason that otherwise what faith is could not be comprehended, since, as stated and shown in the preceding chapter, faith without charity is not faith, nor is charity without faith charity, and neither of them is living except from the Lord (n. 355–361); also that the Lord, charity, and faith make one, like life, will, and understanding, and if they are divided, each perishes, like a pearl reduced to powder

(n. 362–367); and finally, that charity and faith are together in good works (n. 373–378).

393. It is an unchanging truth, that, for man to have spiritual life, and therefore salvation, faith and charity must not be separated. This is self-evident to any man's understanding, even if it is not enriched with the treasures of learning. When one hears it said, *that whoever lives well and believes aright is saved*, does he not see this from a kind of interior perception and therefore assent to it with his understanding? And when he hears it said that he who believes aright and does not live well is also saved, does he not reject it from his understanding, as he would a piece of dirt falling into his eye? For from interior perception the thought instantly occurs, How can any one believe aright when he does not live well? In that case, what is believing but a painted picture of faith, and not its living image? So again, if any one hears it said, *that whoever lives well is saved, although he does not believe*, does not the understanding, while reflecting upon this or turning it over and over, see, perceive and think, that this also is not consistent, since right living is from God, because all good that is essentially good is from God? What then is living aright and not believing, but like clay in the hands of a potter, which cannot be formed into a vessel that would be of use in the spiritual kingdom, but only in the natural? Furthermore, cannot any one see a contradiction in these two statements, namely, that he is saved who believes but does not live well, and that he is saved who lives well but does not believe? Since, then, living well, which pertains to charity, is at this day both understood and not understood—living well naturally being understood, while living well spiritually is not—therefore this subject, because it pertains to charity, shall be treated of, and this shall be done under a series of distinct propositions.

I.

THERE ARE THREE UNIVERSAL LOVES—THE LOVE OF HEAVEN, THE LOVE OF THE WORLD, AND THE LOVE OF SELF.

394. These three loves must first be considered for the reason that these three are the universal and fundamental of all loves, and that charity has something in common with each of them. For *the love of heaven* means both love to the Lord and love towards the neighbor; and as each of these looks to use as its end, the love of heaven may be called the love of uses. *The love of the world* is not merely a love of wealth and possessions, but is also a love of all that the world affords, and of all that delights the bodily senses, as beauty delights the eye, harmony the ear, fragrance the nostrils, delicacies the tongue, softness the skin; also becoming dress, convenient houses, and society, thus all the enjoyments arising from these and many other objects. *The love of self* is not merely the love of honor, glory, fame, and eminence, but also the love of meriting and seeking office, and so of ruling over others. Charity has something in common with each of these three loves, because viewed in itself charity is the love of uses; for charity wishes to do good to the neighbor, and good and use are the same, and from these loves every one looks to uses as his end; the love of heaven looking to spiritual uses, the love of the world to natural uses, which may be called civil, and the love of self to corporeal uses, which may also be called domestic uses, that have regard to oneself and one's own.

395. That these three loves reside in every man from creation and therefore from birth, and that when rightly subordinated they perfect him, and when not, they pervert him, will be shown in the next article. It may serve for the present merely to state, that these three loves are rightly subordinated when the love of heaven forms the head, the love of the world the breast and abdomen, and the love of self the feet and their soles. As repeatedly stated above, the human mind is divided into three regions. From the highest region man looks to God, from the second or middle region to the world, and from the

third or lowest to himself. The mind being such it can be raised and can raise itself upward, because to God and to heaven; it can be extended and can extend itself to the sides in all directions, because into the world and its nature; and it can be let downward and let itself downward, because to earth and to hell. In these respects the bodily vision emulates the mind's vision; it also can look upward, round about, and downward. [2] The human mind is like a house of three stories which communicate by stairs, in the highest of which angels from heaven dwell, in the middle men in the world, and in the lowest one, *genii*. The man in whom these three loves are rightly subordinated can ascend and descend in this house at his pleasure; and when he ascends to the highest story, he is in company with angels as an angel; and when he descends from that to the middle story he is in company with men as an angel man; and when from this he descends still further, he is in company with *genii* as a man of the world, instructing, reproving, and subduing them. [3] In the man in whom these three loves are rightly subordinated, they are also co-ordinated thus: The highest love, which is the love of heaven, is inwardly in the second, which is the love of the world, and through this in the third or lowest, which is the love of self; and the love that is within directs at its will that which is without. So when the love of heaven is inwardly in the love of the world, and through this in the love of self, man from the God of heaven, performs uses in each. In their operation these three loves are like will, understanding, and action; the will flows into the understanding, and there provides itself with the means whereby it produces action. But on these points more will be seen in the following article, where it will be shown that these three loves, when rightly subordinated, perfect man, but when not rightly subordinated, pervert and invert him.

396. But in order that what follows in this and the succeeding chapters on Freedom of Choice, on Reformation, on Regeneration, and so forth, may be so presented in the light of reason as to be clearly seen, it is necessary to premise something respecting *the will and understanding, good and truth, love in general, the love of the world and love of self in particular, the external and internal man, and the merely natural and sensual*

man. These things must be made clear, that the rational sight of man, in his perception of what follows further on, may not be as it were in a dense fog, and in that state be like one wandering through the streets of a city until he knows not the way home. For what is theology separated from the understanding, or with the understanding not enlightened when the Word is read, but like a lamp in the hand giving no light, such as were those of the five foolish virgins who had no oil? On each of these subjects, then, in their order.

397. (1) *The will and understanding.* 1. Man has two faculties which constitute his life; one called the will and the other the understanding. These are distinct from each other, but so created as to be one, and when they are one they are called the mind; consequently these are the human mind, and in them the whole of man's life resides in its principles, and therefrom in the body. 2. As all things in the universe which are according to order, have relation to good and truth, so all things in man have relation to the will and understanding; since good in man pertains to the will, and truth to the understanding; for these two faculties or these two lives of man are their receptacles and subjects—the will being the receptacle and subject of all things of good, and the understanding the receptacle and subject of all things of truth. Here and nowhere else are the goods and truths in man, and as goods and truths in man are nowhere else, so love and faith are nowhere else, since love belongs to good and good to love, while faith belongs to truth and truth to faith. 3. Again, the will and understanding constitute man's spirit, for in these his wisdom and intelligence reside, also his love and charity, and in general his life. The body is mere obedience. 4. Nothing is more important than to know how the will and understanding make one mind. They make one mind as good and truth make one; for there is a marriage between the will and the understanding the same as between good and truth. The nature of that marriage will be made clear in what is now to be set forth respecting good and truth—namely, that as good is the very being (*esse*) of a thing, and truth its manifestation (*existere*) therefrom, so is the will in man the very being of his life, while the understanding is its manifestation therefrom; for good, which

belongs to the will, takes form in the understanding, and there presents itself to view.

398. (2) *Good and truth.* 1. All things in the universe that are in Divine order have relation to good and truth; for nothing can exist in heaven or in the world that does not have relation to these two. This is because both of these, good as well as truth, go forth from God from whom are all things. [2] 2. From this it is clear that it is necessary for man to know what good is and what truth is, how the one has regard to the other and how the one is conjoined with the other; and this is especially necessary for the man of the church, since all things of the church have relation to good and truth, just as all things of heaven do, because the good and truth of heaven are also the good and truth of the church. [3] 3. It is according to Divine order for good and truth to be conjoined and not separated, thus that they be one and not two; for they are conjoined when they go forth from God and are conjoined in heaven, and therefore must be conjoined in the church. The conjunction of good and truth is called in heaven the heavenly marriage, for all who are there are in that marriage. For this reason in the Word heaven is likened to a marriage, and the Lord is called the bridegroom and husband, and heaven, and likewise the church, the bride and wife. Heaven and the church are so called because those who are there receive the Divine good in truths. [4] 4. All the intelligence and wisdom that the angels have is from that marriage, and nothing thereof is from good separated from truth, or from truth separated from good. It is the same with the men of the church. [5] 5. Since the conjunction of good and truth is like a marriage, it is evident that good loves truth, and that truth in turn loves good, and that each desires to be conjoined with the other. The man of the church who has no such love and no such desire is not in the heavenly marriage; therefore the church is not yet in him, since the conjunction of good and truth is what constitutes the church. [6] 6. Goods are manifold. In general there is spiritual good and there is natural good, and also the two conjoined in genuine moral good. As with goods so with truths, since truths are of good and are forms of good. [7] 7. As with good and truth, so is it in an opposite way with

evil and falsity; that is, as all things in the universe that are in accordance with Divine order have relation to good and truth, so do all things contrary to Divine order have relation to evil and falsity. Again, as good loves to be conjoined with truth, and truth with good, so does evil love to be conjoined with falsity and falsity with evil. And further, as all intelligence and wisdom is born from the conjunction of good and truth, so is all irrationality and folly born from the conjunction of evil and falsity. The conjunction of evil and falsity viewed interiorly is not marriage but adultery. [8] 8. From the fact that evil and falsity are the opposites of good and truth, it is clear that truth cannot be conjoined with evil, nor good with the falsity of evil. If truth is joined to evil it comes to be no longer truth, but falsity, because it is falsified; and if good is joined to the falsity of evil it comes to be no longer good, but evil, because it is adulterated. But falsity that is not the falsity of evil may be joined to good. [9] 9. No one who is in evil and therefrom in falsity by confirmation and life, can know what good and truth are, for he believes his own evil to be good, and therefore his own falsity to be truth; but every one who is in good, and therefrom in truth by confirmation and life, can know what evil and falsity are. This is because all good and its truth are in their essence heavenly, while all evil and its falsity are in their essence infernal, and everything heavenly is in light, but everything infernal in darkness.

399. (3) *Love in general.* 1. The very life of man is his love, and as his love is such is his life, such even is the whole man; but it is the dominant or ruling love that makes the man. This love has many loves subordinate to it which are derivations from it; and while these are in appearance different loves, yet they are every one included in the dominant love, and with it form one kingdom. The dominant love is like the king and head of the others; it directs them, and through them as mediate ends it looks to and is intent upon its own end (which is the first and last of all), and this both directly and indirectly. [2] 2. What belongs to the dominant love is what is loved above all things. That which man loves above all things is constantly present in his thought, because it is in his will and constitutes his veriest life. For example, one who loves

wealth above all things, whether money or possessions, is constantly studying how to acquire it, is inmostly delighted when he gets it, and inmostly grieved when he loses it. His heart is in it. He who loves himself above all things is mindful of himself in every least thing, thinks about himself, talks about himself, acts in his own behalf, for his life is the life of self. [3] 3. What a man loves above all things is his end; that he looks to in all things and in every single thing. In his will it is like the latent current of a river, which draws and bears him away even when he is doing something else, for it is that which influences him. This it is that one man searches out and discovers in another, and thereby either controls him or acts with him. [4] 4. Man is wholly such as is that which is dominant in his life. By this he is distinguished from others; according to it his heaven is formed if he is good, and his hell if he is evil; it is his very will, his very own (*proprium*), and his very nature, for it is the very being (*esse*) of his life. This cannot be changed after death, for it is the man himself. [5] 5. Everything that gives delight, satisfaction, and happiness to any one is wholly from his dominant love, and is in accordance with it; for that which he loves man calls delightful because he feels it to be so. What he thinks about and yet does not love, he may also call delightful, but it is not the delight of his life. The delight of a man's love is to him good, and what is undelightful is to him evil. [6] 6. There are two loves, from which, as from their very fountains, all goods and truths spring; and there are two loves from which all evils and falsities spring. The two loves from which are all goods and truths are love to the Lord and love towards the neighbor, while the two loves from which are all evils and falsities are the love of self and the love of the world. When the two latter loves are dominant they are entirely opposite to the two former. [7] 7. The two loves from which are all goods and truths, which, as has been said, are love to the Lord and love towards the neighbor, constitute heaven in man, for these rule in heaven; and because they constitute heaven in man they also constitute the church in him. The two loves from which are all evils and falsities, which, as has been said, are the love of self and the love of the world, constitute hell in

man, for they rule in hell; and consequently they destroy the church in man. [8] 8. The two loves from which are all goods and truths, which, as before said, are the loves of heaven, open and form the internal, spiritual man, because they reside there, but the two loves from which are all evils and falsities, which, as before said, are the loves of hell, when they predominate, close and destroy the internal spiritual man, and render man natural and sensual according to the extent and nature of their dominion over him.

400. (4) *Love of self and love of the world in particular.* 1. The love of self is wishing well to oneself only, and not to others except for the sake of self, not even to the church, one's country, any human society, or to a fellow-citizen; it is also doing good to them solely for the sake of one's own reputation, honor, and glory; and when these are not perceived in the good done to others, saying in one's heart, "What matters it? Why should I do this? What will I gain by it?"—and so leaving it undone. This makes evident that he who is in the love of self does not love the church, or his country, or society, or his fellow-citizen, or anything truly good, but only himself and his own. [2] 2. Man is in the love of self, when he has no regard for the neighbor in what he thinks and does, thus no regard for the public, still less for the Lord, but only for himself and those who belong to him, and therefore does everything for the sake of himself and those who belong to him, or if for the public's sake, it is for appearance only, or if for the neighbor, it is to obtain his favor. [3] 3. It is said, for the sake of himself and those who belong to him; for he who loves himself loves also those who belong to him, who are especially his children and grandchildren, and in general all who make one with him, whom he calls his own. Loving these is loving himself, for he regards them, as it were, in himself, and himself in them. Among those whom he calls his own are also included all who praise, and honor, and pay court to him. All others he indeed looks upon with his bodily eyes as men, but with the eyes of his spirit he scarcely regards them otherwise than as specters. [4] 4. That man is in the love of self, who despises his neighbor in comparison with himself, and who regards his neighbor as an enemy if he does not favor him and does not

venerate and pay court to him. Still more in the love of self is he who for these reasons hates his neighbor and persecutes him; and still more he who on this account burns with revenge against him and desires his destruction. Such at length love to be cruel. [5] 5. The nature of the love of self can be made clear by comparison with heavenly love. Heavenly love is loving uses for the sake of the uses, or goods for the sake of the goods which a man does for the church, his country, human society, and the fellow-citizen. But he who loves these for his own sake, loves them only as he loves his household servants, because they serve him. From this it follows that he who is in the love of self, wishes the church, his country, society, and his fellow-citizens to serve him, instead of his serving them; he places himself above them, and them beneath himself. [6] 6. Again, so far as any one is in heavenly love, which is loving uses and goods and having a heartfelt delight in promoting them, so far he is led by the Lord, because that is the love in which the Lord is, and which is from Him. But so far as any one is in the love of self, so far he is led by himself, and so far is led by what is his own (*proprium*); and man's own is nothing but evil, for it is his inherited evil, which is loving oneself more than God and the world more than heaven. [7] 7. Moreover, the love of self is such, that so far as the reins are given to it, that is, so far as external bonds are removed, which are fear of the law and its penalties, of the loss of reputation, honor, wealth, office, or life, so far it rushes on until its desire is not only to rule over the whole world, but also over heaven, and even over God Himself. There is nowhere any limit or end to it. This lurks in every one who is in the love of self, although it is not apparent before the world, where it is held in check by the reins and bonds just mentioned; and any such man, when the impossible blocks his way, remains quiet until the possible comes about. Because of all this the man who is in such a love is not aware that such an insane and limitless cupidity lurks within him. Nevertheless, that it is so, no one can help seeing in rulers and kings, to whom there are no such reins and bonds and impossibilities, who rush on and subjugate provinces and kingdoms, and so long as they are successful, aspire to unlimited power and glory. And still more is it vis-

ible in those who extend their dominion into heaven, and transfer to themselves the whole of the Lord's Divine power. These continually desire more. [8] 8. There are two kinds of dominion; one of love towards the neighbor, and another of love of self. These two kinds of dominion are opposites. He who exercises dominion from love towards the neighbor, desires the good of all, and loves nothing better than to perform uses, thus to serve others. Serving others is doing good from good will, and performing uses. Such is his love, and the delight of his heart. Moreover, so far as he is elevated to dignities he rejoices in it, not on account of the dignities, but on account of the uses which he can then perform to a greater extent and in a higher degree. Such is dominion in the heavens. But he who exercises dominion from love of self desires the good of none but himself and his own. The uses he performs are for the sake of his own honor and glory, which to him are the only uses. His end in serving others is that he himself may be served and honored, and may rule. He seeks dignities not for the sake of the goods he may do, but in order that he may gain eminence and glory, and may thereby be in his heart's delight. [9] 9. His love of dominion remains with every one after his life in the world; but to those who have exercised dominion from love towards the neighbor there is also entrusted dominion in the heavens, and then it is not they who rule, but the uses and goods which they love; and when uses and goods rule, the Lord rules. But those who in the world exercised dominion from self-love, after their life in the world are made to abdicate, and are reduced to servitude. From all this it is known who these are who are in the love of self. It does not matter what they may seem to be externally, whether haughty or humble, since such things reside in the internal man, and, by most men, the internal man is kept hidden, while the external is trained to counterfeit what belongs to the love of the public and the neighbor, thus the contrary of what is within; and this too is done for the sake of self; for they know that loving the public and the neighbor interiorly affects all men, and that they to that extent gain esteem. This love thus affects men because heaven flows into it. [10] 10. The evils that prevail with those who are in love of self are, in gen-

eral, contempt of others, envy, enmity toward those who do not favor them, from which results hostility, hatred of various kinds, revenge, craft, deceit, unmercifulness, cruelty. And where such evils prevail, there is also a contempt of God, and of Divine things, which are the truths and goods of the church. If they honor these things, it is with the lips only, not with the heart. And because such evils are from love of self, like falsities are also from it; for falsities are from evils. [11] 11. But *love of the world* is a desire to draw to oneself the wealth of others by any device whatever, to set the heart upon riches, and to permit the world to withdraw and lead one away from spiritual love, which is love towards the neighbor, that is, from heaven. Those are in love of the world who long to draw to themselves the goods of others by various devices, but especially those who wish to do so by craft and deceit, caring nothing for the good of the neighbor. Those who are in that love covet the goods of others, and so far as they do not fear the law and the loss of reputation on account of the gain, they get possession of others' goods, and even plunder them. [12] 12. But love of the world is not opposed to heavenly love to such a degree as the love of self is, because so great evils are not concealed within it. [13] 13. This love is manifold. There is a love of wealth as a means of being raised to honors; a love of honors and dignities as means of acquiring wealth; a love of wealth for the sake of various uses that afford worldly pleasure; a love of wealth for the mere sake of wealth, such as the avaricious have; and so on. The end for the sake of which wealth is sought is called the use, and it is the end or use from which love draws its quality; for such as the end is for which anything is done, such is the love; all else serves it as means. [14] 14. In a word, love of self and love of the world are directly opposite to love to the Lord and love towards the neighbor. Consequently love of self and love of the world, such as have just been described, are infernal loves, and these reign in hell, and also constitute hell in man. But love to the Lord and love towards the neighbor are heavenly loves, and these reign in heaven, and also constitute heaven in man.

401. (5) *The internal and external man.* 1. Man was created so as to be at the same time in the spiritual world and in

the natural world. The spiritual world is where angels are, and the natural world where men are. And as man was so created, there was given him an internal and an external—an internal whereby he is in the spiritual world, and an external whereby he is in the natural world. His internal is what is called the internal man, and his external the external man. [2] 2. Every man has an internal and an external, but with a difference between the good and the evil. With the good the internal is in heaven and its light, and the external in the world and its light; and this light of the world in them is illumined by the light of heaven, and therefore in them the internal and external act as one, like cause and effect, or like the prior and the posterior. But with the evil the internal is in hell and its light, and this light, in comparison with the light of heaven is thick darkness, although their external may be in a light like that in which the good are; thus there is an inversion. On this account the evil, just like the good, can talk and teach about faith, charity, and God, but not from faith, charity, and God. [3] 3. The internal man is what is called the spiritual man, because it is in the light of heaven, which is a spiritual light; while the external man is called the natural man, because it is in the light of the world, which is a natural light. The man whose internal is in the light of heaven, and his external in the light of the world, is a spiritual man in regard to both, because spiritual light from the interior illumines the natural light, and makes it as its own. But the reverse is true of the evil. [4] 4. The internal spiritual man viewed in himself is an angel of heaven, and while living in the body is in association with angels, although he does not know it; and when released from the body he goes among angels. But with the evil the internal man is a satan, and while living in the body is in association with satans, and when released from the body goes among them [5] 5. With those who are spiritual men, the interiors of the mind are actually elevated towards heaven, for they look primarily to that; but with those who are merely natural, the interiors of the mind are turned away from heaven and towards the world, because they look primarily to the world. [6] 6. Those who cherish a merely general idea of the internal and external man, believe that it is the in-

ternal man that thinks and wills, and the external that speaks and acts, because thinking and willing are internal, while speech and action are external. But let it be understood that when a man thinks and wills rightly respecting the Lord and the things pertaining to the Lord, and respecting the neighbor and what pertains to the neighbor, he thinks and wills from a spiritual internal, because from a belief in truth and a love of good; but when his thought and will respecting these things are evil, his thought and will are from an infernal internal, because from a belief in falsity and a love of evil. In a word, so far as man is in love to the Lord and love towards the neighbor, he is in a spiritual internal, and from that internal thinks and wills and also speaks and acts; while so far as he is in the love of self and the world, he thinks and wills from hell, even when he speaks and acts otherwise. [7] 7. It has been provided and arranged by the Lord, that so far as man thinks and wills from heaven, the spiritual man is opened and formed, the opening being into heaven even to the Lord, while the forming is in conformity to the things of heaven. But on the contrary so far as man thinks and wills, not from heaven but from the world, so far the internal spiritual man is closed, and the external is opened and formed, the opening being into the world, while the forming is in conformity to the things of hell. [8] 8. Those in whom the internal spiritual man is opened into heaven to the Lord are in the light of heaven, and in enlightenment from the Lord, and thereby in intelligence and wisdom; these see truth from the light of truth and perceive good from the love of good. But those in whom the internal spiritual man is closed do not know what the internal man is, neither do they believe in the Word or in a life after death, or in the things pertaining to heaven and the church; and because they are in merely natural light, they believe nature to be from itself and not from God; they see falsity as truth, and have a perception of evil as good. [9] 9. The internal and external here treated are the internal and external of man's spirit; his body is only an additional external within which the former exist; for the body in no way acts from itself, but acts only from the spirit that is in it. It must be understood that the spirit of man, after its release from the body, thinks and wills

and speaks and acts, just as before. Thinking and willing are its internal, while speech and action then constitute its external.

402. (6) *The merely natural and sensual man.* As there are few that know who are meant by sensual men, and what their nature is, and yet it is important to know it, therefore they shall be described: 1. He is called a sensual man who judges of all things by the bodily senses, and who believes in nothing except what he can see with his eyes and touch with his hands, calling this something real, and rejecting everything else; consequently, the sensual man is the lowest natural man. [2] 2. The interiors of his mind, which see from the light of heaven, are closed, so that he there sees nothing of the truth that pertains to heaven and the church, since he thinks in outermosts, and not interiorly from any spiritual light. [3] 3. Because he is in gross natural light he is inwardly opposed to the things of heaven and the church, although outwardly he may advocate them with a zeal proportionate to the dominion he may thereby secure. [4] 4. Sensual men reason keenly and ingeniously, because their thought is so near to speech as to be almost in it, and, as it were, on the lips, and because they place all intelligence in speech from memory only. [5] 5. Some of them can confirm whatever they wish, and can confirm falsities dexterously; and after confirming them they believe them to be truths; but their reasoning and confirming are from the fallacies of the senses, which captivate and persuade the common people. [6] 6. Sensual men are more shrewd and crafty than others. [7] 7. The interiors of their minds are loathsome and foul, because through them they communicate with the hells. [8] 8. Those who are in the hells are sensual, and the deeper they are the more sensual. The sphere of infernal spirits joins itself with the sensual things of man from behind. [9] 9. Sensual men do not see any genuine truth in light, but reason and dispute about everything, as to whether it is so or not; and these disputes when heard at a distance from them are like the gnashings of teeth, which viewed in themselves are the collision of falsities with each other, and also of falsity and truth. This therefore makes plain what is meant in the Word by the "gnashing of

teeth," because reasoning from the fallacies of the senses corresponds to the teeth. [10] 10. Accomplished and learned men who have deeply confirmed themselves in falsities, and still more those who have confirmed themselves against the truths of the Word, are more sensual than others, although they do not appear so to the world. Heretical doctrines have been introduced chiefly by such sensual men. [11] 11. The hypocritical, the deceitful, the voluptuous, the adulterous, and the avaricious, are for the most part sensual. [12] 12. Those who reason from sensual things only, and against the genuine truths of the Word and consequently of the church, were called by the ancients serpents of the tree of the knowledge of good and evil.

[13] As sensual things mean the things presented to the bodily senses and imbibed through those senses, it follows: 13. That by means of sensual things man communicates with the world, and by means of things rational above the sensual he communicates with heaven. [14] 14. Things sensual furnish such things from the natural world as are of service to the interiors of the mind in the spiritual world. [15] 15. There are sensual things that minister to the understanding, and these are the various natural studies called physics; and there are sensual things that minister to the will, and these are the delights of the senses and the body. [16] 16. Unless the thought is elevated above natural things man has but little wisdom. The wise man thinks above sensual things; and when thought is elevated above what is sensual it enters into clearer light, and finally into the light of heaven; from this man has perception of truth which is properly intelligence. [17] 17. The elevation of the mind above sensual things, and its withdrawal therefrom, was known to the ancients. [18] 18. When sensual things are in the last place, by means of them a way is opened for the understanding, and truths are disengaged by a kind of extraction; but when sensual things are in the first place they close the way, and man sees truths only as in a mist, or as at night. [19] 19. In a wise man sensual things are in the last place, and are subject to more interior things; but in an unwise man they are in the first place and have dominion. Such as these are they who are properly called sensual.

[20] 20. In man there are sensual things that he has in common with beasts, and others not so. To the extent that one thinks above sensual things, he is a man; but no one can think above sensual things and see the truths of the church, unless he acknowledges God and lives according to His commandments; for it is God who elevates and enlightens.

II.

THESE THREE LOVES, WHEN RIGHTLY SUBORDINATED, PERFECT MAN, BUT WHEN NOT RIGHTLY SUBORDINATED, THEY PERVERT AND INVERT HIM.

403. Something shall first be said of the subordination of these three universal loves, which are the love of heaven, the love of the world, and the love of self, and then of the influx and insertion of one into the other, and finally of man's state according to that subordination. These three loves are related to each other like the three regions of the body, the highest of which is the head, the intermediate the chest and abdomen, while the knees and feet and soles of the feet form the third. When the love of heaven constitutes the head, love of the world the chest and abdomen, and love of self the feet and their soles, man is in a perfect state in accordance with his creation, because the two lower loves then minister to the highest, as the body and all its parts minister to the head. So when the love of heaven constitutes the head, it flows into the love of the world, which is chiefly a love of wealth, and by means of wealth it performs uses; and through this latter love it flows mediately into the love of self, which is chiefly the love of dignities, and by means of these dignities it performs uses. Thus do these three loves, by the influx of one into the other, breathe forth uses. [2] Who does not comprehend, that when a man desires to perform uses from spiritual love, which is from the Lord and is what is meant by the love of heaven, his natural man performs them by means of his wealth and his other goods (the

sensual man co-operating in its function), and that it is to his honor to produce them? Who does not also comprehend that all the works that a man does with his body are done according to the state of his mind in the head; and if the mind is in the love of uses, the body by means of its members accomplishes them? And this is so, because the will and the understanding in their principles are in the head, and in their derivatives in the body, as the will is in deeds, and the thought in speech, and comparatively as the prolific principle of the seed is in the whole tree and in every part of it, and through these produces fruit, which is its use. Or it is like fire and light within a crystalline vase which thereby becomes warm and shows the light through it. And again, the spiritual sight of the mind together with the natural sight of the body, in one in whom these three loves are truly and rightly subordinated, because of the light that flows in through heaven from the Lord, may be likened to an African apple, which is transparent to the very center, where there is the repository of the seeds. Something like this is meant by these words of the Lord,

The lamp of the body is the eye; if the eye be single (that is, sound), the whole body is full of light (*Matt.* vi. 22; *Luke* xi. 34).

[3] No man of sound reason can condemn wealth, for it is in the general body like the blood in a man; nor can he condemn the honors attached to office, for they are the hands of the king and the pillars of society, provided the natural and sensual love of them is subordinated to spiritual love. Moreover, there are administrative offices in heaven and honors attached to them; but those who administer them love nothing better than to perform uses, because they are spiritual.

404. But when love of the world or of wealth forms the head, that is, when it is the ruling love, man puts on a wholly different state; for then the love of heaven is exiled from the head and betakes itself to the body. The man who is in this state prefers the world to heaven; he worships God indeed, but from merely natural love which places merit in all worship; he also does good to the neighbor, but for the sake of recompense. To such, heavenly things are like clothing, clad in which they appear before the eyes of men to be walking in

brightness, but before the eyes of angels they appear indistinct, for when love of the world possesses the internal man, and the love of heaven the external, the former makes all things belonging to the church obscure and hides them as under a veil. But this love is of great variety, worse in the degree that it verges toward avarice, in which the love of heaven grows black; so too if it verges toward pride and eminence over others from love of self. It is different if it verges towards prodigality, and is less hurtful if it has in view as an end the splendors of the world, as palaces, ornaments, magnificent clothing, servants, horses and carriages pompously arrayed, and other like things. The character of every love is determined by the end which it regards and intends. This love may be compared to blackish glass, which smothers the light and variegates it only in dark and evanescent hues. It is also like mists and clouds which take away the rays of the sun. It is also like new, unfermented wine, which tastes sweet but disturbs the stomach. Such a man when viewed from heaven looks like a hunchback, walking with his head down looking at the ground, and when he raises his head towards heaven he strains the muscles, and quickly drops it down again. The ancients in the church called such men Mammons, and the Greeks called them Plutos.

405. But when love of self or love of ruling constitutes the head, the love of heaven passes down through the body to the feet; and as that love increases, the love of heaven descends through the ankles to the soles, and if it increases still further, it passes to the heels and is trodden upon. There is a love of ruling arising from love of the neighbor, and a love of ruling arising from love of self. Those who are in the love of ruling from love of the neighbor seek dominion to the end that they may perform uses to the public and to individuals; and to such, therefore, dominion is entrusted in the heavens. [2] Emperors, kings, and noblemen, who have been born and brought up to positions of authority, if they humble themselves before God, are sometimes less in that love than those who are of humble origin and who from pride are more eager than others for places of pre-eminence. But to those who are in the love of ruling from love of self, the love of heaven is like a bench on which, to please the people, they place their feet, but which,

when the people are out of sight, they toss into a corner or out of doors. This is because they love themselves alone, and consequently immerse their wills and the thoughts of their minds in what is their own (*proprium*), which viewed in itself is inherited evil, and this evil is diametrically opposed to the love of heaven. [3] The evils of those who are in the love of rule from love of self, are in general as follows: Contempt of others, enmity against those who do not favor them; consequently, hostility; hatred; revenge; unmercifulness; ferocity, and cruelty; and where such evils prevail, there is also contempt of God and of Divine things, which are the truths and goods of the church; or if they honor these it is with the lips only, lest they should be denounced by the church authorities and censured by others. [4] But this love is one thing with the clergy and another with the laity. With the clergy it climbs upward, when the reins are given to it, even until they wish to be gods; but with the laity until they wish to be kings; to such an extent do the hallucinations of that love carry their minds away. [5] Since in the perfect man the love of heaven holds the highest place, and forms, as it were, the head of all that follow from it, the love of the world being beneath it like the chest beneath the head, and the love of self beneath this like the feet, it follows, that if love of self were to form the head, the man would be completely inverted. He would then appear to the angels like one lying bent over, with his head to the ground and his back toward heaven; and when worshiping, he would appear to be frolicking on his hands and feet like a panther's cub. Furthermore, such men would appear under the forms of various beasts with two heads, one head above having the face of a wild animal, and the other below having a human face, which would be constantly thrust forward by the upper one and compelled to kiss the earth. All these are sensual men, and are such as were described above (n. 402).

III.

EVERY MAN INDIVIDUALLY IS THE NEIGHBOR WHO IS TO BE LOVED, BUT ACCORDING TO THE QUALITY OF HIS GOOD.

406. Man is born not for the sake of himself but for the sake of others; that is, he is born not to live for himself alone but for others; otherwise there could be no cohesive society, nor any good therein. It is a common saying that every man is a neighbor to himself; but the doctrine of charity teaches how this is to be understood, namely, that every one should provide for himself the necessaries of life, as food, clothing, a dwelling, and other things which are necessarily required in the social life in which he is, and this not only for himself, but also for his family, nor for the present alone, but also for the future. For unless a man acquires for himself the necessaries of life, he is not in a condition to exercise charity, since he is in want of everything. But how every man ought to be a neighbor to himself may be seen from the following comparison: Every man ought to provide his body with food; this must be first, but the end should be that he may have a sound mind in a sound body; and every man ought to provide his mind with food, namely, with such things as pertain to intelligence and judgment; but the end should be that he may thereby be in a state to serve his fellow-citizens, society, his country, the church, and thus the Lord. He who does this provides well for himself to eternity. From this it is plain what is first in time, and what is first in end, and that the first in end is that to which all things look. It is also like building a house; first the foundation must be laid; but the foundation must be for the house, and the house for a dwelling-place. He who believes himself to be a neighbor to himself in the first place or primarily, is like one who regards the foundation, not the dwelling, as the end; and yet the dwelling is itself the first and the last end, and the house with its foundation is only a means to the end.

407. What it is to love the neighbor shall be explained. To love the neighbor is not alone to wish well and do good to

a relative, a friend, or a good man, but also to a stranger, an enemy, or a bad man. But charity is to be exercised toward the latter in one way and toward the former in another; toward a relative or friend by direct benefits; toward an enemy or a bad man by indirect benefits, which are rendered by exhortation, discipline, punishment, and consequent amendment. This may be illustrated thus: A judge who punishes an evildoer in accordance with law and justice, loves his neighbor; for so he makes him better, and consults the welfare of the citizens that he may not do them harm. Every one knows that a father who chastises his children when they do wrong, loves them, and that, on the other hand, he who does not chastise them therefor, loves their evils, and this cannot be called charity. Again, if a man repels an insulting enemy, and in self-defence strikes him or delivers him to the judge in order to prevent injury to himself, and yet with a disposition to befriend the man, he acts from a charitable spirit. Wars that have as an end the defence of the country and the church, are not contrary to charity. The end in view declares whether it is charity or not.

408. Since, therefore, charity in its origin is good will, and good will has its seat in the internal man, it is plain that when any one who has charity resists an enemy, punishes the guilty, and chastises the wicked, he does this by means of the external man; and therefore, after he has done it he returns to the charity that resides in his internal man, and then, so far as he can, and so far as is useful, he wishes him well, and from good will does good to him. Those who have genuine charity have a zeal for what is good, and that zeal may appear in the external man like anger and flaming fire; but its flame dies out and is quieted as soon as his adversary returns to reason. It is different with those who have no charity. Their zeal is anger and hatred; for by these their internal man is heated and set on fire.

409. Before the Lord came into the world scarcely any one knew what the internal man is or what charity is, and this is why in so many places He taught brotherly love, that is, charity; and this constitutes the distinction between the Old Testament or Covenant and the New. That good ought to be done

from charity to the adversary and the enemy the Lord taught in *Matthew*:—

> Ye have heard that it hath been said to them of old time, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that hurt you and persecute you; that ye may be sons of your Father who is in the heavens (v. 43–45).

And when Peter asked Him how often he should forgive one sinning against him, whether he should do so until seven times, He replied:—

> I say not unto thee, until seven times, but until seventy times seven (*Matt.* xviii. 21, 22).

And I have heard from heaven that the Lord forgives to every one his sins, and never takes vengeance nor even imputes sin, because He is love itself and good itself; nevertheless, sins are not thereby washed away, for this can be done only by repentance. For when He told Peter to forgive until seventy times seven, what will not the Lord do?

410. Since charity itself has its seat in the internal man, wherein it is willing well, and from that is in the external man, wherein it is well-doing, it follows that the internal man is to be loved, and from that the external; consequently that a man is to be loved according to the quality of the good that is in him. Therefore good itself is essentially the neighbor. This may be illustrated thus: When one selects for himself from among three or four a steward for his house, or a servant, does he not try to find out about his internal man, and choose one who is sincere and faithful, and for that reason love him? In like manner a king or magistrate from three or four persons would select one competent for office, and would refuse the incompetent, whatever his looks, or however favorable his speech and actions. [2] Since, then, every man is the neighbor, and the variety of men is infinite, and every one is to be loved as a neighbor according to his good, it is plain that there are genera and species and also degrees of love to the neighbor. And because the Lord is to be loved above all things, it follows that the degrees of love towards the neighbor are to be measured by love to the Lord, that is, by how much of the Lord or

of what is from the Lord the other possesses in himself; for thus far he possesses good, since all good is from the Lord. [3] But as these degrees are in the internal man, and the internal man rarely manifests itself in the world, it is sufficient that the neighbor be loved according to the degrees that are known. But after death these degrees are clearly perceived; for the affections of the will and the consequent thoughts of the understanding form a spiritual sphere round about those in the spiritual world, which is felt in various ways; while in this world this spiritual sphere is absorbed by the material body, and encloses itself within a natural sphere, which then flows forth from man. That there are degrees of love towards the neighbor, is plain from the Lord's parable of the Samaritan who showed mercy to the man wounded by thieves, whom the priests and the Levite saw and passed by; and when the Lord asked which of those three seemed to have been the neighbor, He was answered,

He who showed mercy (*Luke* x. 30–37).

411. It is written,

Thou shalt love the Lord thy God above all things, and thy neighbor as thyself (*Luke* x. 27).

To love the neighbor as oneself is, not to hold him in light esteem in comparison with oneself, to deal justly with him, and not to pass evil judgments upon him. The law of charity set forth and given by the Lord is this:—

All things whatsoever ye would that men should do unto you, do ye even so unto them; for this is the law and the prophets (*Matt.* vii. 12; *Luke* vi. 31, 32).

So do they love the neighbor who are in the love of heaven; while those who are in the love of the world love the neighbor from the world and for the sake of the world; and those who are in the love of self love the neighbor from self and for the sake of self.

IV.

THE COLLECTIVE MAN, THAT IS, A COMMUNITY SMALLER OR GREATER, AND THE COMPOSITE MAN FORMED OF COMMUNITIES, THAT IS, ONE'S COUNTRY, IS THE NEIGHBOR THAT IS TO BE LOVED.

412. Those who do not know what the term neighbor means in its true sense, suppose that it means nothing else than the individual man, and that loving the neighbor means conferring benefits upon him. But the neighbor and love to him have a wider meaning and a higher meaning as individuals are multiplied. Who cannot understand that loving many men in a body is loving the neighbor more than loving one individual of a body? Thus, a community smaller or greater is the neighbor because it is a collective man; and from this it follows that he who loves a community loves those of whom the community consists; therefore he who wills and acts rightly towards a community consults the good of each individual. A community is like a single man; and those who enter into it form as it were one body, and are distinct from each other like the members of one body. When the Lord and the angels from Him look down upon the earth, they see an entire community just like a single man, with a form according to the qualities of those in it. It has been granted me to see a certain community in heaven precisely as a single man, in stature like that of a man in the world. [2] That love towards a community is a fuller love to the neighbor than love towards a separate or individual man, is obvious from this, that dignities are measured out according to the kind of administration over communities, and honors are attached to offices according to the uses they promote. For in the world there are higher and lower offices subordinated according to their more or less universal government over communities; and the king is he whose government is the most universal; and each one has remuneration, glory, and the general love according to the extent of his duties, and the goods of use which he promotes. [3] Nevertheless, the rulers of this age can perform uses and consult the

good of society, and not love the neighbor; as those do who perform uses and consult the good of others with reference to the world or to self, or for the sake of appearances, or that they may be thought worthy to be elevated to higher dignities. But although the character of such is not discerned in the world, it is discerned in heaven; and in consequence those who have promoted uses from love to the neighbor, are the ones placed as rulers over heavenly communities, and there enjoy splendor and honor; and yet such do not set their hearts upon these things, but upon uses. But the others, who have performed uses from love of the world and of self, are rejected.

413. The difference between love to the neighbor and the exercise of it when directed towards man as an individual and towards the collective man or a community, is like that between the duty of a private citizen and the duty of a civil officer or a military officer, or like that between the one who traded with two talents and the one who traded with five (*Matt.* xxv. 14–30); or it is like the difference between the value of a shekel and that of a talent, or between the product from a vine and that from a vineyard, or between the product from an olive tree and that from an oliveyard, or the product from a tree and that from an orchard. Moreover, love to the neighbor in man ascends more and more interiorly, and as it ascends he loves a community more than an individual, and his country more than a community. Since, then, charity consists in right willing and right doing therefrom, it follows that it ought to be exercised towards a community in much the same way as towards the individual, but in one way towards a community of good men and in another way towards a community of evil men. Towards the latter charity is to be exercised according to natural equity; towards the former according to spiritual equity. But on these two kinds of equity something will appear elsewhere.

414. One's country is more a neighbor than a single community, because it consists of many communities, and consequently love towards the country is a broader and higher love. Moreover, loving one's country is loving the public welfare. One's country is the neighbor, because it is like a parent; for one is born in it, and it has nourished him and continues to

nourish him, and has protected and continues to protect him from injury. Men ought to do good to their country from a love for it, according to its needs, some of which are natural and some spiritual. Natural needs relate to civil life and order, and spiritual needs to spiritual life and order. That one's country should be loved, not as one loves himself, but more than himself, is a law inscribed on the human heart; from which has come the well-known principle, which every true man endorses, that if the country is threatened with ruin from an enemy or any other source, it is noble to die for it, and glorious for a soldier to shed his blood for it. This is said because so great should be one's love for it. It should be known that those who love their country and render good service to it from good will, after death love the Lord's kingdom, for then that is their country; and those who love the Lord's kingdom love the Lord Himself, because the Lord is the all in all things of His kingdom.

V.

THE CHURCH IS THE NEIGHBOR WHO IS TO BE LOVED IN A STILL HIGHER DEGREE, AND THE LORD'S KINGDOM IN THE HIGHEST DEGREE.

415. Since man was born for eternal life, and is introduced into it by the church, the church is to be loved as the neighbor in a higher degree, because it teaches the means which lead to eternal life and introduces man into it, leading to it by the truths of doctrine and introducing into it by goods of life. This does not mean that the priesthood should be loved in a higher degree, and the church because of the priesthood; but it means that the good and truth of the church should be loved, and the priesthood for the sake of these. The priesthood merely serves, and is to be honored so far as it serves. The church is the neighbor that is to be loved in a higher degree, thus even above one's country, for the reason also, that by his country man is initiated into civil life, but by the church into spiritual life, and by that life man is separated from a merely

animal life. Moreover, civil life is a temporary life, which has an end and which is then as if it had not been; while the spiritual life is eternal, having no end; therefore of the latter may be predicated being (*esse*), but of the former non-being. The distinction is like that between the finite and the infinite, between which there is no ratio; for the eternal is the infinite as to time.

416. The Lord's kingdom is the neighbor that is to be loved in the highest degree, because the Lord's kingdom means the church throughout the world, which is called the communion of saints; also heaven is meant by it; consequently he who loves the Lord's kingdom loves all in the whole world who acknowledge the Lord and have faith in Him and charity towards the neighbor; and he loves also all in heaven. Those who love the Lord's kingdom love the Lord above all things, and are consequently in love to God more than others, because the church in the heavens and on earth is the body of the Lord, for those who are in it are in the Lord and the Lord in them. Therefore love towards the Lord's kingdom is love towards the neighbor in its fulness; for those who love the Lord's kingdom, not only love the Lord above all things, but also love the neighbor as themselves; for love to the Lord is a universal love, and consequently is in each thing and all things of spiritual life, and in each thing and all things of natural life; for that love has its seat in the highest things in man, and things highest flow into lower things and vivify them, as the will flows into all things of intention and of action therefrom, and the understanding into all things of thought and of speech therefrom. Therefore the Lord says:—

Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you (*Matt.* vi. 33).

That the kingdom of the heavens is the Lord's kingdom is evident from these words in *Daniel*:—

Behold, there was coming with the clouds of heaven one like unto the Son of Man; and there was given Him dominion, and glory, and a kingdom; and all peoples, nations, and languages shall worship Him. His dominion is a dominion of ages, which shall not pass away, and His kingdom that which shall not be destroyed (vii. 13, 14).

VI.

TO LOVE THE NEIGHBOR, VIEWED IN ITSELF, IS NOT TO LOVE THE PERSON, BUT THE GOOD THAT IS IN THE PERSON.

417. Who does not know that a man is not a man because of his having a human face and a human body, but because of the wisdom of his understanding and the goodness of his will? As the quality of these ascends, he becomes the more a man. At birth man is more a brute than any animal, but he becomes a man through instruction of various kinds, by receiving which his mind is formed, and from his mind and according to it man is a man. There are some beasts whose faces resemble the human face, but these enjoy no faculty of understanding or of doing anything from the understanding; but they act from the instinct which their natural love excites. The difference is that a beast expresses by sounds the affections of its love, while man speaks them as they are formulated in thought; also, a beast with his face downward looks upon the ground, while man with his face raised beholds heaven all about him. From all this it may be inferred that man is a man so far as he speaks from sound reason, and looks forward to his abode in heaven; while so far as he speaks from perverted reason, and looks only to his abode in the world, so far he is not a man. Yet even such are men potentially, though not actually; for every man enjoys the ability to understand truth and to will what is good; but so far as he has no wish to do good or understand truth, he can only counterfeit man in externals and play the ape.

418. Good is the neighbor, because good belongs to the will, and the will is the being (*esse*) of man's life. The truth of the understanding is also the neighbor, but only so far as it proceeds from the good of the will; for the good of the will takes form in the understanding, and makes itself visible there in the light of reason. That good is the neighbor is evident from all experience. Who loves a person except from the quality of his will and understanding, that is, from what is good and just in him? For example, who loves a king, a prince, a general, a governor, a consul, any magistrate or judge, except for the

judgment from which they act and speak? Who loves a primate, a minister of the church, or a canon, except for his learning, his integrity of life, and his zeal for the salvation of souls? Who loves the general of an army or any officer under him, except for bravery combined with prudence? Who loves a merchant except for his honesty? Who loves a workman or a servant, except for his fidelity? Nay, who loves a tree except for its fruit, the soil except for its fertility, a precious stone except for its value? and so on. And what is remarkable, it is not only the upright man who loves what is good and just in another, the man who is not upright does so also, because with him he is in no fear of losing reputation, honor, or wealth. But the love of good in one who is not upright, is not love of the neighbor; for he loves another interiorly only so far as he is of service to him. But loving what is good in another from the good in oneself is genuine love to the neighbor; for the goods then kiss and mutually unite with each other.

419. The man who loves good because it is good, and truth because it is truth, loves the neighbor eminently, because he loves the Lord who is good itself and truth itself. There is no love of good and love of truth from good, that is, love to the neighbor, from any other source. Love to the neighbor is thus formed from a heavenly origin. It is the same thing whether you say use or good; therefore performing uses is doing good; and according to the quantity and quality of the use in the good so far in quantity and quality the good is good.

VII.

CHARITY AND GOOD WORKS ARE TWO DISTINCT THINGS, LIKE WILLING WELL AND DOING WELL.

420. In every man there is an internal and an external. His internal is what is called the internal man, and his external what is called the external man. But one who does not know what the internal man and the external man are, may suppose that it is the internal man that exercises thought and will, and

the external that speaks and acts. These latter belong, indeed, to the external man, and the former to the internal; yet they are not what essentially constitute the external and internal man. In common perception indeed man's mind is his internal man, but the mind is itself divided into two regions; the one region which is higher and more internal is spiritual; and the other which is lower and more external is natural. The spiritual mind looks mainly to the spiritual world, and has for its objects the things that are there, either such as are in heaven or such as are in hell; for both are in the spiritual world. But the natural mind looks mainly to the natural world, and has for its objects the things that are there, whether good or evil. All of man's action and speech proceeds from the lower region of the mind directly, and indirectly from its higher region, since the lower region of the mind is nearer to the bodily senses, and the higher region more remote from them. There is this division of the mind in man, because he was so created as to be both spiritual and natural, and thus a man and not a beast. All this makes clear that the man who looks primarily to himself and the world is an external man, because he is natural, not only in body but also in mind; while the man who looks primarily to the things of heaven and the church is an internal man, because he is spiritual both in mind and body. He is spiritual even in body, because his actions and words proceed from the higher mind which is spiritual through the lower which is natural. For it is known that effects proceed from the body, and the causes that produce the effects proceed from the mind; also that the cause is everything in the effect. That the human mind is so divided is clearly evident from the fact that a man can act the part of a dissembler, a flatterer, a hypocrite, or an actor; and that he can assent to what another says and yet laugh at it; doing one from the higher mind and the other from the lower.

421. From all this it can be seen how it is to be understood that charity and good works are distinct like willing well and doing well; that is to say, formally they are distinct, as the mind, which thinks and wills, is distinct from the body through which the mind speaks and acts; while essentially they are distinct because of the distinction in the mind itself which has

an inner region that is spiritual, and an outer that is natural, as said above; so that when works proceed from the spiritual mind, they proceed from its good will, which is charity; but when they proceed from the natural mind, they proceed from a good will that is not charity. For even when it appears in the external form like charity, it is not charity in the internal form. In fact, charity in external form merely presents the show of charity, but does not possess its essence. This may be illustrated by a comparison with seeds in the ground. Each seed produces a plant, whether useful or useless, according to the nature of the seed. So is it with spiritual seed, which is the truth of the church derived from the Word; from this seed doctrine is formed, useful if from genuine truths, useless if from truths falsified. It is the same with charity that springs from good will, whether the good will is for the sake of self and the world or for the sake of the neighbor in a limited or in a broad sense; if for the sake of self and the world, it is spurious charity, but if for the sake of the neighbor, it is genuine charity. But of this more may be seen in the chapter on Faith, especially in the section where it is shown that charity is willing well, and good works are doing well from willing well (n. 374); and that charity and faith are only mental and perishable things unless they are determined to works and coexist in them when possible (n. 375, 376).

VIII.

CHARITY ITSELF IS ACTING JUSTLY AND FAITHFULLY IN THE OFFICE, BUSINESS, AND EMPLOYMENT IN WHICH A MAN IS ENGAGED, AND WITH THOSE WITH WHOM HE HAS ANY DEALINGS.

422. Charity itself is acting justly and faithfully in the office, business, and employment in which a man is engaged, because all that such a man does is of use to society, and use is good; and good in a sense abstracted from person is the neighbor. (That not a single man only, but also a lesser com-

munity, and even a man's country, is the neighbor, has been shown above.) Take, for example, a king who sets his subjects an example of well-doing, who wishes them to live according to the laws of justice, rewards those who so live, regards every one according to his merits, protects his subjects against injury and invasion, acts the part of a father to his kingdom, and consults the general prosperity of his people; in his heart there is charity, and his deeds are good works. The priest who teaches truth from the Word, and thereby leads to good of life, and so to heaven, because he consults the good of the souls of those of his church, is eminently in the exercise of charity. The judge who judges according to law and justice, and not for reward, friendship and relationship, consults the good of society and of each individual; of society because it is thereby kept in obedience to law and in the fear of transgressing it; and of the individual because justice thereby triumphs over injustice. The merchant who acts from honesty and not from deceit, consults the good of his neighbor with whom he has business. It is the same with a common or skilled workman, if he does his work rightly and honestly, and not fraudulently and deceitfully. It is the same with all others, as with captains and sailors, with farmers and servants.

423. This is charity itself, because charity may be defined as doing good to the neighbor daily and continually, not only to the neighbor individually, but also to the neighbor collectively; and this can be done only through what is good and just in the office, business, and employment in which a man is engaged, and with those with whom he has any dealings; for this is one's daily work, and when he is not doing it it still occupies his mind continually, and he has it in thought and intention. The man who thus practises charity, becomes more and more charity in form; for justice and fidelity form his mind, and the practice of these forms his body; and because of his form he gradually comes to will and think only such things as pertain to charity. Such at length come to be like those of whom it is said in the Word, that they have the law written on their hearts. Nor do they place merit in their works, because they do not think of merit but of duty,—that it becomes a citizen so to act. But a man can by no means of himself act

from spiritual justice and fidelity; for every man inherits from his parents a disposition to do what is good and just for the sake of himself and the world; but no man inherits a disposition to do it for the sake of what is good and just; consequently, only he who worships the Lord, and acts from Him when acting from himself, attains to spiritual charity, and becomes imbued with it by the practice of it.

424. There are many who act justly and faithfully in their occupation, and thus promote works of charity, and yet do not possess any charity in themselves. But in these the love of self and the world predominates, and not the love of heaven; or if, perchance, the love of heaven is present, it is beneath the former love, like a servant under his master, a common soldier under his officer, or a doorkeeper standing at the door.

IX.

THE BENEFACTIONS OF CHARITY ARE GIVING TO THE POOR AND RELIEVING THE NEEDY, BUT WITH PRUDENCE.

425. We must distinguish between the obligations of charity and its benefactions. By the obligations of charity those exercises of it that proceed directly from charity itself are meant. These, as has just been shown, relate primarily to one's occupation. But benefactions mean such acts of assistance as are given apart from these obligations. These are called benefactions because doing them is a matter of free choice and pleasure; and when done they are regarded by the recipient simply as benefactions, and are bestowed according to the reasons and intentions that the benefactor has in mind. In common belief charity is nothing else than giving to the poor, relieving the needy, caring for widows and orphans, contributing to the building of hospitals, infirmaries, asylums, orphans' homes, and especially of churches, and to their decorations and income. But most of these things are not properly matters of charity, but extraneous to it. Those who make charity itself to consist in such benefactions must needs claim merit for these works; and although they may profess with

their lips that they do not wish them to be considered meritorious, still a belief in their merit lurks within. This is clearly evident from the conduct of such after death, when they recount their works, and demand salvation as a reward. But the origin of their works and the resulting quality of them is then inquired into, and if it is found that they proceeded from pride or a striving for reputation, or from bare generosity, or friendship, or merely natural inclination, or hypocrisy, from that origin the works are judged, for the quality of the origin is within the works. But genuine charity proceeds from those who are imbued with charity because of the justice and judgment in the works, and they do the works apart from any remuneration as an end, according to the Lord's words in *Luke* (xiv. 12–14). They also call such things as are mentioned above, benefactions as well as duties, although they pertain to charity.

426. It is known that some who perform these benefactions which present to the world an image of charity, entertain the opinion and belief that they have practised works of charity, and look upon them as many in popedom regard indulgences, as means whereby they are purified from sins, and that they are worthy, as if regenerated, to have heaven bestowed upon them, and yet they do not regard adultery, hatred, revenge, fraud, and in general the lusts of the flesh, in which they indulge at pleasure, as sins. But in that case what are these good works but painted pictures of angels in company with devils, or boxes made of *lapis lazuli* containing hydras? It is wholly otherwise when these benefactions are done by those who shun the evils above mentioned as hateful to charity. Nevertheless, these benefactions are advantageous in many ways, especially giving to the poor and to beggars; for thereby boys and girls, servants and maids, and in general all simple-minded persons, are initiated into charity, for these are its externals whereby such are trained in the practice of charity, for these are its rudiments, and are then like unripe fruit. But with those who are afterwards perfected in right knowledges respecting charity and faith, these acts become like ripe fruit, and then they look upon those former works, which were done in simplicity of heart, merely as what they owed to others.

427. At this day these benefactions are believed to be those proper acts of charity that are meant in the Word by good works, because charity is often described in the Word as giving to the poor, helping the needy, and caring for widows and orphans. But hitherto it has not been known that the Word in its letter makes mention only of the outer things of worship, even the outermost things, and that these signify spiritual things, which are internal (as may be seen above, in the chapter on the Sacred Scripture, n. 193–209). From all this it is plain, that by the poor, the needy, the widows and orphans there mentioned, such persons are not meant, but those who are spiritually such. That the "poor" mean those who are without knowledges of truth and good, may be seen in the *Apocalypse Revealed* (n. 209); and that "widows" mean those who are without truths and yet desire them (n. 764); and so on.

428. Those who are by nature compassionate, and do not make their natural compassion spiritual by putting it in practice in accordance with genuine charity, believe that charity consists in giving to every poor person, and relieving every one who is in want, without first inquiring whether the poor or needy person is good or bad; for they say that this is not necessary, since God regards only the aid and alms. But after death these are clearly distinguished and set apart from those who have done the beneficent works of charity from prudence; for those who have done them from that blind idea of charity, then do good to bad and good alike, and with the aid of what is done for them the wicked do evil and thereby injure the good. Such benefactors are partly to blame for the injury done to the good. For doing good to an evil-doer is like giving bread to a devil, which he turns into poison; for in the hands of the devil all bread is poison, or if it is not, he turns it into poison by using good deeds as allurements to evil. It is also like handing to an enemy a sword with which he may kill some one; or like giving the shepherd's staff to a wolfish man to guide the sheep to pasture, who, after he has obtained it, drives them away from the pasture to a desert, and there slaughters them; or like giving public authority to a robber, who studies and watches for plunder only, according to the richness and abundance of which he dispenses the laws and executes judgments.

X.

THERE ARE DUTIES OF CHARITY, SOME PUBLIC, SOME DOMESTIC, AND SOME PRIVATE.

429. The benefactions of charity and the duties of charity are distinct, like the things done from choice and the things done from compulsion. But by the duties of charity official duties in a kingdom or state are not meant,—as the duties of a minister to minister, of a judge to judge, and so on,—but the duties of every one whatever his employment may be. Thus these duties are from a different origin, and flow forth from a different will, and are therefore done from charity by those who have charity, and on the other hand from no charity by those who have no charity.

430. *The public duties of charity* are especially the payment of tribute and taxes, which ought not to be confounded with official duties. Those who are spiritual pay these with one disposition of heart, and those who are merely natural with another. The spiritual pay them from good will, because they are collected for the preservation of their country, and for its protection and the protection of the church, also for the administration of government by officials and governors, to whom salaries and stipends must be paid from the public treasury. Those, therefore, to whom their country and also the church are the neighbor, pay their taxes willingly and cheerfully, and regard it as iniquitous to deceive or defraud. But those to whom their country and the church are not the neighbor pay them unwillingly and with resistance; and at every opportunity defraud and withhold; for to such their own household and their own flesh are the neighbor.

431. *The domestic duties of charity* are those of the husband toward the wife, and of the wife toward the husband, of fathers and mothers toward their children, and of children towards their fathers and mothers, also the duties of masters and mistresses towards servants, male and female, and of the latter towards the former. These duties, because they are the duties of education and management at home, are so numerous that if recounted they would fill a volume. To the discharge

of these duties every one is moved by a love different from that which moves him to discharge the duties of his employment; husbands and wives are moved to their duties towards each other by marriage love and according to it; parents towards their children by the love implanted in every one, called parental love; and children towards their parents by and according to another love which is closely connected with obedience from a sense of duty. But the duties of masters and mistresses towards their servants, male and female, have their source in the love of governing, and this love is according to the state of each one's mind. [2] But marriage love and the love of children, with the duties of these loves and the practice of these duties, do not produce love to the neighbor as the practice of the duties in one's employment does; for the love called parental love exists equally with the bad and the good, and is sometimes stronger with the bad; moreover, it exists in beasts and birds, in which no charity can be formed. It is known that it exists with bears, tigers, and serpents, as much as with sheep and goats, and with owls as much as with doves. [3] As to the duties of parents to children in particular, they are inwardly different with those who are in charity and those who are not, although externally they appear alike. With those who are in charity, that love is conjoined with love towards the neighbor and love to God; for by such children are loved according to their morals, virtues, good will, and qualifications for serving the public. But with those who are not in charity, there is no conjunction of charity with the love called parental love; consequently, many such parents love even wicked, immoral, and crafty children more than the good, moral, and discreet; thus they love those who are useless to the public, more than those who are useful.

432. *The private duties of charity* are also numerous, such as the payment of wages to workmen, the payment of interest, the fulfillment of contracts, the guarding of securities, and so on, some of which are duties enforced by statute law, some by common law, and some by moral law. These duties also are discharged by those who are in charity from one state of mind, and by those who are not in charity from another state of mind. Those who are in charity perform them justly and

faithfully; for it is a precept of charity that every one should act justly and faithfully toward all with whom he has any business or dealing (on which above, n. 422–425). But those who are not in charity discharge these same duties very differently.

XI.

THE DIVERSIONS OF CHARITY ARE DINNERS, SUPPERS, AND SOCIAL GATHERINGS.

433. It is known that dinners and suppers are everywhere customary, and are given for various purposes, and that with most they are given for the sake of friendship, relationship, enjoyment, gain and remuneration; also that they are employed for corrupting men and drawing them over to certain parties; and that among the great they are given for the sake of honor, and in kings' palaces for splendor. But dinners and suppers of charity are given only among those who are in mutual love from similarity of faith. With the Christians of the primitive church dinners and suppers had no other object; they were called Feasts, and were given both in order that they might heartily enjoy themselves, and at the same time be drawn together. In the first state of the establishment of the church suppers signified consociation and conjunction, because evening, when they took place, signified that state. But in the second state, when the church had been established, there were dinners, for morning and day signified that state. At table they conversed on various subjects, both domestic and civil, but especially on such as pertained to the church. And because they were feasts of charity, whatever subject they talked about, charity with its delights and joys was in their speech. The spiritual sphere that prevailed at those feasts was a sphere of love to the Lord and love towards the neighbor, which cheered the mind of every one, softened the tone of every voice, and from the heart communicated festivity to all the senses. For there emanates from every man a spiritual sphere, which is a sphere of his love's affection and its thought therefrom, and this interiorly affects his associates, especially at feasts. This sphere emanates both through the

face and through the respiration. It is because dinners and suppers, or feasts, signified such association of minds that they are so frequently mentioned in the Word, and nothing else is there meant by them in the spiritual sense; and the same is meant in the highest sense by the paschal supper among the children of Israel, also by their banquet at other festivities, and by their eating together of the sacrifices near the tabernacle. Conjunction itself was then represented by the breaking and distribution of bread, and by drinking from the same cup and handing it to another.

434. As to social gatherings, they were composed in the primitive church of such as called themselves brethren in Christ; they were therefore assemblies of charity, because there was spiritual brotherhood. They were also a consolation in the adversities of the church, seasons of rejoicing on account of its increase, recreations of mind after study and labor, and at the same time opportunities for conversation on various subjects; and as they flowed from spiritual love as from a fountain, they were rational and moral from a spiritual origin. There are at this day assemblies of friendship, which regard as an end the delights of sociability, the exhilaration of the mind by conversation, the consequent expansion of the feelings and the liberation of imprisoned thoughts, and thus the rekindling of the sensual faculties and the renewal of their state. But as yet there are no gatherings of charity; for the Lord says,

> In the end of the age (that is, at the end of the church), iniquity will be multiplied and charity will grow cold (*Matt.* xxiv. 12).

This is because the church has not yet acknowledged the Lord God the Saviour as the God of heaven and earth, and gone to Him directly, from whom alone genuine charity goes forth and flows in. But social gatherings where friendship emulating charity does not bring minds together, are nothing but pretences of friendship, deceptive attestations of mutual love, seductive insinuations into favor, and sacrifices offered to the delights of the body, especially the sensual, whereby people are carried away like ships by sails and favoring currents, while sycophants and hypocrites stand in the stern and hold the helm.

XII.

THE FIRST THING OF CHARITY IS TO PUT AWAY EVILS; AND THE SECOND IS TO DO GOODS THAT ARE OF USE TO THE NEIGHBOR.

435. In the doctrine of charity this holds the first place, that the first thing of charity is not to do evil to the neighbor; and to do good to him holds the second place. This tenet is like a door to the doctrine of charity. It is admitted that evil is firmly seated in every man's will from his birth; and as all evil has relation to man both nearly and remotely, and also to society and one's country, it follows that inherited evil is evil against the neighbor in every degree. A man may see from reason itself, that so far as the evil resident in the will is not put away, the good that he does is impregnated with that evil; for evil is then inside the good, like a kernel in its shell or like marrow in a bone; therefore although the good that is done by such a man appears to be good, still intrinsically it is not good; for it is like a healthy-looking shell containing a worm-eaten kernel, or like a white almond rotten within, with streaks of rottenness extending even to the surface. [2] Willing evil and doing right are two essentially opposite things; for evil belongs to hatred towards the neighbor and good belongs to love towards the neighbor, or evil is the neighbor's enemy and good is his friend. These two cannot exist in the same mind, that is, evil in the internal man and good in the external; if they do, the good in the external is like a wound superficially healed, within which there is putrid matter. Man is then like a tree with a decayed root, which still produces fruit that outwardly looks like well-flavored and useful fruit, but is inwardly offensive and useless. He is also like rejected scoria, which, being bright on the surface and beautifully colored, may be sold for precious stones; in a word, he is like an owl's egg, which men are made to believe to be a dove's egg. [3] Man ought to know that the good that a man does by means of his body proceeds from his spirit, or out of his internal man, the internal man being the spirit which lives after death. Therefore when the man [above described] casts off the body which

formed his external man, all there is of him is in evils and takes delight in them, and is averse to good as something inimical to his life. [4] That until evil has been put away man cannot do good that is good in itself the Lord teaches in many places :—

Men do not gather the grape from thorns or figs from thistles. A corrupt tree cannot bring forth good fruit (*Matt.* vii. 16–18).

Woe unto you, scribes and Pharisees, for ye cleanse the outside of the cup and the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside of them may become clean also (*Matt.* xxiii. 25, 26).

And in *Isaiah* :—

Wash you, put away the evil of your doings, cease to do evil, learn to do well, seek judgment. Then although your sins have been as scarlet, they shall become as white as snow ; although they have been red like crimson, they shall be as wool (i. 16–18).

436. This may be further illustrated by the following comparisons : One cannot visit another who keeps a leopard and a panther shut up in his chamber (living safely with them himself because he feeds them), until these wild beasts have been removed. Who, when invited to the table of a king and queen, does not, before he goes, wash his hands and face ? Who does not purify ores by fire and separate the dross before he obtains pure gold and silver ? Who does not separate the tares from the wheat, before putting the wheat into his granary ? Who does not prepare raw food by cooking it before it is made eatable and placed upon the table ? Who does not beat the worms from the foliage of the trees in his garden, so that the leaves may not be devoured and the fruit thereby destroyed ? Who loves and seeks to marry a maiden who is full of disease, and covered with pimples and blotches, however she may paint her face, dress finely, and labor by the charms of her conversation to affect him with the enticements of love ? Man himself ought to purify himself from evils [and not wait for the Lord to do this without his co-operation, see n. 331]. Otherwise he would be like a servant, going to his master, with his face and clothes befouled with soot or dung, and saying, "Master, wash me." Would not his master answer him, "You foolish servant, what are you saying ? See, here are water,

soap, and a towel; have you not hands of your own and the power to use them? Wash yourself." And so the Lord God will say, "These means of purification are from Me; and your ability to will and do are also from Me; therefore use these My gifts and endowments as your own, and you will be purified."

437. At the present day it is believed that charity is simply doing good, and that then one does not do evil; consequently that the first thing of charity is to do good, and the second not to do evil. But it is wholly the reverse; the first thing of charity is to put away evil, and the second to do good; for it is a universal law in the spiritual world and from that in the natural world also, that so far as one does not will evil he wills good; thus that so far as he turns away from hell from which all evil ascends, so far he turns towards heaven from which all good descends; consequently also, that so far as any one rejects the devil he is accepted by the Lord. One cannot stand with his head vibrating between the two, and pray to both at once; for of such the Lord says:—

> I know thy works, that thou art neither cold nor hot; would that thou wert cold or hot. So because thou art lukewarm, and neither cold nor hot, I will spit thee out of My mouth (*Apoc.* iii. 15–16).

Who can skirmish with his troop between two armies, favoring both? Who can be evil disposed towards the neighbor, and at the same time well disposed towards him? Does not evil then lie hidden in the good? Although the evil that so hides itself does not appear in the man's acts, it manifests itself in many things when they are reflected upon rightly. The Lord says:—

> No servant can serve two masters . . . . Ye cannot serve God and mammon (*Luke* xvi. 13).

438. But no one is able to purify himself from evils by his own power and his own abilities; yet neither can it be done without the power and abilities of man as if these were his own. If these were not as if they were his own, no man would be able to fight against the flesh and its lusts, which every one is commanded to do; he would not even be able to think of any combat, thus his mind would be opened to evils of every sort, and would be restrained from them as deeds only by the laws

of justice established in the world, and their penalties; and thus he would be inwardly like a tiger, a leopard, or a serpent, which never reflect at all upon the cruel delights of their loves. From this it is clear that as man, in contrast with wild beasts, is rational, he ought to resist evils by the power and abilities given him by the Lord, which in every sense appear to him to be his own; and this appearance has been granted by the Lord to every man for the sake of regeneration, imputation, conjunction, and salvation.

XIII.

IN THE EXERCISES OF CHARITY MAN DOES NOT PLACE MERIT IN WORKS SO LONG AS HE BELIEVES THAT ALL GOOD IS FROM THE LORD.

439. To ascribe merit to works that are done for the sake of salvation is harmful because evils lie concealed in so doing of which the doer is wholly ignorant. There also lies hid in it a denial of God's influx and operation in man; also a confidence in one's own power in matters of salvation; faith in oneself and not in God; self-justification; salvation by one's own abilities; a reducing of Divine grace and mercy to nought; a rejection of reformation and regeneration by Divine means; especially a limitation of the merit and righteousness of the Lord God the Saviour, which such claim for themselves; together with a continual looking for reward, which they regard as the first and last end; a submersion and extinction of love to the Lord and love towards the neighbor; a total ignorance and lack of perception of the delight of heavenly love as being without merit, and a sense only of self-love. For those who put rewards in the first place and salvation in the second, and who value salvation for the sake of the reward, invert order and immerse the interior desires of the mind in what is their own (*proprium*), and defile them in the body with the evils of the flesh. This is why the good that claims merit appears to the

angels as rust, and the good that does not claim merit as purple. That good ought not to be done for the sake of reward, the Lord teaches in *Luke*:—

If ye do good to them who do good to you, what thank have ye? But rather love ye your enemies, and do good, and lend, hoping for nothing again; and then your reward shall be great, and ye shall be sons of the Most High; for He is kind unto the unthankful and the evil (vi. 33–35).

And that man cannot do good that in itself is good, except from the Lord, He teaches in *John*:—

Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, so neither can ye except ye abide in Me; for apart from Me ye can do nothing (xv. 4, 5).

And again,

A man can receive nothing, except it be given him from heaven (iii. 27).

440. But to think about getting into heaven, and that good ought to be done for that reason, is not to regard reward as an end and to ascribe merit to works; for thus do those also think who love the neighbor as themselves and God above all things; so thinking from faith in the Lord's words,

That their reward should be great in the heavens (*Matt.* v. 11, 12; vi. 1; x. 41, 42; *Luke* vi. 23, 35; xiv. 12–14; *John* iv. 36);

That those who have done good shall possess as an inheritance a kingdom prepared from the foundation of the world (*Matt.* xxv. 34);

That every one is rewarded according to his works (*Matt.* xvi. 27; *John* v. 29; *Apoc.* xiv. 13; xx. 12, 13; *Jer.* xxv. 14; xxxii. 19; *Hosea* iv. 9; *Zech.* i. 6; and elsewhere).

Such do not trust to reward on the ground of their merit, but have faith in the promise from grace. With such the delight of doing good to the neighbor is their reward. This is the delight of the angels in heaven, and it is a spiritual delight which is eternal, and immeasurably exceeds all natural delight. Those who are in this delight are unwilling to hear of merit, for they love to do, and in doing they perceive blessedness. They are sad when it is believed that they work for the sake of recompense. They are like those who do good to friends for the sake of friendship, to brethren for the sake of brotherhood, to wife and children for the sake of wife and children, and to

their country for their country's sake; thus from friendship and love. Those who do acts of kindness also say and give evidence that they are doing this not on their own behalf, but on behalf of the others.

441. It is wholly different with those who regard reward as the essential end in their works. These are like such as form friendships for the sake of gain, and who make presents, perform services, and profess love seemingly from the heart, but when they fail to obtain what they hoped for, they turn about, renounce their friendship, and devote themselves to the enemies of their former friends and to those who hate them. They are also like nurses who suckle infants merely for wages, and in presence of their parents kiss and fondle them; but as soon as they cease to be fed with delicacies and rewarded just as they wish, they turn against the infants, treat them harshly, beat them, and laugh at their cries. [2] They are also like those whose regard for their country springs from love of self and the world, and who say that they are willing to give their property and their lives for it; and yet, if they do not acquire honors and riches as rewards, they speak ill of their country, and connect themselves with its enemies. They are also like shepherds who care for sheep merely for hire, and if the hire is not given when they wish it, drive the sheep with their crook from the pasture to the desert. Like these again are priests who discharge the duties of their office solely for the sake of the emoluments attached to them, and who, evidently, regard as of little account the salvation of the souls over whom they have been placed as guides. [3] It is the same with magistrates who look only to the dignity of their office and its revenues; and when they do right, it is not for the sake of the public good, but for the sake of the delight in the love of self and the world, which delight they breathe in as the only good. It is the same with all the rest; the end in view carries every point, and the mediate causes pertaining to the function are renounced if they do not promote the end. [4] And the same is true of those who demand reward on the ground of merit in matters of salvation. Such after death confidently demand heaven; but when it has been found that they have no love to God or love towards the neighbor, they are sent back to those

who can instruct them concerning charity and faith; and if they repudiate their instructions, they are sent away to their like, among whom are some who are enraged against God because they do not obtain rewards, and who call faith a mere figment of reason. Such are meant in the Word by "hirelings," who were allotted service of the lowest kind in the outer courts of the temple. At a distance they appear to be splitting wood.

442. It must be well understood that charity and faith in the Lord are closely conjoined, consequently, such as the faith is such is the charity. That the Lord, charity, and faith make one, like life, will, and understanding [in man], and if they are divided each perishes like a pearl reduced to powder, may be seen above (n. 362, 363); and that charity and faith are together in good works (n. 373–377). From this it follows that such as faith is, such is charity, and that such as charity and faith are together, such are works. If then there is a faith that all the good that a man does as if of himself is from the Lord, man is the instrumental cause of that good, and the Lord the principal cause, which two causes appear to man to be one, and yet the principal cause is the all in all of the instrumental cause. From this it follows that when a man believes that all good that is good in itself is from the Lord, he does not ascribe merit to works; and in the degree in which this faith is perfected in man, the fantasy about merit is taken away from him by the Lord. In this state man enters fully into the exercise of charity with no anxiety about merit, and at length perceives the spiritual delight of charity, and then begins to be averse to merit as a something harmful to his life. The sense of merit is easily washed away by the Lord with those who become imbued with charity by acting justly and faithfully in the work, business, or function in which they are engaged, and towards all with whom they have any dealings (see above, n. 422–424). But the sense of merit is removed with difficulty from those who believe that charity is acquired by giving alms and relieving the needy; for when they do these things, in their minds they desire reward, at first openly and then secretly, and draw to themselves merit.

XIV.

WHEN MORAL LIFE IS AT THE SAME TIME SPIRITUAL, IT IS CHARITY.

443. Every man is taught by his parents and teachers to live morally, that is, to act the part of a good citizen, to discharge the duties of an honorable life (which relate to the various virtues that are the essentials of an honorable life), and to bring them forth through the formalities of an honorable life, which are called proprieties; and as he advances in years he is taught to add to these what is rational, and thereby to perfect what is moral in his life. For in children, even to early youth, moral life is natural, and becomes afterwards more and more rational. Any one who reflects well upon it can see that a moral life is the same as a life of charity, and that this is to act rightly towards the neighbor, and to so regulate the life as to preserve it from contamination by evils; this follows from what has been shown above (435–438). And yet, in the first period of life, a moral life is a life of charity in outermosts, that is, it is merely the outer and foremost part of it, not the inner part. [2] For there are four periods of life through which man passes from infancy to old age; the *first* is when he acts from others according to instructions; the *second*, when he acts from himself, under the guidance of the understanding; the *third*, when the will acts upon the understanding, and the understanding regulates the will; and the *fourth*, when he acts from confirmed principle and deliberate purpose. But these periods of life are the periods of the life of a man's spirit, not in like manner of his body; for the body can act morally and speak rationally while its spirit is willing and thinking opposite things. That this is the nature of the natural man is obvious in the case of pretenders, flatterers, liars, and hypocrites. These evidently enjoy a double mind, that is, their minds are divided into two discordant minds. It is otherwise with those who will rightly and think rationally, and consequently act rightly and talk rationally. These are meant in the Word by the "simple in spirit;" they are called simple, because they are not double-minded. [3] From all this it can be seen what is

meant specifically by the external man; also that, from the morality of the external man, no one can form any conclusion as to the morality of the internal, since this may be turned in an opposite direction, and may hide itself as a tortoise hides its head within its shell, or as a serpent hides its head in its coil. For such a so-called moral man is like a robber in a city and in a forest, acting the part of a moral person in the city, but of a plunderer in the forest. It is wholly otherwise with those who are moral inwardly or in the spirit, which they become through regeneration by the Lord. These are meant by the spiritually-moral.

444. Moral life, when it is also spiritual, is a life of charity, because the practices of a moral life and of charity are the same; for charity is willing rightly towards the neighbor, and consequently acting rightly towards him; and this is also moral life. The spiritual law is this law of the Lord:—

> All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets (*Matt.* vii. 12).

This same law is the universal law of moral life. But to recount all the works of charity, and to compare them with the works of moral life, would fill many pages; let the six commandments of the second table of the Decalogue serve for illustration. It is evident to every one that these are precepts of moral life. That they include everything relating to love to the neighbor, may be seen above (n. 329–331). That charity is the fulfilling of all these precepts, is evident from the following in *Paul:*—

> Love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. Charity worketh no ill to his neighbor; charity is the fulfilling of the law (*Rom.* xiii. 8-10).

He who thinks from the external man only, cannot but wonder that the seven commandments of the second table were promulgated by Jehovah on Mount Sinai with so great a miracle; when yet these same precepts, in all the kingdoms of the world, consequently also in Egypt whence the children of Israel had

lately come, were the precepts of the law of civil justice, for without them no kingdom can continue to exist. But they were promulgated by Jehovah, and were, moreover, written by His finger on tables of stone, in order that they might be not only the precepts of civil society, and therefore of natural-moral life, but also the precepts of heavenly society, and therefore of spiritual-moral life; so that acting contrary to them would be not only acting in opposition to men, but also to God.

445. Viewing moral life in its essence, it can be seen that it is a life that is in accordance both with human laws and with Divine laws; therefore he who lives in accordance with these two laws as one law, is a truly moral man, and his life is charity. Any one, if he will, can understand from external moral life the nature of charity. Only transfer external moral life, such as prevails in civil communities, over into the internal man, so that in its will and thought there may be a likeness and conformity to the acts in the external, and you will see charity in its true image.

XV.

A FRIENDSHIP OF LOVE, CONTRACTED WITH A MAN WITHOUT REGARD TO HIS SPIRITUAL QUALITY, IS DETRIMENTAL AFTER DEATH.

446. A friendship of love means interior friendship, which is such that not only is the man's external man loved but his internal also, and this without scrutiny into the quality of his internal or spirit, that is, into his mind's affections, as to whether these spring from love towards the neighbor and love to God, and are thus adapted to association with angels of heaven, or whether they spring from a love opposed to the neighbor and a love opposed to God, and are thus adapted to association with devils. Such friendship is contracted in many instances from various causes and for various purposes. It is distinct from external friendship, which relates only to the person and exists for the sake of various bodily and sensual

delights, and for the sake of mutual intercourse in various ways. This kind of friendship may be formed with any one, even with the clown who jokes at the table of a nobleman. This is called friendship simply; but the former is called the friendship of love, because friendship is natural conjunction, while love is spiritual conjunction.

447. That the friendship of love is detrimental after death, can be seen from the state of heaven, of hell, and of man's spirit in relation to them. As to the state of heaven, it is divided into innumerable societies according to all the varieties of affections of the love of good; while hell, on the other hand, is divided according to all the varieties of affections of the love of evil; and after death, man, who is then a spirit, is at once adjudged, according to his life in the world, to the society where his ruling love prevails—to some heavenly society, if love to God and love towards the neighbor has formed the head of his loves, and to some infernal society, if love of self and the world has formed the head of his loves. Immediately after his entrance into the spiritual world, which is effected through the death of the material body and its rejection to the sepulchre, man for some time undergoes a preparation for the society to which he has been adjudged, which preparation is effected by the rejection of such loves as are not in accord with his chief love. Thus one is then separated from another, friend from friend, dependent from patron, also parent from children, and brother from brother; and each one of these is connected with those interiorly like himself, with whom he is to live to eternity a life in common with them and yet properly his own. Nevertheless, during the first period of the preparation they all come together, and converse in a friendly way, as in the world. But little by little they are separated, and in ways they are not sensible of.

448. But those who in the world have contracted with each other friendships of love cannot be separated like others in accordance with order, and adjudged to societies correspondent to their lives; for they are bound together interiorly as to the spirit, nor can they be torn apart, because they are like scions ingrafted into branches; consequently, if one as to his interiors is in heaven, and the other as to his interiors in hell, they

stick together much as a sheep tied to a wolf, or a goose to a fox, or a dove to a hawk; and he whose interiors are in hell breathes his infernalism into the other whose interiors are in heaven. For among the things well known in heaven is this, that evils may be breathed into the good, but not goods into the evil; and for this reason that every one is in evils by birth; and in consequence, the interiors of the good, who are thus joined fast to the evil, are closed, and both are thrust down to hell, where the good spirit suffers severely, but finally, after a lapse of time, he is released, and only then begins his preparation for heaven. It has been granted me to see spirits so bound together, especially brothers and relatives, also patrons and their dependents, and many with flatterers, the two having contrary affections and diverse inclinations. I have seen some who were like kids with leopards, who were kissing each other and swearing to maintain their former friendship; and I then perceived that the good were absorbing the delights of the evil, holding each other by the hand and entering caves where crowds of the evil appeared in their hideous forms, although to themselves, owing to the illusions of phantasy, they seemed lovely. But after a while I heard from the good cries of fear, as if they were in snares, and from the evil rejoicings, like those of enemies over spoils; besides other sad scenes; and I was told that when the good had been released they were prepared for heaven by means of reformation, but not so easily as others.

449. It is wholly different with those who love the good in another, that is, who love justice, judgment, sincerity, and benevolence arising from charity, and especially with those who love faith in the Lord and love to Him. Because these love the things within man apart from the things without, when they do not discover the same things in the person after death, they at once withdraw from the friendship and are associated by the Lord with those who are in like good. It should be said that no one is able to explore the interiors of the mind of those with whom he associates or deals; and this is not necessary; only let him guard against a friendship of love with any one. External friendship for the sake of various uses does no harm

XVI.

THERE IS SPURIOUS CHARITY, HYPOCRITICAL CHARITY, AND DEAD CHARITY.

450. There is no genuine, that is, living charity, except that which makes one with faith, and the two look conjointly to the Lord; for these three, the Lord, charity, and faith, are the three essentials of salvation, and when they make one, charity is charity, and faith is faith; and the Lord is in them and they are in the Lord (see above, n. 363–367, and n. 368–372). On the other hand, when these three are not conjoined, charity is either spurious, or hypocritical, or dead. In Christianity since its establishment there have been various heresies, even down to the present day, in each of which these three essentials, God, charity, and faith, have been and still are acknowledged; for apart from these three, there is no religion. As to charity in particular, it may be joined to any heretical belief, as with that of the Socinians, the Enthusiasts, the Jews, and even to the faith of idolaters; and they may all believe it to be charity, since it appears like it in the external form. Nevertheless, the quality of charity is changed in accordance with the faith to which it is joined, as may be seen in the chapter on Faith.

451. All charity that is not conjoined with faith in one God in whom is a Divine trinity, is *spurious* like the charity of the present church, the faith of which is a faith in successive order in three persons of the same Divinity, Father, Son, and Holy Spirit; and being a faith in three persons, each one of whom is a self-subsistent God, it is a faith in three Gods. To such a faith charity may be joined (as has been done by its supporters), but never can be conjoined; and the charity that is only joined to faith is merely natural, and not spiritual, and is therefore a spurious charity. The same is true of the charity of many other heresies, as the charity of those who deny a Divine trinity and thus approach God the Father only, or the Holy Spirit only, or both of these apart from God the Saviour. To the faith of such, charity cannot be conjoined, or when conjoined or joined to it it is a spurious charity. It is called spurious, because it is like the offspring of an illegitimate bed, or

like the son of Hagar born to Abraham, who was cast out of the house (*Gen.* xxi. 10). Such charity is like fruit upon a tree where it has not grown, but has been fastened to it with a needle; and it is like a carriage to which horses are fastened only by the reins in the driver's hands, and when they spring forward, they drag the driver from his seat, and leave the carriage behind.

452. But *hypocritical* charity is the charity of those who in their churches and private dwellings humble themselves almost to the floor before God, devoutly pour forth long prayers, put on a holy expression of countenance, kiss images of the cross and the bones of the dead, and kneel beside sepulchres and there with their mouths mutter words of holy veneration for God, and yet in their heart they are thinking of being themselves worshiped and seeking to be adored as divinities. It is such as these whom the Lord describes in the following words:—

When thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. And when thou prayest, thou shalt not be as the hypocrites, who love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men (*Matt.* vi. 2, 5).

Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven before men; for ye enter not in yourselves, neither do ye suffer those to enter who wish to enter. Woe unto you, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more a son of hell than yourselves. Woe unto you, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are filled with extortion and excess (*Matt.* xxiii. 13, 15, 25).

Well hath Esaias prophesied of you, hypocrites, saying, This people honoreth Me with their lips, but their heart is far from Me (*Mark* vii. 6).

Woe unto you, hypocrites! for ye are as graves which appear not, and the men that walk over them know it not (*Luke* xi. 44).

Beside other passages. Such are like flesh without blood, like crows and parrots taught to repeat the words of a psalm, and like birds taught to sing the tune of a sacred hymn; and the sound of their voice is like that of a bird-catcher's whistle.

453. But *dead* charity is the charity of those whose faith is dead; since the charity is such as the faith is. That they make one, has been shown in the chapter on Faith. That the faith of those who are without works is dead, appears from the

Epistle of James (ii. 17, 20). Furthermore, faith is dead in those who do not believe in God, but believe in living and dead men, and who worship images as holy in themselves, as the gentiles formerly did. The offerings of those who are in such a faith, which for the sake of salvation they bestow upon their miracle-working images, as they call them, including these offerings among works of charity, are precisely like the gold and silver that are put in the urns and monuments of the dead; they are even like the meat given to Cerberus, or the fee paid to Charon for ferriage to the Elysian fields. But the charity of those who believe that there is no God, but only nature instead, is neither spurious, hypocritical, nor dead; it is no charity at all, because it is not joined to any faith, and cannot be called charity, since the quality of charity is determined by faith. Such charity, viewed from heaven, is like bread made of ashes, a cake made of fishes' scales, or fruit made of wax.

XVII.

THE FRIENDSHIP OF LOVE AMONG THE EVIL IS INTESTINE HATRED OF EACH OTHER.

454. It has been shown above that every man has an internal and an external, and that his internal is called the internal man and his external the external man. To this may be added, that the internal man is in the spiritual world, and the external in the natural world. Man was so created in order that he might be associated with spirits and angels in their world, and might thereby be able to think analytically, and after death be transferred from his own world to another. By the spiritual world both heaven and hell are meant. As the internal man is in company with spirits and angels in their world, and the external man with men, it is evident that man can be affiliated both with the spirits of hell and with the angels of heaven. By this capacity and power man is distinguished from beasts. Man is essentially (*in se*) such as he is in his internal man, not such as he is in his external, for the internal man is his spirit, and this acts through the external. The material

body with which his spirit is clothed in the natural world, is an accessory for the sake of procreation and for the sake of the formation of the internal man; for the internal man is formed in the natural body as a tree in the soil, or as seed in fruit. More on the internal and external man may be seen above (n. 401).

455. But what the evil man is as to his internal man, and what the good man is as to his, may be seen from the following brief description of hell and heaven, for the evil man's internal is conjoined with the devils in hell, and the good man's with angels in heaven. Hell from its loves is in the delights of all evils, that is, in the delights of hatred, revenge, murder, plunder and theft, of railing and blasphemy, of denial of God and profanation of the Word. Such delights lurk in lusts upon which man does not reflect. These lusts blaze in these delights like lighted torches; and are what is meant in the Word by infernal fire. But the delights of heaven are the delights of love towards the neighbor and of love to God. [2] Inasmuch as the delights of hell are opposite to the delights of heaven, there is between them a great interspace, into which the delights of heaven flow from above, and those of hell from beneath. While man is living in the world he is in the middle of this interspace, in order that he may be in equilibrium, and thus in a state of freedom to turn either to heaven or to hell. This interspace is what is meant by "the great gulf fixed" between those who are in heaven and those who are in hell (*Luke* xvi. 26). [3] From this it can be seen what the friendship of love is among the evil, namely, that in their external man it is posturing and mimicry and pretences of morality, in order that they may spread their nets and discover opportunities for gratifying their loves' delights, with which their internal man is on fire. Nothing but fear of the law and consequent fears for their reputation and life withholds them and restrains their actions. Consequently their friendship is like a spider in sugar, a viper in bread, a young crocodile in a cake of honey, or a snake in the grass. [4] Such is the friendship of the evil with every one. But among those confirmed in evil, such as thieves, robbers, and pirates, friendship is intimate so long as they are with one mind bent on acquiring plunder; for they then embrace each other like brothers, enjoy themselves with

feasting, singing, and dancing, and conspire to destroy others; yet each one within himself regards his companion as one enemy regards another; this, too, is what a cunning robber sees and fears in his fellow. Evidently, therefore, among such there is no friendship, but intestine hatred.

455½. Any man who has not openly connected himself with evil-doers and committed robberies, but has led a civil moral life for the sake of various uses as ends, and yet has not curbed the lust residing in his internal man, may suppose that his friendship is not of such a nature. Nevertheless, from many exemplifications in the spiritual world, it has been granted me to know with certainty that it is such, in different degrees, with all who have rejected faith and despised the holy things of the church, regarding those as nothing to them, but only for the common herd. In some of these the delights of infernal love have lain hidden like fire in smouldering logs covered with bark; in some like coals under ashes; in some like waxen torches that blaze up when fire is applied to them; and in others in other ways. Such is every man who has rejected from his heart the things of religion. The internal man of such is in hell; but being ignorant of this because of their pretended morality in externals so long as they live in the world they acknowledge no one as their neighbor except themselves and their own children; they regard others either with contempt—and then they are like cats lying in wait for birds in their nests—or with hatred, and then they are like wolves when they see dogs that they may devour. These statements are made to show from its opposite what charity is.

XVIII.

THE CONJUNCTION OF LOVE TO GOD AND LOVE TOWARDS THE NEIGHBOR.

456. It is known that the Law promulgated from Mount Sinai was written upon two tables, one of which related to God and the other to men; that in the hands of Moses they were one table, the writing on the right side of which related to God, and that on the left to men; and that when so presented

to the eyes of men the writing on both sides was seen at the same time, thus one side was in view of the other, like Jehovah talking to Moses and Moses to Jehovah, face to face, as it is written. This was done in order that the tables so united might represent the conjunction of God with men, and the reciprocal conjunction of men with God; and this is why the written law was called a *Covenant* and a *Testimony*, "covenant" signifying conjunction, and "testimony" life according to the compact. These two tables so united exhibit the conjunction of love to God with love towards the neighbor. The first table includes all things pertaining to love to God, which are, primarily, that man should acknowledge the one God, the Divinity of His Human, and the holiness of the Word, and that God is to be worshiped through the holy things that proceed from Him. That this table includes these things is evident from the explanation, in chapter five, of the commandments of the Decalogue. The second table includes all things pertaining to love towards the neighbor, its first five commandments all things pertaining to action, which are called works, and the last two all things pertaining to the will, thus to charity in its origin; for in these it is said, "Thou shalt not covet," and when man does not covet what belongs to his neighbor, he wishes well to him. That the ten commandments of the Decalogue contain all things pertaining to love to God and all things pertaining to love towards the neighbor, may be seen above (n. 329–331); where it is also shown that there is a conjunction of the two tables in those who are in charity.

457. It is different with those who merely worship God, and do not at the same time do good works from charity. These are like those who violate covenants. It is different again with those who divide God into three and worship each one separately; and still different with those who do not approach God in His Human; these are such

As enter not by the door, but climb up some other way (*John* x. 1, 9).

It is also different with those who from confirmation deny the Lord's Divinity. With all of these there is no conjunction with God, and therefore no salvation; and their charity is nothing but spurious charity, and this does not effect conjunc-

tion by the face, but by the side or back. [2] How conjunction is effected shall be told in a few words. With every man God flows into man's knowledge of Him with acknowledgment of Him, and at the same time flows in with His love towards men. The man who receives in the former way only, and not in the latter, receives that influx in the understanding and not in the will, and remains in knowledge of God without an interior acknowledgment of God; and his state is like that of a garden in winter. But the man who receives in both ways, receives the influx in the will and from that in the understanding, thus in the whole mind, and he has an interior acknowledgment of God which vivifies in him the knowledges of God; and his state is like that of a garden in spring. [3] Conjunction is effected by charity, because God loves every man, and as He cannot do good to man immediately, but only mediately through men, He inspires men with His own love, as He inspires parents with love for their children; and the man who receives that love has conjunction with God, and from God's love loves his neighbor; and in him God's love is within man's love towards the neighbor, and produces in him the will and the ability. [4] Moreover, as man does nothing that is good unless it appears to him that the ability, the will and the doing are from himself, this appearance is granted him; and when he does good from freedom as if of himself, it is imputed to him, and is accepted as the reciprocation by which conjunction is effected. This is like active and passive, and that co-operation of the passive which is effected from the active in the passive. It is also like will in doing, and like thought in words, the soul operating from the inmost into both. It is also like effort in motion; and like the prolific in seed, which from the interior operates in the juices through which the tree grows even to fruit, and through fruit produces new seed. It is also like light in precious stones which is reflected according to the texture of the parts, producing various colors, belonging apparently to the stones, but in fact to the light.

458. This makes clear the origin and the nature of the conjunction of love to God and love towards the neighbor, as being the influx of God's love for men, the reception of which by man and his co-operation therewith being love towards the

neighbor. In a word conjunction is effected in accordance with this saying of the Lord:—

At that day ye shall know that I am in My Father, and ye in Me, and I in you (*John* xiv. 20).

Also according to this,

He that hath My commandments and keepeth them, he it is that loveth Me, and I will love him, and will manifest Myself unto him; and We will make abode with him (*John* xiv. 21–23).

All of the Lord's commandments have relation to love towards the neighbor, and in a word they are not doing evil to the neighbor, but doing good to him. That those who do this love God and God loves them, is in accordance with these words of the Lord. Because such is the conjunction of these two loves, *John* says:—

He that keepeth the commandments of Jesus Christ abideth in Him, and He in him. If a man say, I love God, but hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, That he who loveth God should love his brother also (1 *John* iii. 24; iv. 20, 21).

459. To this the following Memorable Relations shall be added. First:—

I saw at a distance five gymnasia, each encompassed by a different kind of light; the first by a flame-colored light, the second by a yellow light, the third by a white light, the fourth by a light intermediate between that of noon and evening, the fifth was hardly visible, standing as if shrouded by the shades of evening. And on the roads I saw some on horseback, some in carriages, some walking, and some running and hurrying towards the first gymnasium, which was enveloped in the flamy light.

Seeing this, I was seized and impelled by a strong desire to go there and to hear what was under discussion. Therefore I quickly got ready and joined company with those hastening to the first gymnasium, and entered with them; and behold! there was a large assembly, part of which moved off to the right and part to the left, to seat themselves on benches near the walls. Before me I saw a low pulpit, in which stood one who filled

the office of president, having a staff in his hand, a cap on his head, and a robe tinted with the flame-colored light of the gymnasium.

[2] When the people had assembled, he spoke aloud and said, "Brethren, you will to-day discuss the question, *What is charity?* Each one of you can understand that charity is spiritual in its essence, and natural in its practices."

Immediately one of those on the first bench on the left, on which those who were reputed wise were sitting, arose and beginning to speak, said, "It is my opinion *that charity is morality inspired by faith.*" This he corroborated thus: "Who does not know that charity follows faith, as a waiting-maid follows her mistress, and that the man who has faith obeys the law, and thus practises charity so spontaneously that he is unaware that it is the law and charity according to which he is living? For if he did this knowingly, and at the same time thought of salvation as his end, he would pollute holy faith with his selfhood (*proprium*) and thus impair its efficacy. Is not this in accordance with the dogma of our church?" And he looked towards those sitting beside him, among whom were some of the regular clergy, and they nodded assent. [3] "But what," he said, "is spontaneous charity but morality into which every one is initiated from infancy, and which is therefore in itself natural, but becomes spiritual when inspired by faith? Who, from the moral life of men, can distinguish whether they have faith or not, for every man lives morally? But God alone, who implants and seals faith, recognizes and distinguishes. I therefore assert that charity is morality inspired by faith; and that such morality, owing to the faith in its bosom, is saving, while all other morality brings no salvation, because it claims merit. Thus all those who mix together charity and faith, that is, all who conjoin them inwardly instead of connecting them outwardly, lose their oil; for to mix and join these together would be like putting into the carriage with a primate the servant who stands behind, or like introducing the porter into the dining-hall, and seating him at the table with a nobleman."

[4] After this another rose up from the first bench on the right, and said, "It is my opinion *that charity is piety inspired by commiseration.* This opinion I corroborate as follows: That

nothing has such effect in propitiating God as piety arising from a humble heart; and piety prays unceasingly for God to bestow faith and charity; and the Lord says:—

Ask, and it shall be given you (*Matt.* vii. 7);

and because both are given, they are both in that piety. I say that charity is piety inspired by commiseration; for all devout piety commiserates, for piety so moves the heart of man that he groans, and what is that but commiseration? This indeed recedes after we have prayed, but it comes back when we pray again; and when it returns there is piety in it, and thus there is piety in charity. Our priests ascribe all things that promote salvation to faith, and nothing to charity. What then remains but piety praying fervently for both? When I have read the Word I have been able to see nothing else than that faith and charity are the two means of salvation. But when I have consulted the ministers of the church I have heard that faith is the only means, and that charity is nothing. And then it has seemed to me that I was on the sea, in a ship that was drifting between two rocks; and when I feared that the ship would be broken to pieces, I betook myself to a boat and sailed away. My boat is piety; and piety, moreover, is profitable for all things."

[5] After him another, from the second bench on the right, arose and said, "It is my opinion *that charity is doing good to every one, virtuous and vicious alike;* and this opinion I corroborate as follows: What is charity but goodness of heart? And a good heart wishes good to every one, to the virtuous and the vicious alike. And the Lord has said, that good ought to be done even to our enemies. Therefore, when you withhold charity from any one, does not charity on that side become null, and thus like a man who has lost one foot, and goes hopping on the other? A vicious man is a man equally with a virtuous one, and charity regards a man as a man; if he is vicious, what is that to me? It is with charity as with the heat of the sun, which vivifies beasts, both fierce and gentle, wolves as well as sheep, and causes trees to grow, both good and bad, and the thorns as well as the vine." So saying he took in his hand a fresh grape, and said, "It is with charity as it is with

this grape; divide it, and all its contents run out." He divided it, and out they ran.

[6] After this speech another from the second bench on the left, arose and said, "It is my opinion *that charity is to serve by every means one's relatives and friends*, which I corroborate thus: Who does not know that charity begins with oneself, since every one is neighbor to himself? Therefore charity goes forth from oneself through grades of nearness first to brother and sister, and from these to kinsmen and relatives; and thus the progression of charity is self-limited. Those who are beyond its limits are strangers, and strangers are not interiorly recognized, and thus are as aliens to the internal man. But those related by blood and birth are joined together by nature, and friends by custom, which is a second nature, and these become the neighbor in that way. Charity unites also another to itself from within, and so from without, and those not united from within may be called companions merely. Do not all birds recognize their own kindred, not by their plumage but by the sound they make, and when they are near, by the sphere of life exhaled from their bodies? This affection for kindred and consequent conjunction is called in birds instinct; while the same affection in men, when it is for those nearest to them, is truly an instinct of human nature. What except blood causes homogeneity? This a man's mind, which is also his spirit, feels, and, as it were, smells. In this homogeneity and consequent sympathy the essence of charity consists. But heterogeneity, on the contrary, from which antipathy springs, is, as it were, not blood, and therefore not charity. And as habit is second nature, and this also causes homogeneity, it follows that charity is also doing good to one's friends. When one comes from the sea into some port and finds that it is a foreign country, the language and customs of whose inhabitants he is unacquainted with, is he not, as it were, out of himself, feeling none of the joy of love toward them? But if he finds himself in his own country with whose language and customs he is familiar, he is, as it were, within himself, and then feels a joy arising from love, which is the joy of charity."

[7] Then from the third bench on the right another arose, and speaking with a loud voice, said: "It is my opinion *that*

charity is giving alms to the poor, and assisting the needy. This surely is charity, for the Divine Word so teaches, the statements of which admit of no contradiction. What is giving to the rich and the possessors of abundance but vain glory, in which there is no charity but only a looking for return? And in this there can be no genuine affection of love towards the neighbor, but only spurious affection, which is effective on earth but not in heaven. Therefore want and poverty ought to be relieved, because into this no idea of recompense enters. In the city where I lived, and where I knew who were virtuous and who were not, I observed that all of the virtuous, when they saw a beggar in the street, would stop and give him alms; while the non-virtuous, seeing a beggar beside them, would pass him by as if blind to his presence and deaf to his voice. And who does not know that the virtuous have charity, and the non-virtuous have not? He who gives to the poor and relieves the needy, is like a shepherd who leads hungry and thirsty sheep to pasture and water; while he who gives only to those who are rich and possess abundance, is like one who devotes himself to the prosperous or presses food and drink upon those who are intoxicated."

[8] After him arose another, from the third bench on the left, and said: "It is my opinion *that charity is building hospitals, infirmaries, orphans' homes, and asylums, and supporting them by contributions.* This I corroborate by the fact that such beneficences and aids are public, and are many leagues beyond private benefactions; consequently charity becomes richer and more replete with good, as the good is multiplied by the number aided, and the reward hoped for from the promises of the Word become more abundant, for as one ploughs and sows, so he reaps. Is not this giving to the poor and relieving the needy in an eminent degree? Does not one thereby secure worldly fame and praises in the humble voice of gratitude from those helped? Does not this exalt the heart, and with it the affection that is called charity, even to the highest point? The rich, who do not walk the streets, but ride, cannot notice and hand pennies to those sitting at the sides of the streets by the wall of the houses; but they make their contributions of such a kind as to serve many at once. But lesser persons who

walk the streets and have not stores of wealth, may do otherwise."

[9] Hearing this, another from the same bench quickly drowned the voice of the first with his louder voice, saying: "Let not the rich, however, exalt the munificence and excellence of their charity over the pittance that one poor man gives to another; for we know that every one in what he does acts according to what is suitable to his person, whether he is a king or a magistrate, a commander or an attendant. For charity, viewed in itself, is not estimated by the excellence of the person, and consequently of the gift, but by the amplitude of the affection that prompts it; so that a menial giving one penny may do so from a larger charity than the great man who gives or bequeaths an immense sum. This is in accordance with these words:—

> Jesus saw the rich men casting their gifts into the treasury; He saw also a certain poor widow casting in thither two mites; and He said, Of a truth I say unto you, that this poor widow hath cast in more than they all (*Luke* xxi. 1–3).

[10] After these one arose from the fourth bench on the left, and said: "It is my opinion *that charity is to endow churches, and to do good to their ministers;* which I confirm by this, that he who does so meditates upon what is holy and acts from what is holy in his own mind, and moreover, that this sanctifies his gifts. Charity demands this, because it is in itself holy. Is not all worship in churches holy? For the Lord says,

> Where two or three are gathered together in My name, there am I in the midst of them (*Matt.* xviii. 20);

and the priests His servants conduct the worship. From this I conclude that the gifts which are bestowed upon ministers and churches are superior to those bestowed upon other persons, and for other objects. Moreover, there is given to a minister the power to bless, whereby he also sanctifies those gifts; and after that there is nothing that expands and rejoices the mind more than to look upon one's gifts as so many holy shrines."

[11] Then one from the fourth bench on the right arose and spoke as follows: "It is my opinion *that the old Christian brotherhood is charity.* This I confirm by the fact that every church

that worships the true God begins in charity the same as the early Christian church did. Because charity unites minds and makes one out of many, the members of that church called themselves brethren—but brethren in Jesus Christ their God. But because they were then surrounded by barbarous nations whom they feared, they established a community of property, which enabled them to enjoy themselves together in harmony, and at the same time conversed together daily at their meetings about the Lord God their Saviour Jesus Christ, and at their dinners and suppers about charity; hence their brotherhood. But after those times, when schisms began to spring up, and finally the abominable Arian heresy arose, which with many swept away the idea of the Divinity of the Lord's Human, charity decayed and their brotherhood was dissolved. It is true that all who worship the Lord in truth and keep His commandments are brethren (*Matt.* xxiii. 8), but brethren in spirit; and as it is unknown at this day what any man is in spirit, for men to call each other brethren is of no account. A brotherhood of faith alone, and still less a brotherhood of faith in any other God than the Lord God the Saviour, is not a brotherhood, because in that faith there is no charity, which is what makes brotherhood. I therefore conclude that the old Christian brotherhood was charity. But that was, and now is not; yet I prophesy that it will return."

When he had said this, a flame-colored light appeared through the eastern window, and tinged his cheeks, at the sight of which the assembly were amazed.

[12] Finally one arose from the fifth bench on the left, and asked permission to add his contribution to the remarks of the last speaker. When this had been granted, he said, "It is my opinion *that charity is to forgive every one his trespasses.* This opinion I have drawn from the customary saying of those who approach the Holy Supper; for some then say to their friends, 'Forgive me what I have done amiss;' thinking that they have thus discharged all the duties of charity. But I have thought in my own mind that this is nothing but a painted picture of charity, not the real form of its essence; for this is said both by those who do not forgive, and by those who make no effort to follow charity; and such are not included in the Prayer which

the Lord Himself taught, Father, forgive us our trespasses, as we forgive those who trespass against us. For trespasses are like ulcers, within which, if they are not opened and healed, diseased matter collects, which infects the neighboring parts, and creeping about like a serpent, turns the blood everywhere into such matter. It is the same with trespasses against the neighbor, which, unless removed by repentance and by a life according to the Lord's commandments, remain and devour; while those who, without repentance, merely pray to God to forgive their sins, are like the inhabitants of a city, who, being infected with a contagious disease, go to the chief magistrate and say, Sir, heal us; and he would answer, How can I heal you? Go to a physician, find out what medicines you need, get them for yourselves from an apothecary and take them, and your health will be restored. So the Lord will say to those who pray for the forgiveness of their sins without actual repentance. Open the Word, and read what I have spoken in *Isaiah* :—

> Ah, sinful nation, laden with iniquity. When ye spread forth your hands, I hide Mine eyes from you; yea, when ye make many prayers, I do not hear. Wash you, put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well, and then shall your sins be removed and forgiven" (i. 4, 15–18).

[13] When all this had taken place, I raised my hand, and asked them to permit me, although a stranger, to offer my opinion also. The president proposed this, and consent being given, I spoke as follows: "It is my opinion *that charity is to act with judgment from a love of justice in every employment and office, but from a love derived from no other source than the Lord God the Saviour.* All that I have heard from those sitting upon the benches, both on the right and on the left, are eminent examples of charity; but, as the president of this assembly stated, at first, charity in its origin is spiritual, but in its flowing forth is natural; and natural charity, if it is inwardly spiritual, appears to the angels transparent like a diamond; but if not inwardly spiritual, and therefore purely natural, it appears to the angels like a pearl that resembles the eye of a cooked fish. [14] It is not for me to say, whether the eminent examples of charity which you have presented in order, are inspired

by spiritual charity or not; but I can say what the spiritual that ought to be in them, must be, that they may be natural forms of spiritual charity. The spiritual itself of these is this, that they be done with judgment from a love of justice; that is, that in the exercise of charity man should see clearly whether he is acting from justice, and this he sees from judgment. For a man may do evil by deeds of beneficence; and by what appear to be evil deeds he may do good. For example: One who gives to a needy robber the means wherewith to buy a sword, by a beneficent act is doing evil; although the robber in begging the money did not tell what he would do with it. So again, if one rescues a robber from prison and shows him the way to a forest, saying to himself, It is not my fault that he commits robbery; I have given succor to the *man*. Take as another example, one who feeds an idler, and prevents his being compelled to work, saying to him, Go into a chamber in my house, and lie in bed; why should you weary yourself? Such a one favors idleness. Or again, take one who promotes relatives and friends with dishonest inclinations to offices of honor, wherein they can plot many kinds of mischief. Who cannot see that such works of charity do not proceed from any love of justice combined with judgment? [15] On the other hand, a man may do good through what appear to be evil deeds. Take as an example a judge who acquits an evil-doer because he sheds tears, pours out words of piety, and begs the judge to pardon him because he is his neighbor. But in fact a judge performs a work of charity when he decrees the man's punishment according to the law; for he thus guards against the man's doing further evil and being a pest to society, which is the neighbor in a higher degree, and he prevents also the scandal of an unjust judgment. Who does not know also, that it is good for servants to be chastised by their masters, or children by their parents, when they do wrong? The same is true of those in hell, all of whom are in the love of doing evil. They are kept shut up in prisons, and when they do evil are punished, which the Lord permits for the sake of their amendment. This is so because the Lord is justice itself, and does whatever He does from judgment itself. [16] From all this it can be seen clearly, why, as just said, spiritual charity is done with judgment from a love of

justice, and yet from a love derived from no other source than the Lord God the Saviour. This is because all good of charity is from the Lord; for He says,

He that abideth in Me and I in him, the same beareth much fruit; for apart from Me ye can do nothing (*John* xv. 5);

Also that He has all power in heaven and on earth (*Matt.* xxviii. 18);

and all love of justice with judgment is from no other source than the God of heaven, who is justice itself, and the source of all man's judgment (*Jer.* xxiii. 5; xxxiii. 15). [17] From all this we may conclude that all that has been said about charity from the benches on the right and left, namely, That charity is morality inspired by faith; That it is piety inspired by commiseration; That it is doing good alike to the virtuous and the vicious; That it is to serve by every means one's relatives and friends; That it is giving to the poor and assisting the needy; That it is building infirmaries and supporting them by contributions; That it is endowing churches and doing good to their ministers; That it is the old Christian brotherhood; That it is to forgive every one his trespasses;—all these are eminent examples of charity when they are done with judgment from a love of justice. Otherwise they are not charity, but are merely like brooks separated from their fountains, or like branches torn from their tree; because genuine charity is to believe in the Lord and to act justly and rightly in every employment and office. Therefore he who from the Lord loves justice and practises it with judgment, is charity in its image and likeness."

[18] When this had been said there was silence, such as comes to those who from their internal man, but not as yet in the external, see and acknowledge that something is true. This I perceived from their faces. But I was then suddenly removed out of their sight, returning from the spirit into my material body; for the natural man, because of his being clothed with a material body, is not visible to any spiritual man, that is, to a spirit or angel, nor they to him.

460. Second Memorable Relation:—

Once when looking about in the spiritual world I heard something like the gnashing of teeth, also a kind of beating, and mingled with these a grating sound, and I asked what they were.

The angels who were with me said: "They are fraternities, which are called by us debating clubs, where they dispute with each other. Their disputations sound at a distance in this way, but near at hand their disputations only are heard."

Drawing near, I saw huts built of reeds plastered together with mud. I wished to look in through a window (not being permitted to enter through the door, because light would then flow in from heaven and produce confusion), but there was no window. But just then a window was made suddenly on the right side, and then I heard them complaining that they were in darkness. Presently a window was made on the left side, that on the right being closed, and then the darkness was gradually dispelled, and they appeared to themselves to be in their proper light. Afterward I was permitted to enter by the door and listen.

In the center there was a table, and benches round about; yet to me they all seemed to be standing on the benches and disputing bitterly with each other about faith and charity; one party maintained that faith is the essential of the church, and the other, charity.

Those who made faith the essential thing, said: "By faith do we not deal with God, and by charity with man? Therefore is not faith heavenly, and charity earthly? Is it not by means of heavenly things that we are saved, and not by means of earthly things? Again, cannot God bestow faith from heaven, because it is heavenly, and must not man acquire charity for himself, because it is earthly? And what man acquires for himself does not pertain to the church, and thus is not saving. Therefore can any one be justified before God by the works that are called the works of charity? Believe us, that we are not only justified but also sanctified by faith alone if our faith is not defiled by a sense of merit arising from works of charity;" and so on.

[2] But those who made charity the essential of the church sharply refuted these arguments, saying: "Charity is saving, and not faith. Does not God hold all men dear, and desire the good of all? How can God effect this good except through men? Does God merely give us the power to talk to men about matters of faith, and not the power to do for them what char-

ity requires? Do you not see that your saying that charity is earthly is absurd? Charity is heaven, and because you do not do the good of charity, your faith is earthly. How do you receive your faith except like stocks or stones? You say, By hearing the Word. But how can the Word operate merely by being heard, and how upon a stock or a stone? It may be that you are quickened, yourselves being wholly unconscious of it. But what is the quickening, except that you are able to say that faith alone justifies and saves? And what faith is, and what kind of faith is saving, you do not know."

[3] Then one arose who by the angel conversing with me was called a syncretist. He took off his cap and placed it on the table, but hastily put it on his head again, because he was bald. He said: "Listen to me; you are all wrong. It is true that faith is spiritual, and charity is moral, but still they are conjoined; and they are conjoined by means of the Word, and thus by means of the Holy Spirit, and by their effect which may be called obedience, although man has no more part whatever in it because when faith is brought in man knows no more about it than a statue. I have long meditated on these subjects, and I have at length discovered that man may accept from God a faith that is spiritual, but he can no more be moved by God to a charity that is spiritual than a stock."

[4] When this was said those who were in faith alone applauded, but those who were in charity hissed; and these, being indignant, said; "Listen, friend; you do not know that there is spiritual moral life and merely natural moral life—spiritual moral life with those who do good from God and yet as if of themselves, and merely natural moral life with those who do good from hell, and yet as if of themselves."

[5] I said that the disputation sounded like the gnashing of teeth, also like a kind of beating mingled with a grating sound. The disputation that sounded like the gnashing of teeth was from those who made faith the one only essential of the church; the beating was from those who made charity the one only essential; and the mingled grating sound was from the syncretist. The tones of their voices were so heard at a distance, because they had all when in the other world been given to disputation, and had not shunned any evil, and therefore had not done any

good that was from a spiritual source. Moreover, they were wholly ignorant that the all of faith is truth and the all of charity is good; that truth without good is not truth in spirit, and that good without truth is not good in spirit; and thus that each constitutes the other.

461. Third Memorable Relation:—

I was once carried away in spirit to the southern quarter of the spiritual world, and into a certain paradise there; and I saw that this paradise excelled all that I had before surveyed. This was because a garden signifies intelligence, and because all those who are pre-eminent in intelligence are conveyed to the south. The garden of Eden, in which were Adam and his wife, has no other significance; so their expulsion therefrom involved expulsion from intelligence, and thus also from integrity of life. While I was walking in this southern paradise, I noticed certain persons sitting under a laurel eating figs. I turned to them and asked them for some figs, which they gave me; and lo, in my hand the figs became grapes.

As I wondered at this, an angelic spirit who stood near me said, "The figs became grapes in your hand because figs by correspondence signify the goods of charity and of faith therefrom in the natural or external man, while grapes signify the goods of charity and of faith therefrom in the spiritual or internal man; and this has happened to you because you love spiritual things; for in our world all things occur and come forth, and are also changed, in accordance with correspondences."

[2] Then suddenly there came upon me a desire to know how man can do good from God, and yet do it altogether as if of himself. I therefore asked those who were eating the figs how they understood the matter.

They said that they could understand it only in this way, that God effects this inwardly in man and through man when he is ignorant of it; because if man were conscious of it, and in that state were to do good, he would do only apparent good, which inwardly is evil. "For all that goes forth from man goes forth from his own (*proprium*), and this is evil from birth; and how can good from God and evil from man be conjoined, and thus conjointly go forth into act? What is man's own in matters

pertaining to salvation constantly breathes forth a sense of merit, and so far as it does this, it detracts from the Lord His own merit; and this is the height of injustice and impiety. In a word, if the good which God works in man, were to inflow into man's willing and thence into his doing, the good would assuredly be defiled and also profaned, and this God never permits. Man can think, indeed, that the good he does is from God, and can say that it is essentially God's; but still that it is so we do not comprehend."

[3] Then I opened my mind and said, "You do not comprehend this because you think from appearance, and thought confirmed from appearance is fallacy. To you there is such appearance and consequent fallacy because you believe everything that a man thinks and wills and does and says therefrom, is in himself, and consequently from himself, when in fact there is no part of them in him except the state to receive what inflows. Man is not life in himself, but an organ receptive of life. The Lord is life in Himself, as He says in *John*:—

As the Father hath life in Himself, so hath He given to the Son to have life in Himself (v. 26; besides elsewhere, as in *John* xi. 25; xiv. 6, 19).

[4] "There are two things that constitute life, namely, love and wisdom, or what is the same thing, the good of love and the truth of wisdom. These flow in from God, and are received by man as if they were his; and because they are so felt by man they go forth from man as if they were his. Their being so felt by man is the Lord's gift, to the end that what flows in may affect man, and so be received and remain. But inasmuch as all evil likewise flows in, not from God but from hell, and is received with delight (because man is such an organ by birth), so good is received from God only in proportion as evil is removed by man as if of himself; and this is done by repentance coupled with faith in the Lord. [5] That love and wisdom, charity and faith, or, more generally speaking, the good of love and charity, and the truth of wisdom and faith, flow in, and that what flows in appears in man to be wholly his own, and thus goes forth from his own, all this can clearly be seen from the sense of sight, of hearing, of smell, of taste, and of touch. All things that are felt in the organs of those senses flow into

those organs from without and are felt within them. It is the same in the organs of the internal senses, with the sole difference that spiritual things, which are not manifest, flow into the former. In a word, man is an organ receptive of life from God; consequently, so far as he refrains from evil, he is a recipient of good. The power to refrain from evil the Lord gives to every man, because He gives him the power to will and to understand; and whatever man does from his will in accord with his understanding, or, what is the same, from freedom of will in accord with reason of the understanding, is permanent. It is by means of this that the Lord brings man into a state of conjunction with Himself, and in that state reforms, regenerates, and saves him.

[6] "The life that flows into man is life that goes forth from the Lord, which life is also called the Spirit of God, and in the Word the Holy Spirit, and this life is said to enlighten and vivify man, and even to work in him. But his life is varied and modified according to the organization induced by means of his love. You may also know that all the good of love and charity, and all the truth of wisdom and faith flow in, and are not in man [originally]. This may be known from the fact that he who thinks that there is anything of the kind in man by creation must needs conclude at last that God has infused Himself into man, and thus that men are partly gods; and yet those who so think from faith become devils, and with us smell like corpses. [7] Furthermore, what is man's action but the mind acting? For what the mind wills and thinks it does and says by means of its organ the body; so when the mind is led by the Lord, action and speech are also led by Him; and these are by Him when man believes in Him. If this were not so, explain, if you can, why the Lord, in thousands of places in His Word, has commanded man to love his neighbor, to perform the good works of charity, to bear fruit like a tree, and to keep the commandments, and all this that he may be saved. And again, why He has said that man shall be judged according to his deeds or works, those who do good to heaven and life, and those who do evil to hell and death. How could the Lord have said such things, if all that goes forth from man must need be a matter of merit, and therefore evil? Be it known to

you, then, that if the mind is charity, the action is charity also; but if the mind is faith alone, which is faith separate from spiritual charity, the action also is that faith."

[8] Hearing this, those sitting under the laurel said, "That you have spoken rightly we comprehend, and yet do not comprehend."

I replied, "You comprehend that I have spoken rightly from the general perception that man has from the influx of light from heaven when he hears any truth; but your failure to comprehend is from the self-perception that man has from the influx of light from the world. In wise men these two kinds of perception, internal and external, or spiritual and natural, make one. You also can make them one if you look to the Lord and put away evils."

Because they understood this, I plucked some twigs from a vine and handed them to them, saying, "Do you believe that this is of me, or of the Lord?"

They said that it was from me, but of the Lord. And lo, the twigs put forth grapes in their hands.

But as I withdrew I saw under a green olive tree around which a vine had entwined itself, a cedar table on which there was a book. I looked and lo, it was a book written by me, entitled *Arcana Cœlestia;* and I said that it was fully shown in that book that man is not life but an organ receptive of life; also that life cannot be created and when so created be in man, any more than light in the eye.

462. Fourth Memorable Relation:—

Looking toward the sea-shore in the spiritual world, I saw a splendid dockyard. I went near and looked into it, and behold, there were large and small vessels, and in them merchandise of every kind, and on benches there were sitting boys and girls distributing the merchandise to all who wanted it.

And they said, "We are waiting to see our beautiful tortoises, which will soon rise up out of the sea to us."

And behold, I saw both large and small tortoises, on the shells and scales of which sat young tortoises looking toward the surrounding islands. The paternal tortoises had two heads, a large one covered over with a shell like the shells on their bodies, which gave them a reddish hue, and a small one, such

as tortoises have; this they drew back into the forepart of the body, and also, in some unseen way, inserted into the larger head.

But I kept my eyes on the large red head; and I saw that it had a face like the face of a man, and it talked with the boys and girls on the seats and licked their hands. Then the boys and girls patted them, and gave them food and dainties, and also costly things, such as silk for clothing, thyine-wood for tables, purple for decorations, and scarlet for coloring.

[2] Seeing these things, I wished to know what they represented, as I knew that all things that appear in the spiritual world are correspondences, and represent the spiritual things pertaining to affection and to thought therefrom.

They then spoke to me from heaven and said, "You yourself know what the dockyard represents, and the ships, and the boys and girls that are on them; but you do not know what the tortoises signify." And they said, "The tortoises represent such of the clergy there as altogether separate faith from charity and its good works, affirming in themselves, that there is clearly no conjunction of these, but that the Holy Spirit, through man's faith in God the Father on account of the merit of the Son, enters into man, and purifies his interiors even to his own will; out of which they make a sort of oval plane; and they claim that when the operation of the Holy Spirit comes near this plane, it bends itself around it towards the left and does not touch it at all; so that the inner or higher part of man's nature is for God, and the outer or lower part for man; consequently nothing that man does, whether good or evil, is apparent to God —not the good, because this is a matter of merit, nor the evil, because it is evil, for if either of these were to appear to God, man would perish because of it. And this being so, man is at liberty to will and think and say and do whatever he pleases, provided he is discreet before the world."

[3] I asked whether they also asserted that man is permitted to think of God as not omnipresent and omniscient.

They answered from heaven that this is permitted, for the reason that in a man who has acquired faith, and has been purified and justified thereby, God does not look at anything pertaining to his thought and will, and that he still retains in his

inner bosom, or in the higher region of his mind or nature, the faith that he had received in the act of faith, it being sometimes possible for that act to return without man's being conscious of it. "These are the things represented by the small head, which they draw into the forepart of the body, and insert into the larger head when they are talking with the laity, for with them they do not talk from the small head, but from the large one, which in appearance is provided in front with a human face; and with them they talk from the Word about love, charity, good works, the commandments of the Decalogue, and repentance, selecting from the Word almost everything that is there said on these subjects. But in so doing they insert the small head into the large one, and from this they understand inwardly in themselves that none of these things are to be done for the sake of God and salvation, but only for the sake of public and private good. [4] And inasmuch as they talk about these subjects from the Word, especially about the *Gospel*, the operation of the Holy Spirit, and salvation, in a pleasing and elegant manner, they seem to their hearers to be handsome men and the wisest in all the world. This is why, as you saw, costly and precious things were given them by the boys and girls who sat upon the benches in the vessels; also why you saw them represented as tortoises. In your world they are but little distinguished from others, except by this, that they imagine themselves the wisest of men, and laugh at others, even at those who entertain a like doctrine of faith but are not in these mysteries. They carry with them on their clothing a certain mark by which they make themselves distinguishable from others."

[5] He who was talking to me said, "I will not tell you what their sentiments are respecting other matters of faith, such as election, freedom of choice, baptism, and the holy supper, which are of such a nature that they do not divulge them; but we in heaven know what they are. But because they are such in the world, and because no one is allowed after death to think one thing and say another, and therefore they can then do no otherwise than speak from the insanities of their thoughts, they are regarded as insane and are expelled from societies, and finally sent down to the bottomless pit spoken of in the *Apocalypse* (ix. 2). There they become corporeal spirits, and look like the

mummies of the Egyptians. For a callousness has been induced upon the interiors of their minds, owing to the barrier they had interposed when they were in the world. The infernal society composed of them borders upon the infernal society from the Machiavelians, and they pass indiscriminately from one to the other, and call each other fellow-members. But they go back because there is a difference between them, arising from the fact that there has been with them some religious principle respecting the act of justification by faith, while the Machiavelians have no religious principle at all."

[6] After I had seen them expelled from societies and collected together to be cast down, I saw a vessel flying in the air with seven sails, and therein officers and sailors dressed in purple clothing and having splendid laurels on their caps, and shouting, "Lo, we are in heaven; we are purple-robed doctors of the highest degree, since of all the wise men among the clergy in Europe we are the heads."

I wondered what this meant, and was told that they were images of pride and of the visionary thoughts called fantasies, which spring from those who before appeared as tortoises, but these had now been cast out of the societies as insane and gathered into one body and now stood together in one place.

I then wished to speak with them, and therefore went to the place where they were standing and saluted them, and said, "Are you those who have separated the internals of men from their externals, and who have separated the operation of the Holy Spirit, as being in faith, from its co-operation with man outside of faith, and thus you have separated God from man? Have you not thus not only removed charity itself and the works of charity from faith, as many others of the learned clergy have done, but also faith itself from man as to its manifestation before God? [7] But I pray you, which do you prefer, that I should speak to you on this matter from reason, or from Holy Scripture?"

They said, "Speak first from reason."

And I spoke as follows, "How can the internal man and external man be separated? Who does not see or cannot see from common perception, that all of man's interiors go forth and are continued into his exteriors, and even into his outer-

mosts, in order to work out their effects and produce their works? Are not internals for the sake of externals, that they may terminate in them and find permanence in them, and so come forth, nearly the same as a column rests upon its base? You can see that unless there were a continuation and thus a conjunction, outermosts would dissolve and pass away like bubbles in the air. Who can deny that the interior operations of God in man are myriads of myriads and of these man knows nothing? And what need is there of his knowing about them, provided he knows about the outermosts, in which, with his thought and will, he is together with God? [8] But this shall be illustrated by an example. Does man understand the interior operations of his speech, as how the lungs draw in the air, and fill the little vessels with it, and the bronchial tubes, and the lobes; how they send out the air into the trachea, and there turn it into sound; how that sound is modified in the glottis with the aid of the larynx; and how the tongue then articulates it, and the lips complete the articulation that it may become speech? Do not all these interior operations, of which man knows nothing, exist for the sake of the outermost, which is that man may have power to speak? Remove or separate one of these internals from its continuity with the outermosts, and could man speak any more than a stock? [9] Take another example. The two hands are the outermosts of man. Do not the interiors, which are continued thither, come from the head through the neck, also through the chest, the shoulders, the arms, and the forearms? And there are the innumerable muscular textures, innumerable battalions of motor fibers, innumerable combinations of nerves and blood-vessels, and the many bony articulations with their ligaments and membranes. What does a man know about these things? And yet the working of his hands is from each and all of them. Suppose that these interior parts were to turn back to the right or left near the elbow, instead of continuing onward, would not the hand drop down from the forearm and rot like something torn away from the body and deprived of life? If you will believe it, it would be with the hand as it would be with the body if the man were beheaded. It would be precisely the same with the human mind and its two lives, the will and the understanding, if the

Divine operations, which are those of faith and charity, were to cease half way and not pass by a continuous course even to the man himself. Clearly man would then be not merely a brute, but a rotten stick. All this is in accordance with reason. [10] Furthermore, if you will listen, it is also in accordance with the Sacred Scripture. Does not the Lord say,

Abide in Me, and I in you. I am the Vine and ye are the branches. He that abideth in Me, and I in him, the same beareth much fruit (*John* xv. 4, 5).

Is not the fruit the good works which the Lord does through man, and man does of himself from the Lord? The Lord also says,

That He stands at the door and knocks, and that He comes in to him that opens, and sups with him, and he with Him (*Apoc.* iii. 20).

Does not the Lord give pounds and talents to man to trade with and profit by, and as man profits by them, does He not give him eternal life? (*Matt.* xxv. 14–30; *Luke* xix. 13–26).

And again:—

That He gives wages to every man according to the labor done in His vineyard (*Matt.* xx. 1–16).

These are but a few passages. Pages might be filled from the Word on this subject, that man ought to bear fruit like a tree, to do according to the commandments, to love God and the neighbor, and so forth. [11] But I am aware that your self-intelligence is unable to hold to anything such as it is in itself, that is in common with these things from the Word, for although you give utterance to it, your ideas pervert it. And you cannot do otherwise, because you remove from man everything belonging to God as to communication and conjunction. What then remains but to remove all that pertains to worship also?"

Afterward these spirits appeared to me in the light of heaven, which discloses and manifests the character of every one. And they did not then appear as they did before, in a ship in the air, as if in heaven; neither were they clad in purple robes and crowned with laurel, but in a sandy place, in garments of rags, and girt about the loins with network like fishers' nets, through which their nakedness was visible. And then they were sent down to the society bordering on that of the Machiavelians.

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